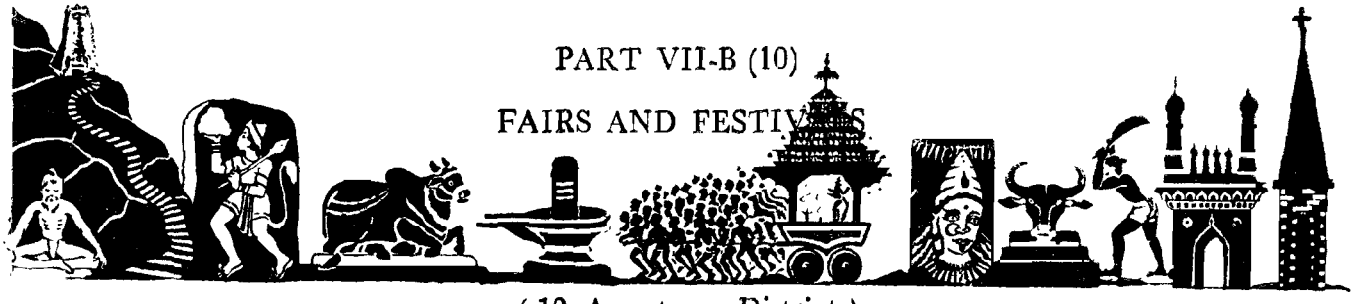
PRG. 179.10 (N)
750

ANANTAPUR

CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH



PART VII-B (10)

FAIRS AND FESTIVALS

(10. Anantapur District)

A. CHANDRA SEKHAR
OF THE INDIAN ADMINISTRATIVE SERVICE
Superintendent of Census Operations, Andhra Pradesh

Price : Rs. 7.25 P. or 16 Sh. 11 d. or $ 2.61 c.

1961 CENSUS PUBLICATIONS, ANDHRA PRADESH

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

PART I-A	..	General Report
PART I-B	..	Report on Vital Statistics
PART I-C	..	Subsidiary Tables
PART II-A	..	General Population Tables
PART II-B (i)	.	Economic Tables [B-I to B-IV]
PART II-B (ii)	..	Economic Tables [B-V to B-IX]
PART II-C	..	Cultural and Migration Tables
PART III	..	Household Economic Tables
PART IV-A	..	Housing Report and Subsidiary Tables
PART IV-B	..	Housing and Establishment Tables
PART V-A	..	Special Tables for Scheduled Castes and Scheduled Tribes
PART V-B	..	Ethnographic Notes on Scheduled Castes and Scheduled Tribes
PART VI	..	Village Survey Monographs (46)
PART VII-A (1) PART VII-A (2)	.	Handicraft Survey Reports (Selected Crafts)
PART VII-B (1 to 20)	.	Fairs and Festivals *(Separate Book for each District)*
PART VIII-A	..	Administration Report—Enumeration *(Not for Sale)*
PART VIII-B	..	Administration Report—Tabulation *(Not for Sale)*
PART IX	..	State Atlas
PART X	..	Special Report on Hyderabad City

District Census Handbooks *(Separate Volume for each District)*

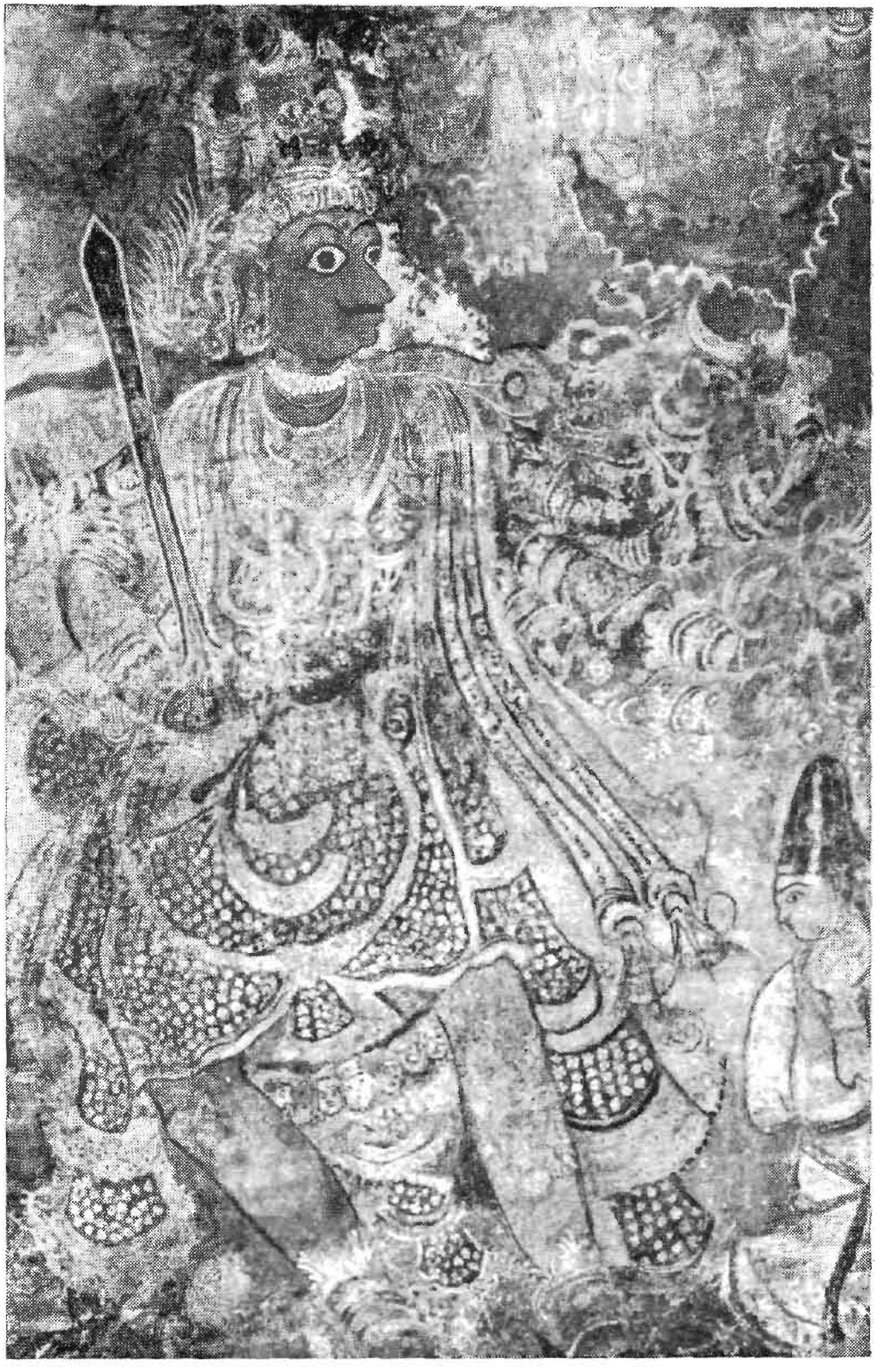


Plate I : A ceiling painting of Veerabhadra in Lepakshi temple, Lepakshi, Hindupur Taluk

FOREWORD

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

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

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

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

For, indeed, the importance of fairs and festivals—as the meeting ground of livestock and agricultural commodities of many religions and many cultures, crafts and motifs from far and near, of ideas and design, workmanship, excellence and finish, of tools and appliances, of trends of the future and vanishing practices of the past, of adaptability and local variation, of skill and imagination —

declined with the punitive export policy of the East India Company and the unrestricted import of machine-made goods, so much so that at the close of the last century fairs and festivals were reduced to a matter of concern only for the Public Health Department. They were no longer regarded as important centres of trade and commerce, but were now from the Government point of view merely a collection of human beings among whom epidemics were to be prevented from breaking out. Fairs and festivals continued to be a matter of law and order and the Police Department and the District Board continued to maintain full lists of them in their local offices, a source which has so far remained unquarried.

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

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

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

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

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

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

(e) It should attempt sufficient information on economic activities and patterns in respect of each fair, however big or small. The information so obtained should suggest the scope for studying

the movement of local handiwork and local forms and raw materials. The questionnaire should also give a list of local amusements favoured by the public.

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

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

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

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

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

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

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

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

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

NEW DELHI,
September 5, 1964.

ASOK MITRA,
REGISTRAR GENERAL, INDIA.

PREFACE

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

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

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

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

The response was most encouraging. About 15,000 questionnaires were returned filled. The quality of the replies of course varied from 'excellent' to 'indifferent' depending on the interest that the correspondent himself had in an enquiry of this nature. By and large there was evidence of the considerable trouble that the Census enumerator took to ascertain first hand, the details of the fairs and festivals in each

village. All this meant extra effort outside the normal Census duties of the enumerators. I cannot certainly claim that the survey was complete and comprehensive in every detail. There may have been several fairs and festivals that escaped the notice of the enumerator or about which the information he was able to gather and present scanty. But it can certainly be claimed that whatever information that has been gathered at the survey was authentic and served as a mine of knowledge about little known things in the life of the community. There are innumerable religious festivals connected with certain Gods and Goddesses of particular significance in particular areas; there are festivities in commemoration of historical and legendary heroes; there are interesting and inspiring anecdotes connected with various saints that walked our land whose *samadhis* have continued to be places of worship and veneration to this day and had greatly influenced the life of the people in certain areas; the holy rivers had their own legends and beliefs attached; a variety of curious and interesting rituals of worship are practised. The present survey has helped to present all these in the form of a compendium.

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

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

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

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

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

LIST OF TELUGU MONTHS WITH THEIR CORRESPONDING ENGLISH MONTHS

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

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

(1) A calendar of common festivals celebrated in the district together with their description,
(2) A taluk-wise statement of all the fairs and festivals,
(3) A taluk-wise list of markets and *shandies*, and

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

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

The extraction of information from the filled in questionnaires was entrusted to Shri M. K. Nagappa, a retired District Registrar, who had a special aptitude for the work, whom I selected in consultation with the Commissioner of Hindu Religious Endowments (Admn.) Dept. 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. Another publication which was found useful in compiling information on the larger temples of Andhra Pradesh was a publication of the Bharatiya Vidya Bhavan entitled *Temples and Legends of Andhra Pradesh* by Shri N. Ramesan.

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

A. CHANDRA SEKHAR,
SUPERINTENDENT OF CENSUS OPERATIONS,
ANDHRA PRADESH

ANNEXURE

FAIRS AND FESTIVALS OF ANDHRA PRADESH

Questionnaire

Name of Village :—

Name of Firka :—

Name of Taluk :—

Name of District :—

A. The Village :

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

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

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

4. Give details of places of common religious worship?

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

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

(i) The Worship of Deities & Festival ;

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

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

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

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

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

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

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

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

1. Human form.
2. Animal form.

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?

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-cloths, ready made garments, 'lungis', sataranjas, mats, *etc.*

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

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

(i) Other miscellaneous articles.

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

22. What are the principal arrangements for catering recreation and amusement to the people coming to the fair? Give details of sports, sea-saw, circus, magic, gambling, lottery, jatras, theatres, musical soirees, *etc.*, that are organised in the fair. What are the most common themes of the jatra 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 jatra and theatres? Do the same parties come every year? How many people do see or hear and participate in all the amusements?

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

24. Other remarks: Describe any other features.

Name of correspondent :

Address :

Occupation :

Date of sending the reply :

ఆంధ్ర ప్రదేశ్‌లో జాతరలు, ఉత్సవాలు, పండుగలు

ప్ర శ్నా వ ళి

గ్రామం పేరు :—

ఫిర్కా పేరు :—

తాలూకా పేరు :—

జిల్లా పేరు :—

(ఎ) గ్రామం.

1. గ్రామపు ఉనికి, గ్రామానికి ప్రధాన రాకపోకల మార్గాలను తెలుపండి. అత్యంత సమీపంలోవున్న రైల్వేస్టేషను పేరు, దాని దూరం, మోటారు లేక పడవమార్గం, దానిదూరం తెలుపండి. తాలూకా, సబుడివిజనులు ప్రధాన కార్యస్థానాల నుండి రోడ్డు ద్వారా ఎంత దూరం ఉందో తెలియజేయండి.

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

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

4. సాధారణ మతారాధన ప్రదేశాల వివరాలను తెలుపండి.

5. గ్రామస్థులలో అధిక సంఖ్యాకులు ఏ మతస్థులు?

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

(i) దేవతల ఆరాధన, ఉత్సవాలు:—

6. ఉత్సవం పేరు, సందర్భం, సమయం. (ఇంగ్లీషు తేదీలు, తెలుగు తేదీలు కూడా పేర్కొనండి. ముఖ్యంగా తెలుగుమాసములో 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, పార్శ్వమంతటా జరుపబడుతుందా?

8. ఈ ఉత్సవం ఏదైనా దేవతారాధనకు సంబంధించినదా? దేవత పేరుతెల్పి 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 ఆదేవతను ఏ రూపంలో ఆరాధిస్తున్నారు? గ్రామంలో ఇంకా ఏఏ దేవాలయాలు లేక ఆరాధన ప్రదేశాలు ఉన్నాయి? అన్ని కులాలవారికి దేవాలయంలో ప్రవేశం లభిస్తుందా?

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

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

11. ప్రజలకోర్కెలమన్నింపుకుగాను దేవతకు మ్రొక్కుబడులు జరుగుతున్నాయా? జరుగుతుంటే దేవతకు ఏమేమి అర్పించబడుతున్నాయి? పశుల లేక జంతు బలులు ఎప్పుడు ఏ విధంగా జరుగుతాయి? ఈ బలులు అసలు కార్యక్రమంలో ఏ భాగంగా వుంటాయి?

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

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

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

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

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

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

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

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

18. దుకాణదారులు, అంగళ్ళవారు ఏఏ ప్రదేశాలనుంచి వస్తారు ? వరుసగా ప్రతి సంవత్సరం ఆ వ్యాపారులే వస్తారా ? ఎక్కువగా ఏఏ వస్తువులు సరుకులు తెచ్చి అమ్ముతారు ?

19. జాతరలో దుకాణాలు, అంగళ్లు, కొట్లు మొదలైన వెన్ని ఏర్పాటు చేయబడతాయి ? బహిరంగ స్థలాల్లో ఎంతమంది అమ్మకందార్లు కూర్చుంటారు ? చిల్లర వస్తువులను తిరుగుతూ అమ్మేవారెంత మంది ?

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

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

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

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

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

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

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

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

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

(ఐ) ఇతర వివిధ రకాల వస్తువులు.

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

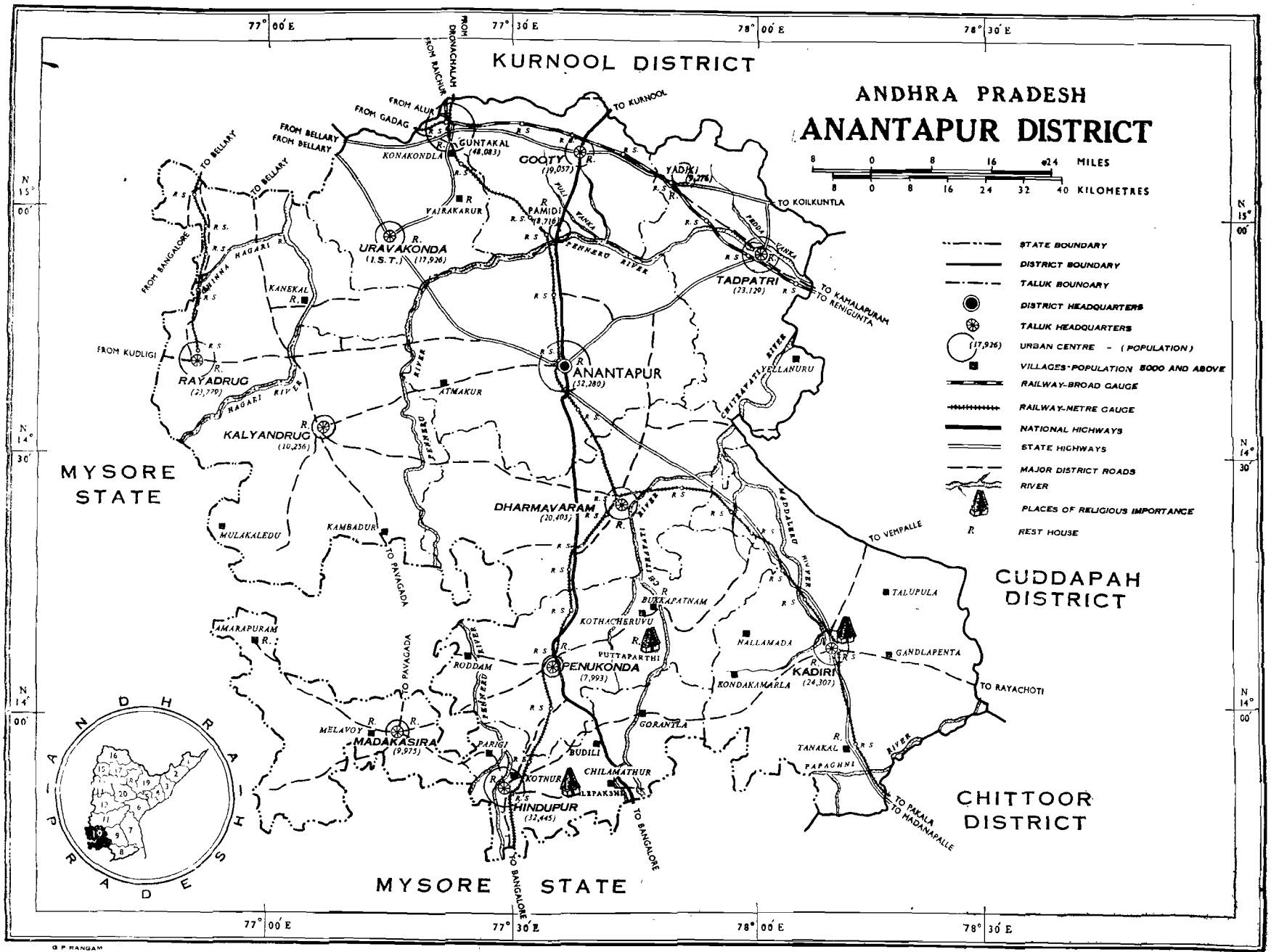
22. జాతరకువచ్చే ప్రజల వినోదం, ఉల్లాసం కోసం చేయబడే ప్రధానమైన ఏర్పాట్లేమిటి ? జాతరలో ఏర్పాటు చేయబడే క్రీడలు, ఊగుడు బల్లలు, సర్కసు, మ్యాజిక్కు, జూదం, లాటరీ, నాటకశాలలు, సంగీత కచ్చేరీలు మొదలైన వాటి వివరాలు వేరొక్కనండి. నాటకశాలలు మొదలైన వాటిలో సాధారణంగావుండే విషయాలేమిటి ? ఏఏ బృందాలు ఎక్కడెక్కడనుంచి వస్తాయి ? గ్రామంలోనే ఏదైనా నాటక బృందంగాని, వినోద బృందంగాని వున్నదా ? ఆ బృందంనాయకుని పేరు, చిరునామా తెల్పండి. నాటకశాలలోని పాటలను, ప్రధానవిషయాలను సేకరించడం సాధ్యమవుతుందా ? ప్రతి సంవత్సరం అవే బృందాలు వస్తుంటాయా ? వినోద కార్యక్రమాలన్నిటిని చూచేవారుగాని, వినేవారుగాని ఎంతమంది ? వాటిలో పాల్గొనేవారు ఎంతమంది ?

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

24. ఇతర విషయాలు, ఏ ఇతర అంశాలనైనా వివరించండి.

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

ANANTAPUR DISTRICT



G P RANGAM
DRAUGHTSMAN

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

CONTENTS

Section		Pages
I	ANANTAPUR TALUK	1– 17
II	KALYANDRUG TALUK	19– 32
III	RAYADRUG TALUK	33– 48
IV	URAVAKONDA INDEPENDENT SUB-TALUK	49– 70
V	GOOTY TALUK	71– 82
VI	TADPATRI TALUK	83– 97
VII	DHARMAVARAM TALUK	99–105
VIII	KADIRI TALUK	107–115
IX	PENUKONDA TALUK	117–136
X	HINDUPUR TALUK	137–147
XI	MADAKASIRA TALUK	149–168

APPENDICES

I	Calendar of Festivals commonly observed in Anantapur District	[1]–[16]
II	Statement of Fairs and Festivals in Anantapur District	[18]–[63]
III	List of Markets and Shandies	[64]–[65]
IV	List of Fairs	[66]–[70]

MAPS

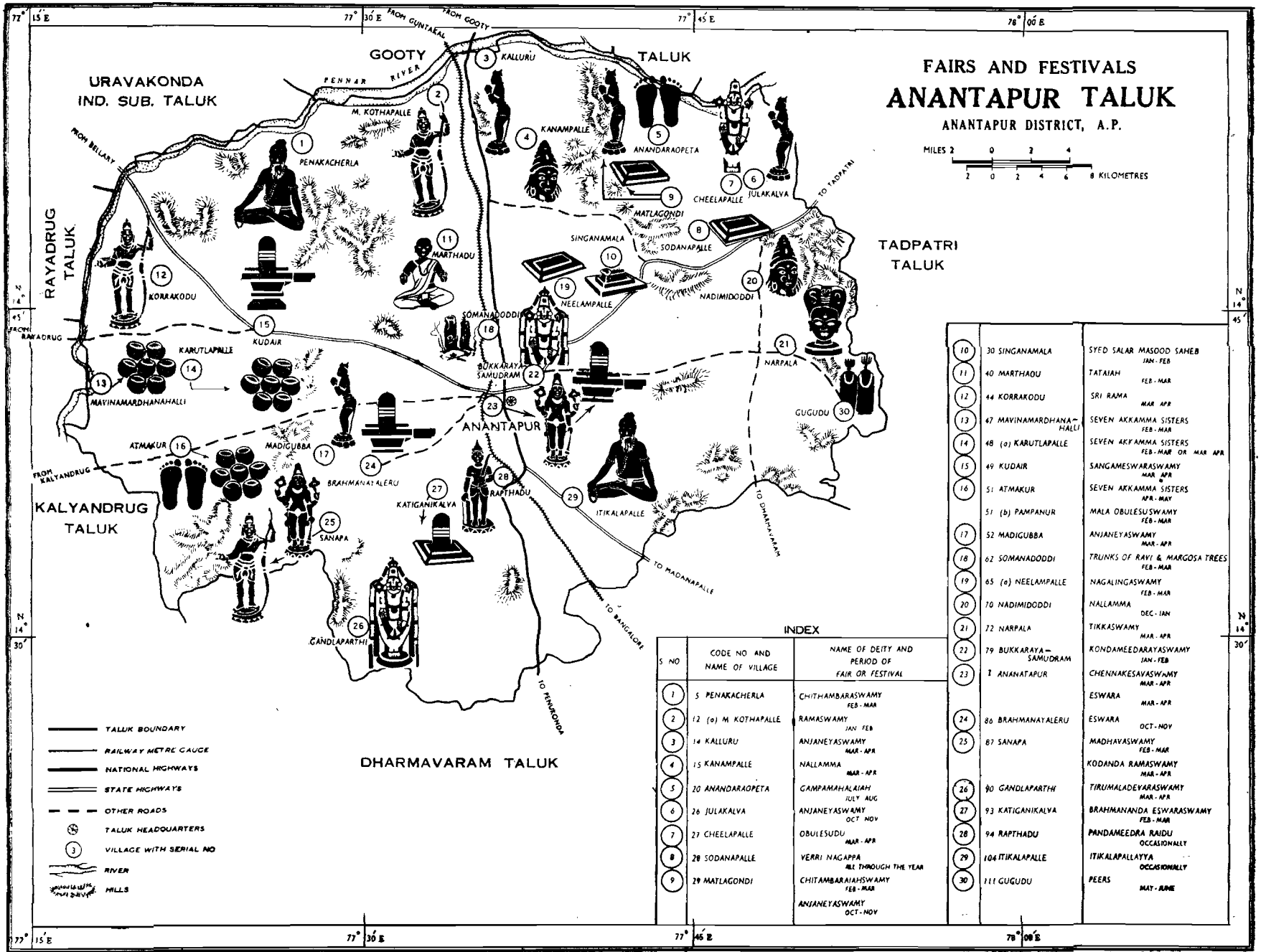
	Facing Contents Facing Page
Anantapur District	
Anantapur Taluk	1
Kalyandrug Taluk	19
Rayadrug Taluk	33
Uravakonda Independent Sub-Taluk	49
Gooty Taluk	71
Tadpatri Taluk	83
Dharmavaram Taluk	99
Kadiri Taluk	107
Penukonda Taluk	117
Hindupur Taluk	137
Madakasira Taluk	149

ILLUSTRATIONS

Plate	I	A ceiling painting of Veerabhadra in Lepakshi temple, Lepakshi, Hindupur Taluk	*Frontispiece*
			Facing Page
Plate	II	A view of the Narasimhaswamy temple	58
Plate	III	*Uthsava vigrahams* in the Narasimhaswamy temple	59

		Facing Page or Between Pages
Plate IV	Sri Bugga Ramalingeswaraswamy temple . . .	88
Plate V	Elaborately sculptured walls of Bugga Ramalingeswaraswamy temple	88
Plate VI	A view of Sri Chintala Venkataramanaswamy temple . .	89
Plate VII	A *mantapam* in Sri Chintala Venkataramanaswamy temple .	90
Plate VIII	Presiding deity of Kanyakaparameswari . . .	91
Plate IX	Procession deities in Sri Lakshmi Narasimhaswamy temple .	112
Plate X	Finely sculptured pillars of Lepakshi temple . . .	142 & 143
Plate XI	Nagalingam in Lepakshi temple	142 & 143
Plate XII	Colossal monolithic bull in Lepakshi temple . . .	142 & 143
	GLOSSARY	[71]–[81]
	INDEX	[83]–[85]

ANANTAPUR TALUK



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

Section I

ANANTAPUR TALUK

PENAKACHERLA — Situated at a distance of 10 miles from Garladinne Railway Station; this village can be reached by bus *via* Garladinne. Its situation by the side of the river Pennar to its scuth has led to the village being called Penakacherla.

The total population of the village is 4,976 and it is made up of the following communities: Caste Hindus — Reddy, Golla, Kuruva; Scheduled Castes (660) — Mala, Madiga; and Scheduled Tribes (89). Reddys and Gollas are in majority. The chief means of livelihood of the people is agriculture.

There is Chithambaraswamy *mutt* in this village with his golden image in human form.

Chithambaraswamy was born in Singanamala of Anantapur District 200 years ago. Even from his 5th year of childhood, there were portents that he would become a great saint. He went about touring several places in Anantapur, Kurnool and Bellary Districts as a noted devotee and in course of time he renounced the world and became a *sanyasi*. Singanamala tank is noted for its size and unfailing water-source. But once there was a prolonged drought for 3 years and the villagers who depended entirely on the wet lands under the tank suffered very badly. Lord Munro, the then Collector of Anantapur visited the place to enquire about their difficulties. The Brahmins of the locality told Munro that they would get rain if *sapthaham* was performed. *Sapthaham* is a seven-day celebration with continuous *pujas, bhajans* and several other rituals invoking the grace of gods including Varuna, the god of rain. They said that the villagers were then too poor to defray the expenses. The Collector said that he would give the money from the Government funds on condition that the entire land under the tank would be taken over by the Government if it does not rain and if the bank does not overflow as a result of the *sapthaham*. The innocent ryots who had complete faith in the positive results of the *sapthaham* agreed to the Collector's proposal. Munro, who was reputed for kindness and devotion to god, readily sanctioned the amount to meet the expenditure of the *sapthaham*. And though the *sapthaham* was successfully concluded, the rains did not come. The villagers, fearing that the Collector would take possession of their lands, were becoming restive and desperate. Sri Chithambaraswamy went to Anjaneyaswamy temple on the tank bund, pitied the Brahmins and asked them all to go home with peace of mind. Early in the morning Sri Chithambaraswamy recited some *slokams* in praise of Varuna, the rain god, invoking him to send down torrential showers. There was no rain but the tank was full to the brim and overflowed. Lord Munro rode to Singanamala on his horse, witnessed the miracle, talked to the Brahmins, learnt about the greatness of Swamiji and took him in procession on his horseback through the village. On the following day, Lord Munro received orders of promotion as Governor of Madras. He took leave of Swamiji before his departure to Madras.

Swamiji spent some time in Alur of Bellary District (now in Kurnool District) showing several miracles. During the course of his tour, he reached Pamidi in Gooty Taluk of Anantapur District where a woman offered prayers to him so that she would be blessed with children. He pinched her pap with his nails and caused a wound. The villagers took him to be insane, beat him to death and buried his body in the river Pennar. Pennar was in floods continuously for three days and after some days the washermen of the place went to the river to wash the clothes. They felt curious to know what had become of the insane person's body. They dug out the sand where he was buried and Swamiji stood up. They all ran away in fear. The woman whose pap was pinched by Swamiji had died of cobra bite and her body taken for cremation. Swamiji on hearing of it went to the spot and removed with his nails the peel over the wound caused by his pinch on her pap previously. The poison of the cobra flowed out through the wound and the woman came back to life. She was blessed with children and her offspring are flourishing at Pamidi even today. The same da. a merchant of Pamidi prayed Swamiji to bless him with money to meet the expenditure to visit Kasi. He was asked to dig out a particular place or spot in his house and when it was done he found enough of money. When he reached Kasi with the members of the family he found Chithambaraswamy already there.

Swamiji expressed his desire to Mallappaswamy, one of his devotees at Penakacherla, to be buried at Penakacherla. Mallappaswamy was extremely glad and undertook to do so. But the Brahmins of the village raised their objection to the proposal. Chithambaraswamy cursed them that no Brahmin would thrive at Penakacherla. When the villagers, being afraid of the bad consequences, prayed that they may be excused for their innocence, Swamiji assured them that there was bright future for the village. No Brahmin family thrives at Penakacherla even today. The prediction of prosperity to the village and that the village would become Repalle (the place where Sri Krishna grew up as a boy) is becoming true now that the Government have taken up the big Pennar project with a dam of 3,700 feet long and 120 feet high to convert Penakacherla and the neighbouring villages into granary of the district.

Lord Munro received retirement orders and was called back to England. It is not a digression to record here that Lord Munro was a great devotee of god who had risen far above all limits of country and caste. He was destined to attain salvation. His soul had to merge in the Lord and become one with the Lord. This had already been predicted at Gandi in Cuddapah District. Divine grace took him to Alur where Chithambaraswamy stayed. He went there with the idea of taking leave of the Swamiji before leaving for England. Swamiji knew that the time of his soul's liberation had come. An attack of cholera was only a pretext. Munro's soul left the mortal body and merged with the Lord. He was buried at Gooty and even to this day we can see a tomb and a choultry by his name at Gooty.

Sri Chithambaraswamy car festival is celebrated for 3 days from *Magha Bahula Triodasi* to *Amavasya* (February-March). This festival is being celebrated in commemoration of the birthday of Sri Chithambaraswamy. Silver and gold ornaments are offered to the Swamiji. The devotees name their children after the Swamiji in fulfilment of their vows. It is being celebrated for the past 90 years and is widely known. Reddys and Gollas of the village organise the festival on a grand scale. The devotees, local and from the neighbouring districts like Kurnool and Bellary, gather. All communities take part in the festival. *Pujari* is Sanyasi Narappa, a beggar.

A fair is held in connection with this festival for 3 days. About 6,000 people, local and from other places in Anantapur, Kurnool and Bellary Districts, congregate. Sweetmeats, utensils, lanterns, torchlights, pictures and photos are brought and sold.

There is free feeding for the pilgrims in the *mutt*. *Puranic* dramas and *kolatams* afford entertainment to the visitors. There is a Chithambaraswamy Natyamandali (drama company).

SOURCE: *Sri P. Prabhakar, Penakacherla.*

2. M. KOTHAPALLE, hamlet of MUNTIMADUGU — Situated at a distance of 2 miles from Kalluru Railway Station and 20 miles to the north of Anantapur Railway Station on the Guntakal-Bangalore metre gauge section of the Southern Railway. As this village was built newly near Muntimadugu, the main village, it acquired the name Muntimadugu Kothapalle.

The total population of the village is 1,236 and it is made up of the following communities: Caste Hindus — Kapu, Kamma, Kuruba, Golla; Scheduled Castes (265) and Scheduled Tribes (13). Kammas are in majority. Agriculture and sheep-rearing constitute the chief means of livelihood of the people.

There are temples to Sri Ramaswamy and Beerappa in this village. There is no image in Ramaswamy temple, but small round stones are worshipped.

Sri Ramaswamy festival is celebrated for about a month from *Magha Suddha Padyami* (January-February). This festival is of ancient origin but of local significance. The devotees of the village congregate without any distinction of caste or creed.

SOURCE: *Sri Y. Nagi Reddy, Teacher, M. Kothapalle.*

3. KALLURU — Situated on the southern bank of the river Pinakini is a Railway Station on the Guntakal-Bangalore metre gauge section of the Southern Railway at a distance of 18 miles from Anantapur town. There was once a big fort called Kothakota with moat alround. As it was believed that the village was under the curse of a saint by name Gampimalayaswamy it was not improved and in its place another village was built with the name, Kalluru, and it gradually improved. It is said that elephants used to swim in the ditch. It has got the *poli* of 7 villages combined in itself and therefore the village is very prosperous.

Poli is the name given by the villagers for a superhuman influence for the prosperity of a village. It is to maintain this *poli* that *Uramma Devatha* festivals are performed and buffaloes offered in sacrifice, once in 3 or 5 years or at a greater interval in the villages. The cooked rice mixed with the blood of the sacrificed buffalo is sprinkled at every house and round the village during the *jatara* and this is also called *poli*. Neither the blood nor this rice is permitted to be taken beyond the boundary of the village that celebrates the *Uramma jatara*. Neither the best friend nor the nearest relative or even a high official who is suspected to have an intention of carrying the minutest drop of the blood of the sacrificed buffalo, even through the clothes he wears, is permitted to be on the spot when the buffalo is sacrificed or the *poli* is sprinkled. There are instances, though in the distant past, of persons of other villages who were cut to pieces then and there by the villagers while attempting to steal this *poli*. No one will be permitted to take the *poli* across the boundaries of a village under any circumstances, as it is the firm belief of the villagers that the transfer of the minutest particle of *poli* will automatically transfer the resultant prosperity of the village to the other village and that all their trouble and expense would be a waste. The boundary of a village is called, perhaps of this, *polimera* (limits of *poli*). During harvest the ryots use the terms good *poli*, average *poli* and bad *poli* when the yield is above, equal or below their expectations. Even recently in a village of Kurnool Taluk, 2 washermen were cut to pieces on the spot for having attempted to steal away the blood on their cloth. In fact they were engaged by the ryots of their village by an advance gift of land and money to their families.

The total population of the village is 878 and it is made up of some sub-communities of Caste Hindus and Scheduled Castes (375). The chief means of livelihood of the people are agriculture, labour in oil factories and other traditional occupations.

The temples of Anjaneyaswamy, Pothularaju, Kesavaswamy and of Siva and a mosque are the places of worship in the village.

Sri Anjaneyaswamy festival is celebrated for 3 days from *Chaitra Suddha Navami* (March-April). Cocoanuts and incense are offered to the Lord in fulfilment of vows. It is being celebrated for the past many years and is confined even to the neighbouring villages. Two hundred devotees, local and from the neighbouring villages, congregate. All castes of Hindus participate in the festival. *Pujari* is a Nambi Brahmin of Ramanuja *gotram* with hereditary rights. *Prasadam* is distributed to all.

Free feeding and social dinners are arranged.

Bhajans, kolatams, sports and competitions for bulls afford entertainment to the visitors.

Eswara *Aradhana* is celebrated in the Siva temple in the third week of *Magham* (February-March). It is believed that this Sivalingam was installed by the great saint Janamejaya. River Pinakini is flowing to the south of this temple. The devotees take bath in the river Pinakini in the month of *Magham.*

Another festival of the village is of Pothularaju which is not in vogue at present. The Hindu devotees, local and from the neighbouring villages, used to congregate.

SOURCE: *Sri K. C. Pullaiah, Teacher, Pamidi (P.O.), Gooty Taluk.*

4. KANAMPALLE — Situated at a distance of 4 miles from the Anantapur road, 6 miles from the Garladinne Railway Station, 7 miles from Pamidi and 16 miles from Anantapur. As this village is in the midst of a ghat it is called Kanampalle (*kanuma* means ghat).

The total population of the village is 909 and it is made up of the following communities: Caste Hindus — Vaisya, Boya, Kummari, Golla, Kapu, Reddy, Vadde, Mangali, Chakali, Rangaraju; Scheduled Castes (224) — Mala, Madiga; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Anjaneyaswamy, Dathatreya, Peddamma and Nallamma are the worshipping places in this village. Peddamma temple is in Harijanawada.

Nallamma *Jatara* is celebrated for 2 days from *Chaitra Suddha Padyami* (March-April). Cocoanuts and incense are offered to the deity. Fowls and goats are immolated on *Chaitra Suddha Padyami* in fulfilment of vows. *Panneravu bandlu* are taken round the temple on that day. It is being celebrated for the past 20 years and is confined to some neighbouring villages. The Hindu devotees of the village and from the neighbouring villages congregate. *Pujari* is a potter.

SOURCE: *Sri C. B. Isac, Teacher, Social Welfare School, Kanampalle.*

5. ANANDARAOPETA — Situated at a distance of 2 miles from Salakancheruvu and 10 miles from Kalluru Railway Station.

The total population of the village is 517 and it is made up of the following communities: Caste Hindus — Boya, Yadava; and Scheduled Castes (5). Boyas form the majority. The chief means of livelihood of the people are agriculture and trade.

The foot prints of Lord Venkateswara on the top of the nearby Gampamalla hill is the place of worship for the villagers.

> "Gampamalla is the striking peak which forms the highest point of the wild cluster of hills on the border between Anantapur and Gooty Taluks just north of the Singanamalla tank. The name means 'basket-hill' and is perhaps derived from the precipitous knoll which crowns the peak. At the top this is only some twenty feet square. An irregular flight of narrow steps leads upto it from the north from Tarimela village."[1]

Another version is that the peak goes by this name as a *rishi* by name Gampamahalaiah did penance and earned the grace of Lord Venkateswara who granted the devotee's desire that His feet should be worshipped permanently in a cave on the hill. Because of that the devotees that climb the hill call out 'Gampamahalaiah Venkataramana Govindaa'. Close to this hill there is a smaller one called Chinna Gampamahalaiah *konda* (hill) on which also there are the foot-prints of Lord Venkateswara.

Two miles from here there is another hillock on which Rushyasrunga *Mahamuni* is said to have performed penance. His stone image is in the cave. On this hillock there is a *dona* called Akkamma *dona* in which the level of water remains constant both during the heaviest rainy season and scorching summer. When crops are subjected to pests and diseases, the ryots take water from the *dona* and sprinkle it over the crops. Experience showed them that the water is efficacious in removing the pests. The ryots come from very distant places and climb up this hill without minding the exertion. On Sivaratri day *i.e.,* on *Magha Bahula Triodasi* (February-March), thousands of people gather and spend the whole night hearing *harikathas* and *puranams* and reciting Geeta.

A visit to this place impresses anyone that the area covered by these three hillocks has been really sanctified by Rushyasrunga *Mahamuni* and Gampamahalaiah, and the sacred foot-prints of Lord Venkateswara. The very fact that the *pujari* is able to walk across the narrow foot-path to and from the cave in which Lord Venkateswara has left the marks of His feet, with oil smeared to the soles of his feet so that a slip of the feet means a fall into a deep valley be-

1. Page 146, Gazetteer of Anantapur District, Volume I, 1905.

low and instantaneous death, is believed to be a proof of the presence of the Lord of Tirupati hills. The *pujari* holds no support and he only holds the *puja* bell in one hand and a pastille in the other.

Gampamahalaiah festival is celebrated on all Saturdays in *Sravanam* (July-August), mostly on 3rd Saturday. Cocoanuts, camphor and gold and silver footprints of the Swamy are offered to the deity in fulfilment of their vows. The devotees, local and from the neighbouring villages, congregate without any distinction of caste and creed. It is stated in the Gazetteer of Anantapur District that Malas and Madigas are the most regular attendants and the Mala Dasaris have a ballad in praise of Gampamalla hill. *Pujari* is a Yadava of Doddi *gotram* with hereditary rights.

Free feeding and social dinners are arranged.

SOURCE: *Sri B. E. Venkata Rao, Teacher, Anandaraopeta.*

6. JULAKALVA — Situated at a distance of 20 miles by bus from Anantapur town.

The total population of the village is 1,309 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Kamma, Balija, Kuruva, Golla, Kummara, Mangali, Chakali and Talari; Scheduled Castes (309) and Scheduled Tribes (6). The chief means of livelihood of the people are agriculture and agricultural labour.

There is the temple of Sri Anjaneyaswamy with His image of four feet height. The entrance is facing south.

Sri Anjaneyaswamy *Aradhana* is celebrated for 30 days from *Kartika Suddha Padyami* to *Amavasya* (October-November). Cocoanuts, flowers, fruits and raw rice and dhal are offered to the deity. During the festival *puja* is performed every night. The devotees, in their houses, take oil bath, offer *naivedyam* to the Swamy and observe *jagaram* and fasting. It is being celebrated for the past 300 years and is of local significance only. The Hindu devotees, local and from the surrounding villages, congregate. *Pujari* is a Nambi with hereditary rights. *Prasadam* is distributed to all present.

SOURCE: *Sri B. Venkataramana, Teacher, Panchayat Samithi Elementary School, Julakalva.*

7. CHEELAPALLE — Situated between Salakancheruvu and Jalalupuram at a distance of 2 miles from the Tadpatri-Anantapur bus route and 17 miles from Anantapur Railway Station.

The total population of the village is 229 and it is made up of the following communities: Caste Hindus — Kapu, Uppara, Kurava; and Scheduled Castes (48) — Madiga. The chief means of livelihood of the people are agriculture and agricultural labour.

The image of Obulesudu represented by 3 *namams* (Vaishnavite marks in 'U' form with a vertical line in the middle) on a nearby hill and Anjaneyaswamy temple in the village facing south are the important places of worship for the villagers. Anjaneyaswamy is sculptured on a stone slab of 7 feet height. At the entrance of the temple there is a stone bull (Basaveswara) of 3 feet in length, 2 feet in height and 1½ feet in thickness.

Parnama is celebrated in the name of Obulesudu, every year for one day on *Chaitra Suddha Vidiya* (March-April). Raw rice and dhal are offered to the deity and poor feeding is arranged by the devotees in fulfilment of their vows. It is being celebrated for the past 400 years and is of local significance. The devotees, local and from the neighbouring villages, congregate without any distinction of caste or creed. *Pujari* is a Nambi with hereditary rights. *Prasadam* is distributed to all.

Sri Anjaneyaswamy festival is celebrated for 30 days from *Kartika Suddha Padyami* to *Amavasya* (October-November).

The devotees clean their houses, take oil bath early in the morning, offer *naivedyam*, fruits and flowers to the deity, break cocoanuts, and some observe fasting and *jagarana*. The devotees, local and from the neighbouring villages, congregate. All communities participate in the festival. *Pujari* is a Nambi with hereditary rights.

The villagers also take part in the festival of Gampamahalaiah, Aswarthanarayana, Venkateswara and Rushyasrunga *Mahamuni* that take place within a radius of ten miles from the village.

SOURCE: *Sri G. Surya Prakasa Rao, Teacher, Panchayat Samithi School, Cheelapalle.*

8. SODANAPALLE — Situated at a distance of 15 miles from Anantapur.

The total population of the village is 1,181 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Ekila; Scheduled Castes (252) — Mala, Madiga; Scheduled Tribes (8) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

There is a *mutt* in the village with the tomb of Verri Nagappa. Verri Nagappa was a native of Bandameedipalle, another village in Anantapur Taluk. He lived in the 18th century. He had 2 brothers. One day, with his two brothers, Verri Nagappa went to the field. Nagappa was engaged to water the field and his two brothers began baling water from the well. There was no information from Nagappa whether the field was fully watered or not. After baling water throughout the day the two brothers went into the field to verify if the field had been fully watered or not. To their disappointment they found that the entire water had been wasted by watering the uncultivated land. To their astonishment they saw that Nagappa was

playing with a cobra. The two brothers grew angry with him and took him to be mad and drove him away from home. Verri Nagappa, roaming about villages, came to Venkatampalle where he went to a Vaisya's house. In that house, the wife of the merchant was sleeping, keeping her boy in a cradle. Verri Nagappa took the child and threw him into a well. When she got up, she found her child was lost and told the matter to her husband. The merchant found out that Verri Nagappa had done this and he thrashed Verri Nagappa as a consequence of which he immediately fell down unconscious. Then the merchant wrapped him in a carpet and threw him out. After some time the merchant found his child safely sleeping in the cradle. He wondered at this miracle and went to beg his pardon. But he did not find Verri Nagappa there. After this miracle the family of the merchant gradually decayed. After some days Verri Nagappa saved the village when the Singanamala tank breached. His *samadhi* was built in Sodanapalle after his death. He is considered to be a saint and devotees worship his *samadhi* throughout the year to get their desires fulfilled. Everyday the devotees from the surrounding villages perform *pujas* to his *samadhi* offering something or other.

SOURCE: *Sri K. Hussain Peeran, Teacher, Panchayat Samithi Elementary School, Sodanapalle.*

9. MATLAGONDI — Situated beside the Garladinne-Tadpatri bus route at a distance of 13 miles from Garladinne Railway Station.

The total population of the village is 700 and it is made up of the following communities: Caste Hindus — Kapu, Golla, Kuruva, Boya, Balija; and Scheduled Castes (111). The chief means of livelihood of the people are agriculture and agricultural labour.

There is the *jeeva samadhi* of Chitambaraiah in Penakacherla which is 20 miles to the west of the village. His disciples brought his handstick and sandals and built a tomb over them. Besides they got prepared a 3 feet high image of Chitambaraiahswamy with *panchalohams*. Another place of worship is Anjaneyaswamy temple facing south with His 3 feet high stone image.

Sri Chitambaraiahswamy festival is celebrated for one day on *Magha Bahula Triodasi* (February-March). Offerings in cash to conduct *nitya deeparadhana* and in the form of raw rice and dhal are made in fulfilment of vows. It is being celebrated for the past 15 years though of local significance. The devotees, local and from the neighbouring villages, congregate. Only Hindus take part in the festival. A *sadhu* is performing *puja* from 8 years and he is taking steps to construct a temple for Chitambaraiahswamy.

Sri Anjaneyaswamy festival is celebrated for 30 days from *Kartika Suddha Padyami* to *Amavasya* (October-November). Offerings are made in the form of cash and kind. The devotees, local and from the neighbouring villages, congregate. Only Hindus take part in the festival. *Prasadam* is distributed to all.

SOURCE: *Sri M. Nanjundappa, Teacher, Panchayat Samithi Elementary School, Matlagondi.*

10. SINGANAMALA — Situated at a distance of 2 miles from the Anantapur-Tadpatri road and 12 miles north-east of Anantapur.

The total population of the village is 3,533 and it is made up of the several sub-communities of Caste Hindus; Scheduled Castes (431) and Scheduled Tribes (8). The chief means of livelihood of the people is agriculture.

Syed Salar Masood Saheb's tomb is the place of worship in the village.

Sri Syed Salar Masood Saheb *Urs* is celebrated in memory of the *vali* for 3 days in *Magham* (January-February). Five thousand devotees, local and from all over the district, congregate. All communities take part in the festival.

SOURCE: *Superintendent of Police, Anantapur.*

11. MARTHADU — Situated at a distance of 2½ miles from Garladinne Railway Station and 4 miles from Kudair.

The total population of the village is 2,711 and it is made up of the several sub-communities of Caste Hindus; Scheduled Castes (197) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Tataiah car festival is celebrated for 3 days from *Phalguna Suddha Panchami* (February-March). Three hundred devotees, local and from the neighbouring villages, congregate without any distinction of caste and creed. No further details are available.

SOURCE: *Superintendent of Police, Anantapur.*

12. KORRAKODU — Situated at a distance of 3 miles from Jallipalle on the Anantapur-Tadpatri bus route and 10 miles from Anantapur Railway Station. This is an ancient village constructed during the time of the Chola kings. The cereal, *korra* was cooked and poured into heaps for distribution to the workers during the construction of the village. Therefore, it was called Korrakodu.

The total population of the village is 1,345 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kamma, Kapu, Kuruva, Golla, Boya; Scheduled Castes (191) and Scheduled Tribes (8). The chief means of livelihood of the people are agriculture and agricultural labour.

There are temples to Sri Rama, Eswara, Anjaneya, Vighneswara, Veerabhadra, Sunkulamma, Chowdeswari and Kuntemma. The images of Rama, Sita, Lakshmana and Hanumantha in the Rama temple are of marble stone in human form.

Srirama Navami is celebrated for one day on *Chaitra Suddha Navami* (March-April). The images of Rama, Sita, Lakshmana and Anjaneya are taken in procession. *Bhajans* are performed. It is being celebrated from ancient times and is confined to the village. The Hindu devotees of the village congregate. The *pujari* is a Brahmin with monthly salary.

In the Eswara temple special *pujas* are performed on all the days in *Kartikam* (October-November). Everyday *Laksha bilva puja* [*puja* with one lakh *bilva* (aegle marmelos) leaves] is performed. Offerings are made in the form of cash and kind. *Panakam* and *panneram* are distributed to all.

Another festival is that of Kuntemma. There is a stone image of the deity. The image of the deity is taken in procession two or three times in a year accompanied with music. The main attraction for the devotees is that Kuntemma possesses some one and gives out oracles. They believe that she is a form of *shakti* and sing out *khadgams* (praises of *shakti*). During the period goats, sheep and fowls are sacrificed to the deity in addition to the offerings of cocoanuts and plantains and other fruits. All communities participate in the procession. *Pujari* is an Adi Andhra.

SOURCE: 1. *Sri D. Seenaiah, Headmaster, Korrakodu.*
2. *Sri K. Mruthyumjaya Sastri, Panchayat Samithi President, Korrakodu.*

13. MAVINAMARDHANAHALLI — Situated at a distance of 3 miles from the Anantapur-Rayadrug bus route and 25 miles from Anantapur town and Railway Station.

The total population of the village is 368 and it is made up of the following communities: Caste Hindus — Kapu, Kamma, Boya, Kuraba, Dasari, Koricha; and Scheduled Castes (30). Boyas are in majority. The chief means of livelihood of the people is agriculture.

The temples of Akkamma, Pothappa, Konda Obanna, Maremma, Peddamma and Anjaneyaswamy are the places of worship in the village. There is no image in Akkamma temple but 7 earthen images (*girigelu*) are worshipped.

Akkammagarla *Jatara* (*Parusha*) is celebrated for 3 days from *Phalguna Purnima* (February-March). Offerings are made by the Boyas only. It is being celebrated for the past 60 years and is confined to this village. The chief patrons and *pujari* are the Boyas of the village. The Hindu devotees of the village congregate.

Srirama Navami is also celebrated on *Chaitra Suddha Navami* (March-April). It is being celebrated for the past 5 years.

SOURCE: *Sri C. Venkataramaiah, Teacher, Mavinamardhanahalli.*

14. KARUTLAPALLE, hamlet of THIMMAPURAM— Situated at a distance of 1½ miles from the Bellary-Anantapur bus route and 15 miles from Anantapur Railway Station.

The total population of the village is 2,364 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Nambi, Kapu, Kamma, Boya, Vadde, Chakali, Mangali, Kammara; Scheduled Castes (479) — Mala, Madiga; and Scheduled Tribes (18). The chief means of livelihood of the people is agriculture.

The temples of Anjaneyaswamy, Eswara and Akkamma are the worshipping places in the village. Seven earthen images (*girigelu*) are decorated and worshipped in Akkamma temple.

Akkammagarla *Jatara* (*Parusha*) is celebrated for 3 days in *Phalgunam* (February-March) or *Chaitram* (March-April) commencing on a Monday. Offerings are made by the devotees in fulfilment of vows and the deity is taken in procession in the village. It is being celebrated for the past 200 years and is of local significance. The Hindu devotees of the village congregate. The patrons and the *pujari* are Boyas.

Bhajans and *kolatams* afford entertainment to the visitors.

SOURCE: *Sri C. Narayanaswamy, Teacher, P. S. W. School, Karutlapalle.*

15. KUDAIR — Situated at a distance of 14 miles from Anantapur Railway Station on the Anantapur-Bellary road.

The total population of the village is 2,314 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (379) and Scheduled Tribes (59). The chief means of livelihood of the people is agriculture.

Sri Sangameswaraswamy car festival is celebrated for 3 days from *Chaitra Purnima* (March-April). Fifteen hundred devotees, local and from the surrounding villages, congregate. Irrespective of caste and creed, all communities take part in the festival.

There are 2 choultries in the village.

SOURCE: *Superintendent of Police, Anantapur.*

16 ATMAKUR — Situated on the Anantapur-Kalyandrug road at a distance of 15 miles from the Anantapur Railway Station and town.

The total population of the village is 5,200 and it is made up of the following communities: Caste Hindus — Vaisya, Kapu, Kuruva, Boya; Scheduled Castes (485) — Mala, Madiga; and Scheduled Tribes (237). The chief means of livelihood of the people is agriculture.

The temples of Hanumantharaya, Eswara, Ankalamma and Akkamma are the places of worship in the village. In Akkamma temple there are 7 earthen images called *girigelu*.

There is the temple of Mala Obulesuswamy in Pampanur, hamlet of Atmakur. He is believed to be the brother of Tirupati Venkateswarlu. His foot-prints on a stone slab are worshipped.

Akkammagarla *Jatara* (*Parusha*) is celebrated for 3 days once in 5 or 6 years commencing on the Monday succeeding full moon day in *Vaisakham* (April-May). Cocoanuts, flowers and sugarcane are offered to the deity. There is a practice of taking bullock carts round the temple. It is being celebrated from ancient times though of local significance. The chief patrons are the ryots and the Boyas of the village. The devotees of the village congregate without any distinction of caste and creed. *Pujari* is a Boya of Gujjula family with hereditary rights. *Prasadam* is distributed to all.

A fair is held in connection with this festival for 3 days near the village. It is being held from ancient times. Sweetmeats, utensils, lanterns, torch-lights, mirrors, combs, pictures and books are brought and sold.

Free feeding is arranged for some visitors by the villagers in their houses. Hotels are also available.

Singing on flute, weight dragging competitions for bulls, dramas and dances afford entertainment to the visitors.

Mala Obulesuswamy car festival is celebrated for 3 days from *Phalguna Purnima* (February-March). Two thousand devotees, local and from the neighbouring villages, congregate. All communities take part in the festival.

SOURCE: 1. *Sri B. Obulappa, Headmaster, Panchayat Samithi Elementary School, Atmakur.*
2. *Superintendent of Police, Anantapur.*

17. MADIGUBBA — Situated at a distance of 2½ miles from Voddipalle on the Anantapur-Kalyandrug bus route and 11 miles from Anantapur Railway Station. In olden days there were groves of *maddi* trees (turminalia alata) and there was an image of Eswara amidst this grove. Hence Lord Siva was called Maddeswara and as the village was on an elevation it was called Maddigubba or Madigubba.

The following account of the history of settlement of Christians at this village and its neighbours Alamuru and Garamativaleru is given in the Gazetteer of Anantapur District:

> "Of the Christian Missions, those of the Roman Catholic Church come first in point of seniority. Their earliest converts within the district were certain Kapus of Maddigubba, a village about ten miles west of Anantapur. In 1718, the headman of the village, a Kapu who had suffered for two years from an obstinate disease which no native treatment or *mantrams* could cure, insisted on being taken to Father Le Gac, the Jesuit Missionary at Krishnapuram in Mysore, that he might beg him to cure the complaint. Having first had all the family idols thrown down a well lest their influence should in any way counteract the expected cure, he set out for Krishnapuram, accompanied by many of his relations. Father Le Gac had heard of his intention and had sent him word that 'his mission was not to give medicines but to instruct in the law of God', but when the sick man arrived he took him into his house and eight days afterwards was prevailed upon to baptise him. At first the invalid rallied, but shortly afterwards, on Christmas Eve, he died. Many of his relations and fellow villagers were afterwards also baptised and Maddigubba and later its neighbour Alamuru became a Christian centre. The converts' greatest opponents were the Dasaris, but the then poligar of Anantapur, Prasanappa Nayudu, befriended them and with his permission they built a chapel at Maddigubba. Easter 1720 was celebrated with much ceremony at this chapel. The poligar had promised to be there but was too unwell to go. He, however, sent one of his relations to represent him and also despatched his own musicians and a quantity of fireworks for the celebration. Later in the year when he had somewhat recovered, he went to the village in person, accompanied by a mounted guard and soldiers and elephants, attended mass in the morning and joined the procession in the evening. His successor, his brother Pavadappa Nayudu, was also well disposed towards the Christians at Maddigubba and the congregation increased until it numbered some 200 persons. Many of these were wealthy. In 1735 Madu Rayudu, a Maratha Brahman who was at the head of some flying column, was attracted by this fact and attacked Alamuru. The Reddis there defended themselves for three months and the chief of them went into Anantapur to beg the poligar's help. The poligar complimented the envoy on his bravery, had him taken round the town in state on one of his own elephants, but ended up by forcing him to pay 6,000 'pistols' (perhaps pagodas) and then declining to assist him.
>
> Several '*Letters edifiantes et curieuses*' bearing on the Carnatic Mission have appeared in a book published in 1910 a Father of the Mill Hill St. Joseph's Society' and describe the early struggles of the French Jesuits in propagating the Gospel in this district. Krishnapuram referred to above is a small village in the Penukonda Taluk, five miles from Mukhtapuram Railway Station on the Dharmavaram-Pakala line. The Jesuits who were refugees from Siam (which they left because of a revolution) arrived in Pondicherry in 1689 and started the Carnatic Mission. They followed the plan adopted in the Madura Mission, by father Robert de Nobili and took in from that Mission Manduit and Bouchet, two veteran workers of whom the

latter had founded the great church at Avur (in the Pudukkottai State) and converted nearly twenty thousand heathens. Father de la Fontaine, who succeeded him, was the mainstay of the Carnatic Mission for eighteen years and his mother, the Viscontease d' Harmoncourt, was a liberal supporter of his work. He was, after Bouchet, the superior of the Mission and died at Chikkaballapur in 1718.

Father le Gac, one of the Jesuits, celebrated assumption Day 1712 at Krishnapuram with great solemnity in the company of a good number of new converts to his faith and built a church in it in 1712-13, which was considered the best church in the whole mission. 'We had built it' says Father le Gac 'solidly and substantially because it is the most promising place of all, where we hope to establish a flourishing community.' It was soon after destroyed by fire, but Father de la Fontine who had baptized a great many souls rebuilt it in 1715. The faith spread rapidly in the surrounding villages, due to the public reverence and respect shown to this Romapuri Sanyasi. Kotta-kotta (8 miles) and Tanimari (16 miles from Krishnapuram), both seats of poligars, were among the places in which large numbers became Christians. The poligars were considerate to the missionaries; and Togatas, Sales, a few Brahmins and many Kapus and Balijas accepted the new faith in spite of much persecution by the Dasaries and Brahmins. The circumstances that led to the conversion at Krishnapuram of the Muddigubba headman Tumma Rayappa Reddi had already been noticed and several Kapu families followed his example. The letters describe the numerous trials and tortures which the missionaries and their converts had to undergo, and detail several conspicuous examples of truly Christian heroism which they displayed under most cruel persecuiton. When Bishop Bonard visited the district in 1835 he found in Krishnapuram nothing but the graves of three Jesuits. In 1908 Mr. J. W. Hughes, the Collector of the district, found only one Christian family in the village and an old woman of 75 was the only one who had heard older people say that three Roman Catholic priests were buried there more than a hundred years before and that people offered cocoanuts and flowers at their graves. A year later, Government erected three memorial tablets over these graves which were those of Gilbert Ducros born at Aigueperse, 1692, arrived in India, 1725, and died 22nd April, 1730; Etienne le Gac, born at Brestin Brittany, 1671, arrived in India, 1703 and died 4th April, 1738; Francois Caron, born at Amiens, 1687, arrived in India, 1718 and died 1721. The last died of cholera while attending to a number of people who were struck down by that deadly scourge.

Some of these Reddis were immigrants from 'Bouccapuram', which was '80 leagues' from Alamuru, but they were so disgusted with the poligar's treatment of their headman that they resolved to at once return to their own country. They accordingly crept out of the village in silence one night, taking with them their women and children, their cattle and their other moveable property, and set off for their old home. They escaped without being noticed by the besiegers and though the poligar of Anantapur, on hearing of the matter, first begged, and then tried to compel them to return they shook off the dust of the district for ever from their feet.

In 1743, during the internal confusion which occurred while the bigger poligars were away assisting the Nizam at the siege of Trichinopoly, the Maddigubba village and chapel were pillaged and the place 'became a wilderness without a soul left in it'. It was doubtless re-populated not long after, for the Christian faith spread from it to Paramatiyaleru, just north of Atmakuru. There are now no Christians at Maddigubba or Alamuru, but Padamatiyaleru contains about a hundred Kapu converts; and in a few surrounding villages there are perhaps another hundred Roman Catholics drawn from the Kapu, Kamsala or Golla castes.

It is clear, however, that after the suppression of the Jesuits by Pope Clement XIV in 1773 the little colony of converts received little care or attention for many years. The chief Roman Catholic settlement in the district at present is Paramatiyaleru and here resides the only European Catholic Missionary in the whole of Anantapur. There are about 1,200 Roman Catholics in the district distributed among ten villages. There are chapels at Guntakal, Gooty, Pyapally near Uravakonda, Padamatiyaleru, Kothapalli and Dharmavaram. There are two priests at Guntakal and one at Padamatiyaleru. The mission owns no schools or orphanages of its own.

A peculiar custom in the district is the freedom of intercourse between Christians and Hindus. Inter-marriage is not viewed with disfavour among them; and we find Hindu Kapu girls given in marriage to Christian Kapus and *vice versa*, the Hindu being baptized before marriage. Such marriages seem peculiar to this district."[1]

The total population of the village is 7,435 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Boya, Kapu; Scheduled Castes (231) — Adi Andhra; and Scheduled Tribes (108). Boyas and Adi Andhras form the majority in the village. The chief means of livelihood of the people are agriculture and agricultural labour.

Anjaneyaswamy, Narasimhaswamy and Mutyalamma (Ammagaru) are the worshipping places in the village. The image of Anjaneyaswamy is in the form of Hanuman. The Sivalingam referred to in para 1 above and known as Maddeswara is now situated in the middle of the irrigation tank of the village.

1. Pages 27-28, Gazetter of Anantapur District, Volume I, 1905 and Pages 71-73, Volume II, 1930.

Sri Anjaneyaswamy festival is celebrated for 9 days from *Chaitra Suddha Padyami* to *Navami* (March-April). *Nitya deeparadhana* is performed and *naivedyam* is offered once in a week. It is being celebrated from the origin of the village and is confined to the village. The Hindu devotees of the village congregate. *Pujari* is a Nambi enjoying the Inam lands. *Prasadam, panakam* and *panneram* are distributed to all.

Mutyalamma *Jatara* (Ammagari *Parusha*)is celebrated once in 3 or 4 years. Goats are immolated to the deity, Mutyalamma, whose temple is at the village boundary adjoining Sanapa.

Srirama Navami is celebrated on *Chaitra Suddha Navami* every year.

When rains fail villagers perform *abhishekam* to the Sivalingam in the temple which is in the tank of the village. Sivalingam is given a bath with pure water and *panchamrutham* (cow's milk, curds, ghee, honey and plantains). They feed the children of the village. This observance is considered so efficacious of getting rain without fail.

SOURCE: 1. *Sri P. Balakondappa, Headmaster, Panchayat Samithi Elementary School, Madigubba.*

2. *Gazetteer of Anantapur District, Volume I, 1905.*

18. SOMANADODDI — Situated at a distance of 2 furlongs from the Anantapur-Kurnool road and 3 miles from Anantapur Railway Station.

The total population of the village is 940 and it is made up of the following communities: Caste Hindus — Vaisya, Kapu, Vadde, Marata; Scheduled Castes (248) and Scheduled Tribe (1). Kapus are in majority. The chief means of livelihood of the people are agriculture, agricultural labour, trade and contracts.

There is a temple of Aswatha Narayana. There is no image of the deity. But there are 2 trunks of trees, *ravi* (Ficus religiosa) and margosa (Azadirachta indica). A raised platform with the 2 trunks of trees in the middle was built. The temple is built on the platform of 3 feet × 3 feet × 3 feet dimensions. The villagers are finding in the trees Lakshmi Narayana and worshipping Him in that form. Out of the 2 trees *aswatham* (*ravi*) is believed to be the male and margosa the female.

Sri Aswatha Narayana *Vruksha Tirunala* is celebrated for one day on *Magha Bahula Panchami* (January-February). Performing marriage to the two trees accompanied by music is a part of the ritual. It is being celebrated for the past 3 years and is confined to the village. The devotees of the village congregate without any distinction of caste and creed. The villagers are the patrons of the festival. *Panyaram bandlu* go round the trees and afterwards the *panyaram* is distributed to all. Some devotees feed the poor and others. Fasting is observed by some devotees.

SOURCE: *Sri B. Nagarajulu, Teacher, Somanadoddi.*

19. NEELAMPALLE, hamlet of JANTHALURU — Situated at a distance of 3 miles from the Anantapur-Tadpatri bus route and 8 miles from Anantapur town.

The total population of the village is 1,257 and it is made up of the following communities: Caste Hindus — Kapu, Kuruva, Valmiki, Nese, Bestha; Scheduled Castes (180); Scheduled Tribes (61) — Yerukula; Dudekula and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, sheep-rearing, basket-making, mat-making and toddy-tapping industry.

The temples of the village are of Sri Nagalingaswamy and Ramaswamy. In Nagalingaswamy temple there is the *jeeva samadhi* of Erriswamy alias Nagalingaswamy.

The legend goes to say that Nagalingaswamy alias Erriswamy was a native of Korrapadu. He belonged to Kapu community. He selected a sacred place for his *samadhi* when he was about to die. On *Phalguna Purnima* he sat for *yoga* and on *Chaitra Suddha Tadiya* he entered *jeeva samadhi.*

Sri Nagalingaswamy alias Erriswamy festival is celebrated for 4 days from *Phalguna Suddha Triodasi* (February-March). *Homam* is performed by the Brahmins on the third day *i.e.,* on *Phalguna Purnima.* The image of Erriswamy is taken in procession. At 10 O'clock in the night there is procession and at 12 O'clock in the night of *Bahula Padyami* there is *Lankadahanam.* Cocoanuts, flowers, fruits, silver umbrellas, serpent images and some gold ornaments are offered to the deity. It is being celebrated for the past 200 years and is confined to the village. It is celebrated by collecting funds from the villagers. The devotees of the village congregate without any distinction of caste and creed.

A fair is held in connection with the festival near the temple in an area of 2 acres of land for 2 days from *Phalguna Purnima.* The local people and from the neighbouring villages belonging to all communities congregate. Utensils, lanterns, torchlights, pictures and photos are brought and sold.

Kolatams, dramas and merry-go-rounds afford entertainment to the visitors. About 2,000 people congregate for the dramas.

There are four choultries. There is free feeding and special arrangements are made for Brahmins.

SOURCE: *Sri G. Kondaiah, Social Education Organiser, Neelampalle.*

20. NADIMIDODDI — Situated beside Anantapur-Tadpatri bus route at a distance of 21 miles from Anantapur town. This village was once ruled by the Boya Doras.

The total population of the village is 1,943 and it is made up of the following communities: Caste Hindus — Kapu, Boya; Scheduled Castes (442) — Madiga; Scheduled Tribes (15) and Muslims. The chief means of livelihood of the people is agriculture.

There is the temple of Nallamma with her image in human form.

Nallamma *Jatara* (*Parusha*) is celebrated for 3 days once in 3 or 5 years in *Pushyam* (December-January). There is animal sacrifice and offerings are made. It is being celebrated from ancient times and is confined to the village. The devotees of the village congregate without any distinction of caste and creed. *Pujari* is a Harijan with hereditary rights.

A fair is held with a few shops which sell sweets, utensils, lanterns, pictures and photos. Dragging of carts afford entertainment.

SOURCE: *Sri A. Pakkeerappa, Teacher, Nadimidoddi.*

21. NARPALA — Situated at a distance of 15 miles from Anantapur town.

The total population of the village is 4,521 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Balija, Gandla, Boya, Nese; Scheduled Castes (416) — Mala, Madiga; Scheduled Tribes (79) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of the village are of Anjaneyaswamy, Chennakesavaswamy, Ramaswamy, Vighneswara and Kollapuramma. There is the Tikkaswamy *mutt*. In this *mutt* there is a brass image in the form of a head upon which is the hood of a serpent.

Thirty years ago a retired policeman took to moving about in these parts. Though a Brahmin he ate mutton. He showed some miracles and died here. His *samadhi* was built in the village. So in his name this festival is celebrated.

Sri Tikkaswamy festival is celebrated for 3 days from *Chaitra Suddha Panchami* (March-April). *Bhajans* and *kolatams* are performed and there is a procession of the image of Tikkaswamy in the night. Cocoanuts and camphor are offered to the deity. Climbing the *utlamanu* is a very entertaining function during the festival. A smooth wooden pillar is fixed to the earth vertically and smeared all round with the greasy juice of *kalamanda* or *kalabanda* (a wild plant with thick white greasy liquid substance within its leaves). The competitors slip down while attempting to reach the top and receive the prize kept there. It is a pleasant sight to witness. It is being celebrated for the past 30 years and is confined to the village. The devotees of the village congregate. All communities take part in the festival. *Pujari* is a Brahmin. *Prasadam* is distributed to all. Prizes are distributed to the buffalo which comes first in the competition in which stone girdles are dragged.

SOURCE: 1. *Sri B. Obanna, Teacher, Narpala.*
2. *Sri S. Krishna Murthy, Teacher, Narpala.*

22. BUKKARAYASAMUDRAM — Situated at a distance of 3 miles from Jallipalle on the Anantapur-Tadpatri bus route and 10 miles from Anantapur Railway Station. This village was built by Chikkappa Odayar, a vassal of Vijayanagar emperor Bukkarayalu. Chikkappa Odayar once ruled Anantapur. Chikkappa Odayar was born in Oruru in a nearby village which is now in ruins. After the death of his father Dhakaraju, his mother Medamma went with the child to Vijayanagaram and was living by begging. One day she left the child on a pial and went into the city for begging food. A *nagabhogi*, snake charmer, saw a cobra protecting the child from the sun under the shade of his hood. He foretold that the child would become a great man. There was none nearby and one Narayanappa, an official in the Vijayanagar court, took him under his protection, educated him and took him to the court with him. The young man once interpreted a letter from the *padusha* of Delhi to the king, when none else could do it. When a reference had to be made to that letter on a subsequent occasion it was found missing. Narayanappa helped the king to get over the difficulty by repeating the contents of the letter though it was months after he had read and interpreted its contents. He was given the title of Odayar, appointed to high posts and finally became Diwan to King Bukka I of Vijayanagar who ruled from A.D. 1343 to 1379. He constructed the big Anantapur tank. 'At each end of the embankment he built a waste weir and near each weir a village. The village at the eastern end he called Bukkarayasamudram (King Bukka's sea) after his king and that at the western end Anantasagaram (Ananta's ocean) after his wife.'

The total population of the village is 4.357 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Lingayat, Sale, Balija, Kapu, Kuruva, Golla, Boya, Chakali, Valmiki, Mangali; Scheduled Castes (404) — Mala; Scheduled Tribes (39) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and weaving.

The temples of the village are of Kondameedarayaswamy (Venkataramanaswamy), Eswara, Beerappaswamy, Pothalaiah, Bhadrakali, Lakshmi Narasimhaswamy, Kasi Viswanathaswamy and Veerabhadraswamy. In Kondameedarayaswamy temple there are the images of Kondameedaraya and the images of his two consorts Lakshmi and Padmavati.

Musalammakatta is a pial with three margosa trees on it. There is an image namely the face of Musalamma carved on a stone. Musalamma was the daughter-in-law of Basi Reddy, the Village Munsif of Bukkarayasamudram. Once there was a breach in the tank bund and there was the danger of the village of Bukkarayasamudram being washed away. All efforts to stop the breach failed. Gangamma, the water goddess, revealed through some one that the danger could be

averted if a pregnant lady was buried in the breach. For saving the village and the tank Musalamma took the permission of her husband, father-in-law and mother-in-law and threw herself into the breach and averted the destruction of the village. She is worshipped now at the Musalammakatta. Fowls, goats and *bonam* (cooked rice) are offered. It is said that for years after her death, there was response from somewhere when her name was called out. Once an old woman cursed in disgust why her voice was not hushed yet. From that day onwards no voice is heard in response to anybody's call.

Sri Kondameedarayaswamy (Venkataramanaswamy) car festival is celebrated for 9 days from *Magha Suddha Navami* to *Bahula Vidiya* (January-February). On the first day *i.e.*, on *Navami* there is inauguration. On *Dasami* there is *brahmothsavam*, on *Ekadasi seshothsavam*, on *Dwadasi hanumanthothsavam*, on *Triodasi garudothsavam*, on *Chathurdasi kalyanothsavam*, on *Purnima rathothsavam*, on *Padyami paruvetothsavam* and on *Vidiya vasanthothsavam*. *Archanas* are performed with flowers, fruits, *gandham* and *kumkum*. It is being celebrated from ancient times and is confined to this village and its neighbouring villages. On *rathothsavam* day thousands of Hindu devotees congregate. *Pujari* is a Brahmin with hereditary rights. *Prasadam* is distributed to all present.

For some deities like Pothalaiah, Musalamma and Peddamma, animal sacrifice is in vogue.

Cinemas and dramas afford entertainment to the visitors. There are hotels and choultries for the pilgrims. Free feeding is arranged on *rathothsavam* day.

SOURCE: 1. *Smt. B. Musalamma, Teacher, Bukkarayasamudram.*
2. *Sri L. Singarappa, Teacher, Bukkarayasamudram.*
3. *Sri P. Nagaraja Rao, Teacher, Bukkarayasamudram.*
4. *Gazetteer of Anantapur District, Volume I, 1905.*

23. ANANTAPUR — The District headquarters situated on the Guntakal-Bangalore metre gauge section of the Southern Railway at a distance of 41 miles (66 kilometres) from Guntakal.

The following account is given in the Gazetteer of Anantapur District:

> "Chikkappa Odayar, Diwan to king Bukka I (A.D. 1343 to 1379) of Vijayanagar constructed a big tank. At each end of the embankment he built a waste weir and near each weir a village. The village at the eastern end he called Bukkarayasamudram (king Bukka's sea) after his king and that at the western end Anantasagaram (Ananta's ocean) after his wife Anantamma. Anantasagaram was afterwards called Anantapuram."[1]

"In the time of Rama Raja, the usurper of the Vijayanagar throne, Anantapur and the country around it were granted to Hanumappa Nayudu of the Hande family, who had helped that ruler to put down an insurrection. Hence, the place was known thereafter as Hande Anantapur, a name which indeed survived even for several years after the English came into possession of it. Hanumappa was succeeded by his son Immadi Hampa Nayudu, who was in turn followed by his son Malakappa. The latter was present at the battle of Talikota. Munro says that he was Diwan of Vijayanagar and that he afterwards submitted to the king of Bijapur and was granted a jaghir paying a peshkash of 45,772 Kanthiraya pagodas, or about Rs. 1,30,000. He was thus at that time a gentleman of substance.

He was followed by his son Hampa Nayudu (1619-31) and then by Siddappa Nayudu (1631-59). Pavadappa Nayudu (1659-71) was the next chief, and during his time the country was invaded by the poligar of Rayadrug in Bellary District, (now in Anantapur District) who made his way as far as Dharmavaram and left a garrison there. On Pavadappa's death his wife Ramakka managed the estate for some years during the minority of her son Siddappa. During her rule the Delhi Emperor Aurangzeb came into possession of the suzerainty of the country and he reduced the peshkash to 11,200 pagodas but required the poligar to keep up 1,200 foot and 150 horse for service if called upon.

Siddappa died in 1696 and was succeeded by his eldest son Prasanappa Nayudu (1696-1720). He helped the Nawab of Cuddapah, to whom he was now subject, to attack the forces of the Rayadrug poligar, and the Nawab eventually released him from the obligation of keeping up any military force. He was murdered in 1720 by his concubine Vasantamma, with whom he was living because his wife was childless and by whom he had had four children.

The next chief, Pavadappa Nayudu (1720-37) was brother to Prasanappa. He declined to pay the usual tribute to the Nawab of Cuddapah and beat off a force sent against him. He was followed by his son Siddappa (1737-40) who was a dissolute youth and squandered the resources of the estate. His chief men at length rebelled against him and set up his cousin Ramappa, a son of the above-mentioned Prasanappa as a claimant to his place. Siddappa obtained help from the poligar of Tadimarri but Ramappa's faction called in Morari Rao of Gooty, captured Anantapur and imprisoned Siddappa.

Ramappa (1740-52) thus became chief. Somewhere about this time the peshkash of the estate was reduced by the Marathas to Rs. 18,000, but in addition a tribute of Rs. 5,000 was paid to Morari Rao. Ramappa was of a fighting turn and began by attacking Kanumukkala, a village eight

1. Page 143, Gazetteer of Anantapur District, Volume I, 1905.

miles south of Dharmavaram, which has been captured from his predecessors by the poligar of Rayadrug. The attack failed and in the next year (1741) Rayadrug besieged Bukkapatnam. Just as the place was about to capitulate, Ramappa Nayudu entered it by a path over the hills which stand to the east of it and made such a vigorous sortie against the Rayadrug forces that they retired to Dharmavaram. Another attack of theirs on the same place in the next year was also repulsed.

Meanwhile trouble was brewing. The widow of Siddappa, the cousin whom Ramappa had ousted, had fled to the protection of the poligar of Bellary, who was a kinsman of the Hande family. At her suggestion this poligar proposed to Ramappa that he (the Bellary poligar) should adopt Ramappa's eldest son Siddappa. Ramappa agreed and the boy was sent to Bellary. Some time afterwards Ramappa went there to see him. After he had gone back to Anantapur the Bellary poligar with a considerable force paid him a return visit. The fort at Anantapur was too small to hold the followers of both parties, so with unwise politeness Ramappa invited the Bellary people to occupy it and withdrew his own garrison, stopping in the fort himself without attendants to look after his guest. Next morning the Bellary poligar murdered him and made himself master of the place. He next seized most of the country round about, except the forts at Bukkapatnam, Kottacheruvu and Raptadu. Thereafter he returned to Bellary and there he threw into prison Siddappa, the son of Ramappa whom he had adopted. The boy however bribed his jailors, escaped, and fled with his brother-in-law Basappa to Hirehalu, a fort some twelve miles south of Bellary which belonged to Morari Rao. By Morari Rao's orders Basappa was supplied with some troops by the amin of the fort and with these he marched to Raptadu. Here he was joined by many adherents of the Hande family and eventually was strong enough to attack Bukkarayasamudram. The place was however relieved by troops from Bellary after a fierce fight. Basappa then obtained help from the Nawab of Cuddapah and the garrisons of both Bukkarayasamudram and Anantapur thereupon fled. Basappa thus secured possession of the estate and having established order he sent for Siddappa and installed him as poligar. This was in 1753.

In 1757 Anantapur was attacked by Morari Rao. It resisted stoutly for some time but at length bought off the enemy for Rs. 50,000. The estate had been so much impoverished by the struggles it had recently gone through that there was the greatest difficulty in raising the amount. Partly for this reason and partly to revenge himself upon those who had refused to help him in his hour of need, Basappa sent out plundering expeditions, and these ravaged a number of important places such as Tadpatri, Yollutla, Roddam, and others.

Basappa died in 1772 from overfatigue incurred in trying to stop a breach in the Bukkapatnam tank. In 1775 Haidar Ali took Bellary and Gooty and became suzerain of Anantapur. The peshkash was raised to 23,625 Kanthiraya pagodas, or about Rs. 69,000. This was more than the estate could pay and it speedily fell into arrears. One of Haidar's officers therefore came down and arrested the poligar and attached his property. Thenceforward the decline of the family was rapid. The old poligar's two eldest sons were drafted into Haidar's army and were killed in action and the third son, Siddappa Nayudu, was sent to Seringapatam. Crushed by all his troubles, the old poligar died in 1788.

Soon afterwards Tipu, to prevent any chance of risings, hanged all the males of the family who were at Anantapur. Siddappa however escaped from Seringapatam and after Tipu's death in 1799 he succeeded in taking Anantapur. He afterwards submitted to the Nizam, to whom the country had been transferred by the treaty of 1799, and was given the village of Siddarampuram as a jaghir. He was granted a pension by Munro and some of his descendants were drawing stipends upto 1860."[1]

"When the Ceded districts were handed over to the Company in 1800 and Munro was appointed their first Principal Collector, he selected Anantapur as his own place of residence, and he lived there until he went Home on leave in 1807."[2]

"The Munro cutcherry where the first Principal Collector held his office and court, now accommodates the municipal high school. The building is protected as an ancient monument. Munro's house at the back of the present Collector's bungalow serves the purpose of a guest-house."[3]

"He built this at his own cost and applied in August, 1807 to the Company for a grant of the land on which it stood. This land is described in the application as being 22 acres in extent and situated 'on the common near the village of Hande Anantpur'; as having been enclosed in 1804; as being occupied by a 'dwelling-house with offices'; and as being bounded on three sides by 'an open common' and on the fourth by 'the Bellary road and paddy-fields.' The plan which accompanied the application shows the stables and other outhouses in the positions which they now occupy and marks the big well near them and the two other wells which stand on each side of the present entrance to the compound from the Bellary road. So all these were built by Munro. From the house to the Bellary road led a wide walk

1. Pages 144-146, Gazetteer of Anantapur District, Volume I, 1905.
2. Page 141 *Ibid*
3. Page 113, Gazetteer of Anantapur District, Volume II, 1930.

on either side of which (where now is only rough grass) were 'gardens'. These were apparently irrigated from the two wells there. Traces of the banks which carried the old channels from these are still visible. Munro's passion for gardening is well-known and was the subject of some mirth to the Philistines among his friends. The main entrance to the compound in those days was not, as now, from the Bellary road, but from the road to Alamuru, leading past the stables. On the opposite side of the compound, almost facing this, was another principal entrance."[1]

"The two wells referred to above are now mere pits, and all traces of the banks which carried the channels from these wells have disappeared."[2]

"When Munro went Home and the Ceded districts were split into the two Collectorates of Cuddapah and Bellary, Anantapur was made the head-quarters of the latter, which then included the present districts of Bellary and Anantapur. In 1840 the head-quarters were transferred to Bellary and Anantapur became the residence of a Sub-Collector who had charge of the Anantapur, Dharmavaram (which then included Kalyandrug), Penukonda, Hindupur and Madakasira taluks. In 1869 a redistribution of divisions was made and the Sub-Collector was moved to Gooty. When the Anantapur district was formed in 1882 the place again became the head-quarters of a Collector.

The quarters of the European officers stand in a sufficiently pleasant position on rising ground to the west of the native town, but this latter is built on an overcrowded site close under the bank of the tank, surrounded by paddy fields and having no room for expansion. The tank is one of the biggest in the district, having a waterspread of over three square miles and irrigating some 2,100 acres."[3]

"The chief feature of Anantapur town is Robertson square round about which among other buildings stand the Government hospital, training schools for masters and mistresses, high schools for boys and girls and the daily vegetable market. The deputy Collector's, tahsildar's and sub-magistrate's offices and the sub-jail have been shifted to new buildings near the ceded districts' college and within a short distance of the railway station."[4]

"The Collector's office and the travellers' bungalow are south of the town near the tank bund. The square is named after the F. W. Robertson who has already been more than once referred to and who was Collector of the old Bellary district for fifteen years, died at Anantapur on the 16th December 1838 and lies buried at Gooty. He constructed the square (filling up the fort ditch which formerly ran through it), put up the *mantapam* in the middle of it and planted the trees which stand around about it. The Kesavasvami temple on its eastern side is a modern erection built by a retired Tahsildar. Fragments of some deserted shrines in the neighbourhood were utilised in its construction."[5]

"The trees that were planted round the *mantapam* have almost disappeared, and the large open square in front of the temple is being used as a play-ground by the pupils of the schools that adjoin it."[6]

"Just north of the square, on the site of the old fort — remains of the ditch and rampart of which are still to be seen — is the Jubilee Park. This was originated in 1887 with very high aims, being intended to serve as a 'permanent institution of practical education' by including a reading-room, library, play-grounds, and eventually 'a small economic museum for the collection of all the raw and manufactured products of this and adjacent districts and of useful implements in agriculture and other industries'. The establishment of 'a small nursery for the growth of useful seedlings for the benefit of the whole district' was another of its objects. But, as has happened to more than one of its prototypes, the contributions promised to it far exceeded in amount those which were ever actually paid, the sanitary authorities actively discouraged expenditure of municipal funds upon it, and it is now a woe-begone enclosure the only use of which is to serve as a site for the local weekly market."[7]

"The Jubilee Park continues to be the site of the weekly market, and nothing has been done to carry out the aims of its founders. Traces of the old ditch, and the foundations of channels that were made, to water the trees in the 'park' are all that remain to tell the story of this high endeavour."[8]

The total population of the town is 53,237 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kamma, Kapu, Balija, Bestha, Boya, Ediga, Vadde, Kammara (Blacksmith), Chakali, Kummari, Mangali; Scheduled Castes (1,901); Scheduled Tribes (252); Maharashtras; Jains; Gujaraties; Muslims and Christians. The chief means of livelihood of the people are agriculture, trade, employment and other traditional occupations. Paddy produced here is particularly selected for *borugulu* (puffed rice) and exported to Bombay State. The public offices and several educational institutions have taken in a number of the residents. A few factories afford labour to some.

The temples of the town are of Lord Virupakshes-waraswamy with the Sivalingam reputed to have been installed by Sri Vidyaranya, the *Guru* of Hakka and Bukka, founders of Vijayanagar empire, of Nagareswara, Kanyakaparameswari and of Sri Nandeeswara

1, 3, 5 & 7 Pages 141 & 142, Gazetteer of Anantapur District, Volume I, 1905
2, 4, 6 & 8 Page 113, Gazetteer of Anantapur District, Volume II, 1930.

(Petabasaveswara) in the main bazaar. Sri Chennakesavaswamy temple near the tank bund constructed about 8 years back by a former Deputy Collector, late Krishnamachar, is a big temple with high compound walls and has gained much importance. There is a small temple for Ganesa on the tank bund. The Beerappa temple in old town has the image of Beerappa Devudu of Kuruvas worshipped only by Kuruvas. The Dattatreya temple is in the Dattatreya Samaj compound in the old town where *bhajans* are held regularly every evening. The Kesava temple, the Siva temple or Kasivisweswara temple, the Satyanarayana temple are the latest in the extensions of Anantapur town. Sri B. Joogappa, M.A., I.A.S., Retired District Collector, has installed a Narmada Amrutha Sivalingam called Sarveswara and constructed a small temple over it in his compound in Aravindanagar. Sri Aravindamandir on account of which the locality got its name is a centre of religious lectures and *bhajans* and it has only the photos of Sri Aravindo and "Mother" for worship. A big mosque is constructed. There is a mosque in the centre of the town and the middle of the main road in old town with the Nagareswara temple on one side and the Kanyakaparameswari temple on the other, worship of the Lord, Alla and Devi going on side by side un-interrupted. There is a Catholic church. A London Mission church is under construction in Aravindanagar.

Sri Chennakesavaswamy *Rathothsavam* is celebrated for 7 days from *Chaitra Suddha Navami* to *Purnima* (March-April). Festivals are also celebrated during the entire month of *Pushyam* (December-January) and on Vaikuntha Ekadasi *i.e.,* on *Margasira Suddha Ekadasi* (November-December). About 2,000 Hindu devotees of this town and neighbouring villages congregate. Devotees perform *puja* on a grand scale one on each day. *Pujari* is Sri Varada Raja Ayyangar with hereditary rights. *Prasadam* is distributed to all. Daily *puja* is also performed.

A fair is held in connection with Vaikuntha Ekadasi. Food stuffs, utensils, mirrors, combs, books and toys are sold.

Festivals are observed in Virupaksheswaraswamy temple for 10 days in *Kartikam* (October-November) and *Dhanurmasam i.e., Pushyam* (December-January). Daily *puja* is performed.

Sri Kasivisweswara car festival is celebrated for one day on *Chaitra Suddha Dasami* (March-April). Festivals are also celebrated during Mahasivaratri and in the month of *Pushyam* (December-January). The procession images are taken out in procession during festival days. Offers are made in the form of cocoanuts, fruits, *naivedyams* and money. Two thousand Hindu devotees of this town and neighbouring villages congregate. Daily *puja* is being performed. The patrons and *pujari* are Brahmins.

Sri Satyanarayanaswamy *Teppothsavam* is celebrated for 1 day on *Magha Purnima* (January-February). The car festival is celebrated on *Margasira Purnima* (November-December). Daily *puja* is performed. Sri Vithalacharya is the trustee and *pujari* is Sri Appalacharyulu.

A fair is being held in connection with Satyanarayanaswamy *teppothsavam* for the past 100 years for one day on *Magha Purnima* (January-February). Five to six thousand Hindus of this town and neighbouring villages such as Rapthadu, Bukkarayasamudram, Narayanapuram and Rudrampeta congregate. About 40 shops are opened where eatables, sweetmeats, utensils of earthenware, mirrors, combs, books, photos, toys and baskets are sold. Music entertains the pilgrims.

Mahasivaratri is celebrated on *Magha Bahula Chathurdasi* (February-March) in Sarveswara temple for Narmada Amrutha Sivalingam. The devotees have the right of worshipping the Sivalingam with their own hands without any distinction of caste or creed as in Srisailam.

During *Kartikam* (October-November) *puja* to Nandeeswara is performed with *nandidhwaja uthsavam* (dance to the accompaniment of drums and music, the dancer holding vertically a pole 8 to 10 yards high decorated with coloured cloth, brass designs, with a brass Nandeeswara on a plank at the lower end which rests on the shouldar. The bells at the plank and at the top make jingling noise. *Khadgams* or praises of Lord Siva or Lord Veerabhadra are sung).

Kanyakaparameswari *Navaratri Uthsavams* are celebrated with great pomp for 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September-October). All Hindu devotees participate. Vaisyas are the patrons and *pujari* is a Brahmin with no hereditary rights.

Sri Ganesa festival is celebrated for one day on Vinayaka Chaviti *i.e.,* on *Bhadrapada Suddha Chaviti* (August-September).

Thyagaraja *Vardhanti* is celebrated in *Margasiram* (November-December) in the Kesava temple compound and music conferences are held.

Srirama Navami is celebrated for 10 days in Rama temple from *Chaitra Suddha Navami* (March-April). Srirama *saptaham* is conducted from *Chaitra Bahula Panchami. Pujas* are performed throughout the month of *Dhanurmasam i.e.* in *Pushyam* (December-January). The procession images are taken out in procession during the festival days. Cocoanuts, fruits and *naivedyam* are offered. It is 50 years old though of local significance. Only Hindu devotees participate. The patrons and *pujaris* are Brahmins. *Prasadam* is distributed to all.

In addition to the above festivals Dattatreya *Jayanti* is celebrated in *Magham* (January-February). *Pujari* is Sri Venkoba Charyulu. Sankara *Jayanti* is celebrated on *Vaisakha Suddha Panchami* (April-May). Venugopalaswamy *Aradhana* is celebrated in *Kartikam* (October-November). Nanjunda Sastry, a Brahmin is the *pujari.* Anjaneyaswamy worship is performed on every Saturday.

All these festivals are of local significance. Daily *puja* is performed in all the temples. *Uthsavams* are celebrated in all the temples on Vijaya Dasami *i.e.*, on *Asviyuja Suddha Dasami* (September-October).

Fowls and goats are sacrificed to Nallalamma, the village goddess. Sudras are the *pujaris* with hereditary rights.

Mention has to be made of a place of worship and meditation at a distance of 3 miles from Anantapur on the Anantapur-Gooty road which goes by the name Sri Raghavendra Sreepada *Asramamu*. This is the work of Sri K. Venkata Narayana Rao, M.A.L.T., a retired District Educational Officer who is trying to establish a peaceful and calm place for those *sadhakas* who want a secluded place for meditation. It is on the bank of Tadakaleru, a local stream, with a *brindavan* in memory of Sri Raghavendraswamy of Manthralayam or Manchala of Adoni Taluk, of whom an elaborate account is given under Manchala of Adoni Taluk, Kurnool District. There is also an *aswatha* (Ficus religiosa) tree with a shrine of Sivalingam. There is an attempt to raise buildings over the *brindavan* for meditation. The temple over the *brindavan* has a *dhwajastham-bham* in front of it. It is a centre for meditation with no fixed *pujas, pujari, dakshina,* or any other offerings. Cocoanuts may be offered at the *dhwajastham-bham* and not in the temple; but nothing should be left behind. If any payments have to be made the amounts must be sent to the original temple of Sri Raghavendraswamy at Manchala. Improvements to the buildings, to the water conveniences, lighting arrangements and to the roads are welcome by any philanthropic person. The principle is that God is in every one, that there should be no one and no stone barriers between God and the devotee and that each has to realise himself by meditation, prayer and *bhajan*. Collection of money, celebration of marriages and such functions, even *pradakshina* round the temple, *annasantharpana* (free feeding) and distribution of *prasadam* and the like external manifestations of religion or worship are tabooed. Discussions of religious, political and social problems are prohibited.

SOURCE: 1. *Sri B. Joogappa, M.A., I.A.S., Retired Collector, Anantapur.*
2. *Sri G. Tirupathy Rao, Headmaster, S.L.V. Special Municipal Higher Elementary School, Anantapur.*
3. *Sri P. Sreenivasa Sastry, Teacher, S. L. V. Special Municipal Higher Elementary School, Anantapur.*
4. *Sri Pappuri Ramacharyulu, Anantapur.*
5. *Sri B. Narasing Rao, Retired Telugu Pandit, Anantapur.*
6. *Sri K. Venkata Narayana Rao, Retired District Educational Officer, Anantapur.*
7. *Gazetteer of Anantapur District, Volume I, 1905.*

24. BRAHMANAYALERU — Situated at a distance of 4 miles from the Anantapur-Kalyandrug bus route and 7½ miles from Anantapur town and Railway Station. Once the majority of the people were Brahmins; so the village has got the name Brahmanayaleru.

The total population of the village is 1,415 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Kamsali (Viswabrahmin), Kuruva, Boya, Chakali, Mangali,Ediga, Vadde, Kummari; Scheduled Castes (414) — Mala, Madiga, Adi Andhra; and Scheduled Tribes (12) — Yerukula. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of the village are of Eswara, Anjaneyaswamy, Nallalamma and Pothalappa. The image of Eswara is a stone Sivalingam. There are two bronze images of Eswara and Parvati which are taken in procession. There is also a *mutt* in the village and *bhajans* are performed everyday there.

Eswara *Rathothsavam* is celebrated for one day on a Monday in *Kartikam* (October-November) in addition to conduction of *pujas* during the entire month. On *rathothsavam* day the bronze images of Eswara and Parvati are decorated with garlands and taken out in procession with music. It is being celebrated from ancient times and is confined to the village. The devotees of the village congregate. All communities take part in the festival. There is no specific *pujari*. But Brahmins perform *pujas*. *Prasadam* is distributed to all.

Every year the devotees celebrate Mahalaya Purnima *i.e.*, full moon day in *Bhadrapadam* (August-September). Goats, sheep and fowls are sacrificed. Fuller details are not available.

During the festivals, street dramas are enacted.

SOURCE: *Sri A. L. Narasa Raju, Teacher, Brahmanayaleru.*

25. SANAPA — Situated at a distance of 5 miles from the Anantapur-Kalyandrug bus route and 12 miles Anantapur Railway Station. Once three brothers, Chikkannanaidu, Chennamanaidu and Chennappanaidu, built three forts separately and lived. This village was built in the name of the youngest brother Chennappanaidu and Rangampet, its hamlet, at a distance of one mile, was built in the name of his wife Rangamma; Chikkannayanikota was built in the name of Chikkannanaidu and Chennamanayanikota to the south of this village in the name of Chennamanaidu.

The total population of the village is 2,216 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Kuruva, Balija, Boya, Lingayat, Chakali, Mangali, Ediga, Golla; Scheduled Castes (246)—Mala, Madiga; Scheduled Tribes (18)—Yerukula; Dudekula and Muslims. The chief means of

livelihood of the people are agriculture, sheep-rearing, weaving of rugs, oil extraction, pig-rearing and other traditional occupations.

The temples of the village are of Sri Madhavaswamy, Siva, Kodanda Ramaswamy, Pothularaju or Pothulappa, Anjaneyaswamy, Vasikerappa, Kuntemma (on Rachakatta), Thirumalarayadu, Padigi Kondarayadu, Obulesudu and Yellamma. The image of Madhavaswamy is in human form. The image of Kodanda Ramaswamy is also in human form. Both the deities are the incarnations of Vishnu. Pothularaju is represented in the form of a Sivalingam.

Sri Madhavaswamy *Rathothsavam* is celebrated for 5 days from *Phalguna Suddha Tadiya* to *Sapthami* (February-March). Arrangements are made 2 days in advance. On the first day there is free feeding, on the second *pannerapu bandlu* go round the temple, on the third *rathothsavam*, on the fourth free feeding to all communities and on the fifth procession. Silver and gold ornaments, cocoanuts, camphor, flowers and fruits are offered. It is being celebrated from ancient times and is confined to the village. The devotees of the village congregate without any distinction of caste and creed. *Pujari* is a Patra golla of Swamulavari *gotram* with hereditary rights.

The other festival of the village is Sri Kodanda Ramaswamy *Rathothsavam* taking place for 6 days from *Chaitra Suddha Panchami* to *Dasami* (March-April). From *Panchami* to *Ashtami, bhajans* are performed and on *Navami* there is *rathothsavam*. There is *vasanthothsavam* on *Dasami* as also *santarpana* to Brahmins. Cocoanuts, flowers and fruits are offered to the deity. It is being celebrated for the past 12 years and is confined to the village. The devotees of the village congregate. All communities take part in the festival. *Pujari* is a Brahmin.

Another festival of the village mostly confined to Rangampet, hamlet, is Pothularaju or Pothulappa festival celebrated for one day on *Chaitra Suddha Vidiya* (March-April). *Bonam* is offered and animals are sacrificed. It is being celebrated from ancient times and is confined to the village. The devotees of the village congregate without any distinction of caste and creed.

There are choultries near Madhavaswamy temple.

SOURCE: 1. *Sri M. Lakshmi Reddy, Headmaster, Sanapa.*
2. *Sri K. Ramachandra Rao, Karnam, Sanapa.*
3. *Sri M. Venkateswara Raju, Teacher, Rangampet.*

26. GANDLAPARTHI — Situated at a distance of 3 miles from the Dharmavaram-Kalyandrug bus route and 18 miles to the south of Anantapur.

The total population of the village is 1,168 and it is made up of the following communities: Caste Hindus — Nambi, Kamma, Kapu, Kummari, Boya; Scheduled Castes (164) — Mala, Madiga; and Scheduled Tribes (4). The chief means of livelihood of the people is agriculture.

There is the temple of Tirumaladevaraswamy with a stone statue in human form in the village.

Sri Tirumaladevaraswamy festival takes place for 10 days from *Chaitra Suddha Padyami* to *Dasami* (March-April). Cocoanuts, raw rice and pulses are offered. It is being celebrated from ancient times and is confined to the village. The devotees of the village congregate without any distinction of caste and creed. *Pujari* is a Kummari with Sreeramulu *gotram.*

There are choultries.

SOURCE: *Sri B. Sunkanna, Headmaster, Gandlaparthi.*

27. KATIGANIKALVA — Situated at a distance of 5 miles from Anantapur.

The total population of the village is 809 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Kamma, Kuruva, Boya, Ediga, Chakali, Mangali; Scheduled Castes (105) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of the village are of Sri Brahmananda Eswaraswamy, Anjaneya, Karivarada, Malleswara, Gotukurappa, Yellamma, Peddamma and Ramalamma. In the temple of Brahmananda Eswaraswamy there is a stone Sivalingam over a tomb. There is a procession deity in human form. In the same temple, there are the images of Sita, Rama and Lakshmana.

The story runs that Sri Brahmananda Eswaraswamy was the disciple of Chidananda *yogi* who was the disciple of Mokshagunda Narayanasarma of Sri Sankaracharyapeetam. He realised his soul and with a feeling of detachment for worldly affairs, gave up his worldly possessions, constructed a *samadhi* for himself with a Sivalingam (brought from Benaras) on it above the ground level and constructed a temple over it. He installed the images of Sita, Rama and Lakshmana also. During his life time he was a source of comfort to the villagers. He saved them and their cattle from famines and pests. He would forget himself in *samadhi* when rains failed till it rained. He also preached that one should get detached from the worldly happiness, realise his soul and get salvation. He died on *Phalguna Suddha Sapthami.* The villages have high veneration for the departed saint and the village is flourishing even after his death owing to his spiritual influence. He was the proper *guru* to several during his life time and guided them properly in the path of self realisation worthy of the title *guru. Guru* is one who shows you the way for your *guri*, the destination and without him, salvation is impossible by any number of *vrathams, japams, yagnams etc.*, and gift of piles and piles of gold unless you have the guidance of a *guru* as explained in the *slokam*

"ఆచార క్రియతే కోటి
Achara kriyathe koti
ధనంచ గిరి కాంచనం
Danancha giri Kanchanam
ఆత్మతత్ర విజనాతి
Athmathathra vijanathi
ముక్తిర్నాస్తి గురుర్వినా"
Mukthirnasthi Gururvina."

Sri Brahmananda Eswaraswamy festival is celebrated for 3 days from *Phalguna Suddha Sapthami* (February-March) in commemoration of the death anniversary of the saint. On *Sapthami* there is *samaradhana* and *abhishekam* to the Sivalingam. *Abhisheka theertham* and *prasadam* are distributed to all. On the second day morning there is *navagrahajapam* and in the night *abhishekam* and *sahasranamarchana* to Sita and Rama. Cocoanuts, flowers and fruits are offered. The devotees perform *panchamrutha abhishekam*. That day, the second day, Sri Achala Paripoornanandaswamy, the chief disciple of the departed *guru*, draws on the floor the thousand petalled lotus that is said to be at each individual's aperture in the crown and explains how mind is to be concentrated and salvation attained by controlling the mind and allowing the spirit to leave the body through that aperture. The festival concludes on the third day with the distribution of *mahatheertham* and *mahaprasadam* to all with the procession of Eswara and *puranams* and lectures on *Vedantham*. Young and old engage themselves in *kolatams* singing in praise of gods and the saint Brahmananda Eswaraswamy. It is being celebrated for the past 20 years and is confined to the village. The devotees of the village congregate without any distinction of caste or creed. There is no specific *pujari*. Any one can go and perform *puja* to the deity.

Free feeding is arranged on the second day of the festival.

SOURCE: *Sri S. Sivaramireddy, cultivator, Katiganikalva.*

28. RAPTHADU — Situated at a distance of 4 miles from Anantapur on the Anantapur-Bangalore road.

The total population of the village is 4,045 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (418) and Scheduled Tribes (1). The chief means of livelihood of the people are agriculture and other traditional occupations. Some sell *borugulu* (rice cooked in sand until it swells).

Sri Pandameedra Raidu festival is celebrated for 3 days occasionally. The devotees of the village congregate without any distinction of caste and creed. Fuller details are not available.

SOURCE: *Superintendent of Police, Anantapur.*

29. ITIKALAPALLE — Situated at a distance of 2½ miles from Jangalapalle Railway Station and 6 miles from the Anantapur-Kadiri road.

The total population of the village is 1,450 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (225) and Scheduled Tribes (54). The chief means of livelihood of the people are agriculture and other traditional occupations.

Sri Itikalapallayya festival is celebrated for 2 days occasionally. The devotees of the village congregate.

All communities take part in the festival. Fuller details are not available.

SOURCE: *Superintendent of Police, Anantapur.*

30. GUGUDU — Situated among the Muchekota hills at a distance of 5 miles from Narpala and 18 miles due east of Anantapur.

The total population of the village is 3,377 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (472) and Scheduled Tribes (63). The chief means of livelihood of the people are agriculture and other traditional occupations.

Moharram is celebrated for 11 days in the Muslim month *Moharram* (May-June).

> "Gugudu is best known for its Moharram, which is entirely managed by the Hindus of the village, the Muhammadans taking but a small part in it. Hindus to the number of about 10 thousands also come in for the ceremony from the adjoining villages. The heads of the village sit at the 'Moharram Chavadi' and collect contributions from the visitors in locked tin moneyboxes. These receipts are most carefully set aside for the necessary expenses and any surplus is lent out at interest or invested in land to form a permanent endowment for the annual upkeep of the Moharram. Most curious of all, the principal attraction of the feast is a fire-walking ceremony, which takes place twice during its course, on the ninth and eleventh days. First the musicians, who are Mangalas by caste, walk through the fire and then follow all sorts and conditions of others, both Hindus and Muhammadans. The Muhammadan *Pirs* at Gugudu are held in great veneration and all castes, even Brahmans, it is said, make their vows to them and distribute sugar to the poor if they are successful in obtaining the object of their desires."[1]

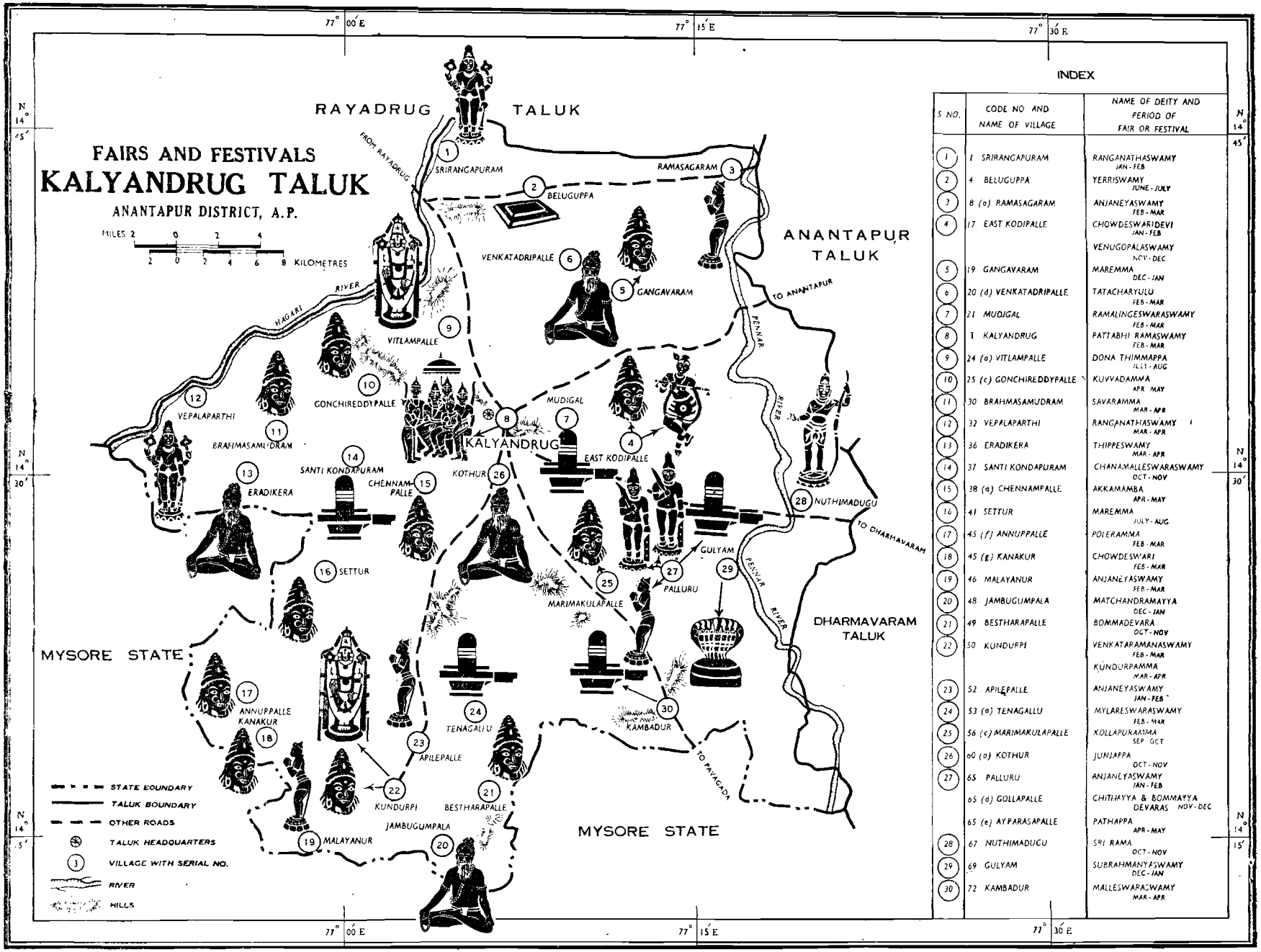
The Panchayat Samithi, Anantapur, exhibits local handicrafts.

There is a superstition that this village brings bad luck to any Tahsildar who is rash enough to camp here.

SOURCE: 1. *Statement of Fairs and Festivals sent by District Health Officer and Superintendent of Police, Anantapur.*
2. *Gazetteer of Anantapur District, Volume I, 1905.*

1. Pages 147-148, Anantapur District Gazetteer, Volume I, 1905.

KALYANDRUG TALUK



INDEX

S NO.	CODE NO AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	1 SRIRANGAPURAM	RANGANATHASWAMY JAN - FEB
2	4 BELUGUPPA	YERRISWAMY JUNE - JULY
3	8 (a) RAMASAGARAM	ANJANEYASWAMY FEB - MAR
4	17 EAST KODIPALLE	CHOWDESWARIDEVI JAN - FEB
		VENUGOPALASWAMY NOV - DEC
5	19 GANGAVARAM	MAREMMA DEC - JAN
6	20 (d) VENKATADRIPALLE	TATACHARYULU FEB - MAR
7	21 MUDIGAL	RAMALINGESWARASWAMY FEB - MAR
8	1 KALYANDRUG	PATTABHI RAMASWAMY FEB - MAR
9	24 (a) VITLAMPALLE	DONA THIMMAPPA JULY - AUG
10	25 (c) GONCHIREDDYPALLE	KUVVADAMMA APR MAY
11	30 BRAHMASAMUDRAM	SAVARAMMA MAR - APR
12	32 VEPALAPARTHI	RANGANATHASWAMY MAR - APR
13	36 ERADIKERA	THIPPESWAMY MAR - APR
14	37 SANTI KONDAPURAM	CHANAMALLESWARASWAMY OCT - NOV
15	38 (a) CHENNAMPALLE	AKKAMAMBA APR - MAY
16	41 SETTUR	MAREMMA JULY - AUG
17	45 (f) ANNUPPALLE	POLERAMMA FEB - MAR
18	45 (g) KANAKUR	CHOWDESWARI FEB - MAR
19	46 MALAYANUR	ANJANEYASWAMY FEB - MAR
20	48 JAMBUGUMPALA	MATCHANDRAMAYYA DEC - JAN
21	49 BESTHARAPALLE	BOMMADEVARA OCT - NOV
22	50 KUNDURPI	VENKATARAMANASWAMY FEB - MAR
		KUNDURPAMMA MAR - APR
23	52 APILEPALLE	ANJANEYASWAMY JAN - FEB
24	53 (a) TENAGALLU	MYLARESWARASWAMY FEB - MAR
25	56 (c) MARIMAKULAPALLE	KOLLAPURAMMA SEP OCT
26	60 (a) KOTHUR	JUNJAPPA OCT - NOV
27	65 PALLURU	ANJANEYASWAMY JAN - FEB
	65 (d) GOLLAPALLE	CHITHAYYA & BOMMAYYA DEVARAS NOV - DEC
	65 (e) AYYAPARASAPALLE	PATHAPPA APR - MAY
28	67 NUTHIMADUGU	SRI RAMA OCT - NOV
29	69 GULYAM	SUBRAHMANYASWAMY DEC - JAN
30	72 KAMBADUR	MALLESWARASWAMY MAR - APR

P SUBBA RAO ARTIST

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

Section II

KALYANDRUG TALUK

SRIRANGAPURAM — Situated at a distance of 3 miles from the Kalyandrug-Bellary and the Rayadrug-Kodur bus routes, 5 miles from Beluguppa and 18 miles from Rayadrug Railway Station. It was built during the reign of Vijayanagar dynasty in A.D. 1400.

The total population of the village is 2,107 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Koracha, Boya; Scheduled Castes (351) and Pinjaris. The chief means of livelihood of the people are agriculture, agricultural labour and trade.

The temples of Sri Ranganathaswamy, Anjaneyaswamy with his stone image, Kollapuramma, Chowdamma and Durgamma, and a mosque are the places of worship in the village. Sri Ranganathaswamy temple was built by Chinna Rangamma and Pedda Rangamma of Koracha community.

Sri Ranganathaswamy *Kalyanothsavam* is celebrated for 3 days from *Magha Suddha Purnima* (January-February). Offerings are made in the form of cash and kind. It is being celebrated from ancient times and is confined to the neighbouring villages. All communities take part in the festival. *Pujari* is a Srivaishnava Brahmin. There is free feeding and *prasadam* is distributed to all.

Sri Anjaneyaswamy *Rathothsavam* is celebrated for one day on *Chaitra Suddha Navami* (March-April). It is being celebrated from ancient times though of local significance. *Pujari* is a Nambi. *Prasadam* is distributed to all present.

SOURCE: *Sri M. Ramachandraiah, Headmaster, Zilla Parishad Elementary School, Srirangapuram.*

2. BELUGUPPA — Situated in the north-east corner of the taluk on the Anantapur-Bellary road at a distance of 18 miles from Kalyandrug and 20 miles from Rayadrug Railway Station on the Bellary-Rayadrug metre gauge section of the Southern Railway. There are communication facilities to Bellary, Rayadrug, Kalyandrug and Anantapur towns.

The total population of the village is 3,951 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Lingayat, Balija, Kuruba, Boya, Chakali; Scheduled Castes (541) — Adi Andhra; Scheduled Tribes (646) — Sugali; and Muslims. Kapus are predominant. The chief means of livelihood of the people are agriculture and *cumbli* (rug) weaving. The village used to be famous for its woollen blankets and very fair ones can still be procured at it. It shares with Kariganapalle in the south of the taluk the reputation of being the best place for these things in the district.'

There are the temples of Anjaneyaswamy, Rameswaraswamy, Vighneswara, Beerappa, Maremma, Nagareswara and Ellamma. There is also a tomb of Yerriswamy over which a *mantapam* was constructed.

Sri Yerriswamy festival is celebrated for 2 days on *Jaistha Bahula Chaviti* and *Panchami* (June-July). It is being celebrated for the past 15 years in memory of Yerriswamy alias Yerritata but is of local importance. The chief patrons for this festival are Kapus. The Hindu residents of the village congregate. Poor feeding is arranged.

Maremma *Jatara* is also celebrated in this village. Fuller details are not known.

SOURCE: 1. *Sri Y. Hanumantha Rao, Headmaster, Zilla Parishad High School, Beluguppa.*
2. *Sri T. Thimmappa, Beluguppa.*

3. RAMASAGARAM, hamlet of BUDIGUMMA — Situated at a distance of 25 miles from Anantapur and Rayadrug Railway Stations on the Anantapur-Rayadrug road, *via* Kudair.

The total population of the village is 1,525 and it is made up of the following communities: Caste Hindus — Sathvika Vaishnava, Kapu, Kamma, Golla; and Scheduled Castes (113). The chief means of livelihood of the people is agriculture.

The temples of Eswara, Sri Rama and Ellamma are the places of worship in this village. There is a temple of Sri Anjaneyaswamy in the main village Budigumma, which is now in ruins, at a distance of 1 mile from the river Pinakini.

Sri Anjaneyaswamy car festival is celebrated for 2 days on the third Saturday and Sunday in *Magham* (February-March) by the residents of Ramasagaram, hamlet of Budigumma. It is being celebrated for the past 80 years and is of local significance. One thousand devotees, local and from the neighbouring villages, congregate without any distinction of caste and creed. *Pujari* is a Sathvika Vaishnava. *Prasadam* is distributed to all.

A fair is held in connection with the festival near the temple with a few shops selling eatables, fruits, toys, beads, mirrors, combs and pictures. Cattle are also brought and sold in this fair. It is being held for the past 50 years. About 1,000 people, local and from the neighbouring villages, congregate. Free feeding is arranged for one day in addition to social dinners.

Dramas and *kolatams* afford entertainment to the visitors.

Srirama Navami on *Chaitra Suddha Navami* (March-April) and Ellamma *Jatara* in *Asviyujam* (September-October) are also celebrated in this village. Fuller details are not available. Ellamma *jatara* is mainly confined to Gollas of the village.

SOURCE: *Sri P. Lakshminarayana, Teacher, Zilla Parishad Elementary School, Ramasagaram.*

4. EAST KODIPALLE — Situated at a distance of 1½ miles from Bhattuvanipalle bus stop on the Dharmavaram-Kalyandrug bus route, 5 miles from Golla, 7 miles from Kalyandrug and 27 miles from Rayadrug Railway Station.

The total population of the village is 1,974 and it is made up of the following communities: Caste Hindus — Brahmin, Kapu, Boya, Golla (Yadava), Thogata, Devanga, Padmasale; Scheduled Castes (366) and Scheduled Tribes (72). Gollas and Boyas form the majority. The chief means of livelihood of the people are agriculture, agricultural labour and weaving.

The places of worship are of Chowdeswaridevi, Malleswaraswamy, Anjaneyaswamy and Venugopalaswamy. The first three shrines are located in Mallipalle, a hamlet of this village. The image of Chowdeswari is of stone in feminine form facing east in *padmasana* posture holding sword, trident and *damarukam*. There is a *dhwajasthambham* before the temple. The shrine of Anjaneyaswamy is at the entrance of this temple. The image of Venugopalaswamy is of stone in human form playing on a flute to make the cows feel pleasant.

The legend about Sri Chowdeswari is as follows: Chowdeswari was brought from Kasi (Benares) to Nandavaram by the Nandavareekas who did penance and was installed there. According to an agreement between the Nandavareekas and the Thogatas of the locality Sri Chowdeswari and Sri Malleswara were installed in the villages of Mallipalle hamlet, East Kodipalle and Gangavaram. The inscriptions at Nandavaram reveal these facts. Chowdeswari thus became the deity of the Thogatas.

Chowdeswaridevi *Jyothi Mahothsavam* is celebrated for 2 days from *Pushya Bahula Shasti* (January-February). Preparations are made one month in advance. On the *Shasti* day the *kadava* (pot) is taken in a procession with music and on the *Sapthami* day the *jyothi* is lit up and the devotees fulfil their vows and offer silver cradles, moustaches and eyes. The person who holds the *jyothi* observes fasting. The devotees who have no children and devotees suffering from diseases come every Sunday to the temple and discharge their vows. They subject themselves to *sasthraseva*. They pass a sharp pointed thin silver bar through both their cheeks and go round the temple three or five times. The ryots get cow's ghee and light the *jyothi* to the deity with the firm belief that their cattle would prosper. *Rakthabali* (offering of blood or animal sacrifice), *baliharanamu, jyothi* (light) and *kadavabonamu* (pots with cooked rice) are also observed. *Sasthraseva,* procession and *khadgams* (praising the glory of the goddess during the procession) are conducted. The temple has got Inam lands, Acres 1.29 wet and Acres 19.14 dry. It is being celebrated from ancient times and is widely known. The Hindu devotees especially Thogatas, Devangas and Padmasales, local and from distant villages, congregate. Kapus are the patrons. The *pujari* is a Thogata with hereditary rights. There is free feeding for one day to the Thogata community.

A fair is held in connection with the festival for 2 days near the temple. About 6,000 persons, local and from distant villages in Chittoor District and Mysore State, congregate. Fruits, sweetmeats, pictures, photos, earthen and wooden toys, glassware, bangles and aluminium utensils are brought and sold.

Whirling-wheels, street dramas and dances afford entertainment to the visitors.

Sri Malleswaraswamy *Jyothi Mahothsavam* is celebrated on *Pushya Bahula Ashtami* (January- February). The Thogatas of the village congregate and expose the tresspassers of their caste restrictions and rules of conduct. *Jyothi pindi* is distributed among those Thogatas that observed the caste rules in an orthodox way. *Jyothi pindi* is the flour-paste with which the *jyothi* or lamp is prepared and carried in procession after putting oil and wick into the hollow and lighting it. The temple is endowed with an Inam land of Acres 0.67 wet and Acres 47.18 dry.

The other festival of the village is Sri Venugopalaswamy *Govula Pabbamu* celebrated for 1 day between *Margasira Suddha Padyami* and *Panchami* (November-December).

It is believed that Sri Vyasa Rayaswamulu who was a contemporary of Sri Krishnadevaraya came to this place with his disciples. He installed the image of Venugopalaswamy as there were many cattle and most of the people were the worshippers of Sri Venugopalaswamy. He also installed the idol of Anjaneyaswamy. Another version is that the deity was installed by the Hali Rama Rao's family and hence on the day of the festival the copper image of the Swamy (procession image) which is kept in Sri Rama Rao's house is worshipped and brought out in a palanquin to the temple accompanied by music in a procession. Then the cattle go round the temple. Cocoanuts and fruits are offered to the deity. The devotees, local and from distant places, congregate without any distinction of caste or creed. The patrons are Sri K. Venkata Subba Rao, grandson of Hali Rama Rao, Sri A. V. Thathacharyulu, son of Gopalacharyulu, who are all Maddhva Brahmins. *Theertham, prasadam* and *naivedyam* are distributed to all by Sri Varla Gopalacharyulu, the *pujari*, a Srivaishnava, having hereditary rights. There is free feeding for one day. Sri Venugopalaswamy

temple has got an Inam land of Acres 0-24 wet and Acres 55-24 dry while the temple of Sri Anjaneyaswamy is endowed with an Inam land of Acres 0-41 wet and Acres 22-30 dry.

SOURCE: 1. *Sri P. Malla Reddy, Village Munsiff, East Kodipalle.*
2. *Sri T. Bhaskarappa, Health Inspector, East Kodipalle.*
3. *Sri K. Venkata Subba Rao, Agriculturist, East Kodipalle.*

5. GANGAVARAM — Situated at a distance of 3 miles to the north of Golla on the Anantapur-Kalyandrug bus route and 9 miles from Kalyandrug town. Because of better water facilities in this village, it has got the name Gangavaram, the word *Ganga* in Telugu meaning water.

The total population of the village is 2,504 and it is made up of the following communities: Caste Hindus — Brahmin, Sale, Lingayat, Kamma, Boya; Scheduled Castes (99) and Scheduled Tribes (38). The chief means of livelihood of the people are agriculture and money lending.

The temples of Srirama, Eswara, Anjaneya, Maremma, Chowdamma, Nukalamma, Peddamma, Durgamma, and a *Peerla chavidi* are the places of worship in the village.

Maremma *Jatara* (*Parusha*) is celebrated for one day on *Pushya Suddha Chathurdasi* (December-January). Sheep, rams and goats are immolated to the deity in fulfilment of vows. *Bonalu* are also offered to the deity. It is being celebrated for the past 50 years but is of local significance. The local devotees congregate without any distinction of caste and creed. *Pujari* is a Boya with hereditary rights.

The village *Jatara* known as *Urudevara* is celebrated once in 3 years in *Pushyam* (December-January). On this day and on *Malapurnima* day *i.e., Bhadrapada Suddha Chathurdasi* (August-September) animals are sacrificed at the fields.

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March-April). *Pujari* is a Brahmin. Eswara festival is celebrated on *Magha Bahula Triodasi* (February-March). *Pujari* is a Lingayat. Chowdamma festival is held on *Magha Suddha Chathurdasi* (January-February) when sheep, goats and fowls are sacrificed to the deity. *Pujari* is a weaver with hereditary rights.

SOURCE: *Sri A. V. Govinda Raju, Assistant Teacher, Zilla Parishad Elementary School, Gangavaram.*

6. VENKATADRIPALLE, hamlet of SEERIPI — Situated at a distance of 3 miles from Beluguppa, 9 miles from Kalyandrug and 25 miles from Rayadrug Railway Station. About 100 years ago, this village was built by one Venkatadri. Hence it is called Venkatadripalle after him.

The total population of the village is 3,867 and it is made up of the following communities: Caste Hindus — Nambi, Kshatria (Raju), Viswabrahmin, Kamma, Padmasale, Boya, Vadde, Chakali, Gandla, Mangali; Scheduled Castes (625); Scheduled Tribes (33); Pinjaris and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

There is the temple of Ramaswamy and Tatacharyula *mutt*. The image of Tatacharyulu is in human form. There are 4 images of *Nagas* and a couple of *ravi* (ficus religiosa) and *vepa* (azadirachta indica) trees in the *mutt*. Sri Tatacharyulu was a Lingayat. After his death a *mutt* was built and in his name the festival is being celebrated every year for 2 days on *Magha Bahula Triodasi* and *Chathurdasi* (February-March). On the first day *prasadam* is distributed to all. A procession and *bhajan* are held in the night. On the next day there is free feeding to all when *paramannam* is prepared. This festival is organised by the donations collected from the villagers. It is being celebrated for the past 50 to 60 years and is confined to this village only. The devotees of the village congregate without any distinction of caste and creed. There is no specific *pujari*.

Dandu Maremma *Parusha* is celebrated on the next day of Ugadi festival *i.e.*, on *Chaitra Suddha Vidiya* (March-April). It is being celebrated for the past 50 years. One thousand people, local and from the neighbouring villages, congregate.

A fair is held with a few shops selling eatables and bangles.

SOURCE: 1. *Sri T. Hanumantharayudu, President, Panchayat Board, Seeripi.*
2. *Sri G. Kullayappa, Headmaster, Social Welfare School, Seeripi.*
3. *Sri P. Subba Raju, Headmaster, Special Zilla Parishad Elementary School, Seeripi Kottala, Seeripi Post.*

7. MUDIGAL — Situated at a distance of 4 miles to the east of Kalyandrug connected by cart track. This village was first called Muddukallu as it is situated in the centre surrounded by three lonely hillocks (*muddu* in Kannada means lovely and *kallu* means stone). It is also said that because it was originally constructed by Muddappa Naik it was named Muddukallu. It gradually became Muddugallu and finally Mudigallu or Mudigal. The three hillocks are Oorukonda, Malakonda and Ramappakonda. A copper inscription discovered in Bavarampalle in 1940 refers to the village Muddugallu. On *Asviyuja Suddha Dasami* of *Jaya* of *Salivahana Saka*, 1109, Rajadhiraja Sri Vijaya Bukkarayalu and Batti Thipparaju of the Gooty ruling dynasty gave in the presence of Sri Ramalingeswaraswamy on Ramappakonda that tract of the Kingdom to Sri Palayekili Hanumappa Naik and four more. This Hanumappa Naik constructed Palavayi and his son Muddappa

Naik built Muddugallu. The following boundaries of Muddugallu given in the inscription are true to facts today. The boundary on the east is Kodipalle, on the south Palavayi, on the south-east Mallipalle, on the south-west Mallapuram, Gedini and Siddharampuram, on the west Devadulakonda, on the north-east Chapiri, on the south Seeripi and on the north-east Gangavaram.

The total population of the village is 2,946 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kamsali, Lingayat, Kapu, Balija, Golla, Sale, Boya, Vadde, Nambi; Scheduled Castes (449); Dudekula and Muslims. The chief means of livelihood of the people is agriculture.

The temples of Ramalingeswaraswamy with a stone Sivalingam, Anjaneyaswamy, Maremma, Junjappa, Goudasamudramma and Yerriswamy are the worshipping places. The temple of Ramalingeswaraswamy is situated on the Ramappakonda, two furlongs to the north of the village, with a *gopuram* and compound wall.

The legend runs that during *Threthayugam,* Rama who was conscious of the sin of having slain Ravana, went on installing Sivalingams at the rate of at least one Sivalingam for each *yojana* (100 miles) on his way to Ayodhya from Lanka. The Sivalingam on Ramappakonda is one of them and goes by the name of Ramalingeswaraswamy.

Sri Ramalingeswaraswamy festival is celebrated for one day on *Magha Bahula Triodasi* (February-March). *Akupujas* are performed and offerings are made in the form of cash or kind in fulfilment of vows. It has been taking place from ancient times and is confined to some of the neighbouring villages. The devotees, local and from the neighbouring villages, congregate without any distinction of caste and creed. *Pujari* is a Lingayat. There is free feeding and *prasadam* is distributed to all.

Sri Anjaneyaswamy festival is celebrated for one day on the third Saturday in *Kartikam* (November-December). *Avula Pabbamu* is celebrated on the fourth Monday in *Kartikam* (November-December) and *Kamadahanothsavam* is celebrated on *Phalguna Purnima* (February-March). The villagers perform *akupujas* and offer silver jewels to the village deity Maremma and pray for the prosperity of the village. Fuller details are not available.

There is one Sivalingam in a cave on the hill Ramappakonda near Kambadur to the south of this village. To the south-east there is the Jatangiramunikonda beyond Rayadrug where there is a Sivalingam by name Ramalingam. Devotees get relief from evil spirits and diseases and beget children with the grace of the Lord. Every Sunday devotees come there, take their bath, worship the Lord and eat the leaves of a tree on the top of the hill towards the western slope. There was a car festival every Sunday and it was discontinued twenty-five years back. Devotees continue to visit the place from far and near. Sivaratri is celebrated here with special *puja.*

> "The Mudigallu *kistvaens* are scattered over an area of six or seven acres north and east of a small hill called Ramappa Konda. They are of the usual rectangular shape and were apparently originally formed of four slabs for the four sides and a fifth for the top. In almost all cases the top slab has disappeared. In some there is a small circular opening cut in one of the side slabs, and in others there are slabs on only three of the sides instead of on all four. Nearly all of them are much buried under the silt which has washed down upon them. As elsewhere the ryots say that they were the houses of a race of dwarfs called 'Moris'." [1]

All round the hill there are their residences. They are formed by fixing up four stone slabs on four sides and the fifth forming the ceiling. The front slab has an opening to let in a person. Research might throw much useful light on the past history of the place and the people. But the villagers are destroying year after year these residences and converting the locality into cultivable land. The authorities would do well to preserve at least the remaining houses.

SOURCE: *Sri Karnam Satyanarayana Rao, Secretary, Sahitya Seva Samithi, Mudigal.*

8. KALYANDRUG — The Taluk headquarters of the same name is situated at a distance of 20 miles from Rayadrug Railway Station, 34 miles from Anantapur Railway Station and town, and 45 miles from Bellary. There are communication facilities to Anantapur, Bellary, Rayadrug, Hindupur, Madakasira, Penukonda and Dharmavaram. The town was called after Kalyanappa, a palegar who reigned over the *durgam* (fort) of this place. 'The town lies in a hollow surrounded with hills, two of which are some 2,400 feet high. The ruins of its fort and of the buildings connected with it still remain, but they are of no particular interest and besides them there are no buildings of any antiquity in the place.'

The total population of the town is 12,660 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Sale, Vadrangi, Kamsali, Medari, Kummari, Kammara, Boya, Lingayat; Scheduled Castes (1,024) — Mala; Scheduled Tribes (87); Muslims and Christians. The chief means of livelihood of the people are weaving, agriculture, agricultural labour and trade.

In the Pattabhi Ramaswamy temple, the stone image of Rama is represented to be immersed in *dhyana* or meditation, and Lakshmana and Sita are of stone watching Rama on His either side. There are two more Eswara temples in the bazaar patronised by Vaisyas and Lingayats respectively and the weavers have the

1. Page 176, Gazetteer of Anantapur District, Volume I, 1905.

Neelakanteswara temple for themselves. The other temples are of Subrahmanyeswara, Kanyakaparameswari, Anjaneyaswamy and Ankamma. There are a mosque and a Virakti *mutt* of Jangams.

Sri Pattabhi Ramaswamy car festival is celebrated for 8 days from *Magha Purnima* to *Bahula Sapthami* (February-March). Offerings are made in the form of cash and kind. It is being celebrated for the past 20 years. Ten thousand devotees, local and from the neighbouring villages, congregate without any distinction of caste or creed. The temple committee organises the festival. *Pujari* is a Vaishnava Brahmin of Harithasa *gotram* with hereditary rights. *Prasadam* is distributed to all.

A fair is held for one day in an area of 3 acres of land. Ten thousand people, local and from the neighbouring villages, congregate. Eatables, earthenware, pictures, photos and agricultural implements are brought and sold. There is also a cattle fair.

Hotels afford boarding facilities to the visitors and choultries afford lodging facilities to them. Poor feeding is arranged.

Dramas, lotteries, *kolatams*, cinemas and *balapradarsanam* afford entertainment to the visitors.

Akkammagari *Parusha* is celebrated on *Chaitra Suddha Vidiya* (March-April). Fuller details are not available.

Viraktas form one branch of Jangams, the priestly families of Lingayats, as against the other branch, the Panchapitadhipathies and their followers who follow the *varnasramas* of *sanatanadharma* to some extent and claim authority of administration over their followers having in each place their subordinates such as *matadhipathies, matapathies, sethies, yajamans* and other minor service cadre with hereditary rights within the sphere of Lingayat communal control. Viraktas are staunch followers of Sri Basaveswara, the great Hindu reformer, who revived the Veerasaiva or Lingayat religion and improved it by throwing open the doors of Veerasaivism to all that abstained from meat and drink. Conversion was at its height during Basaveswara's time. He converted a Brahmin and a Harijan family and immediately got them united by marriage. To be brief, the Viraktas give up all worldly connections, take a vow of celibacy for life and become the heads of *mutts* like this and preach the cult of Sri Basaveswara. Their motto in life is *'karatalabhiksham'* and *'tarutalavasam'*. They claim nothing for themselves, not even a vessel for begging or cooking; what is put into their hands they must eat and live under the shade of a tree preaching the religion of Sri Basaveswara.

SOURCE: 1. *Sri G. Nagabhushana Sastry, Teacher, Kalyandrug.*
2. *Sri B. Ramanatha Rao, Teacher, Kalyandrug.*
3. *Sri S. Thimmappa, Teacher, Kalyandrug.*
4. *Sri P. Chinna Reddy, Executive Officer, Kalyandrug.*
5. *Sri G. G. Krishna Murthy, L.T. Assistant, Kalyandrug.*
6. *Sri P. Thimmappa, Teacher, Kalyandrug.*
7. *Sri G. Appanna Sastry, Assistant Teacher, Kalyandrug.*
8. *Sri R. Subrahmanyam, Science Assistant, Kalyandrug.*

9. VITLAMPALLE, hamlet of HULIKAL — Situated at a distance of 2½ miles to the 48th milestone on the Kalyandrug-Kannepalle road and 50 miles from Kalyandrug, 48 miles of which distance can be covered by bus, the rest being by foot only.

The total population of the village is 1,721 and it is made up of the following communities: Caste Hindus — Kapu, Boya; Scheduled Castes (258) and Scheduled Tribes (2). The chief means of livelihood of the people are agriculture and agricultural labour.

There is the temple of Sri Thimmappa with his stone image on a hill.

The legend has it that there is a village by name Bommiganipalle near the hill. There was a shepherd in that village. He used to take the cattle to the fields every day for grazing. In that herd there was a cow, which used daily to go to an ant-hill and shed her milk in that ant-hill. The master, astonished at the cow not giving any milk at the house, asked the shepherd for the reason. On the following day the shepherd saw the miracle and he beat the cow. A celestial being appeared in his dream on the same night and told him that there was Tirupati Venkateswara in that ant-hill and asked him to build a temple in that place. The shepherd boy told this to his master. His master built a temple near the ant-hill over the self-manifested stone image and appointed the shepherd boy as the *pujari*. There is a big *dona* near the temple. So the deity is called Dona Thimmappa.

Sri Dona Thimmappa or Tirumalappa festival is celebrated on all Saturdays mostly on the last Saturday in *Sravanam* (July-August). Cocoanuts and *pongali* are offered to the deity. It is being celebrated from ancient times and is confined to this village. The Hindu devotees of the village congregate.

A fair is held with a few shops selling sweetmeats, cocoanuts, flowers and camphor. About 600 local people congregate.

SOURCE: *Sri A. Rama Sarma, Vitlampalle.*

10. GONCHIREDDYPALLE, hamlet of PILLALAPALLE — Situated at a distance of 4 miles from the Rayadrug-Kalyandrug bus route and 20 miles from Rayadrug Railway Station.

The total population of the village is 2,329 and it is made up of the following communities: Caste Hindus — Veerasaiva, Golla, Boya; Scheduled Castes

(387) — Madiga; and Scheduled Tribes (290). The chief means of livelihood of the people is agriculture.

The temples of Siva, Anjaneyaswamy, Yellamma and Kuvvadamma with a coloured image made of mud in female form are the places of worship in the village.

Kuvvadamma *Rathothsavam* is celebrated for 6 days from *Chaitra Bahula Panchami* to *Dasami* (April-May). A coloured earthen image of the deity is brought from Pillalapalle which is at a distance of 2 miles and the festival is celebrated. On *Chaitra Bahula Panchami* Kuvvadamma is decorated with *thoranams* and is taken in procession. Arrangements are made 3 days in advance. It is being celebrated for the past 25 years and is confined to this village and the neighbouring 4 or 5 villages. Local Hindu residents and from the neighbouring villages congregate. *Pujari* is a Boya with hereditary rights. There is poor feeding during this period of the festival.

SOURCE: *Sri C. Rangappa, Teacher, Gonchireddypalle.*

11. BRAMHASAMUDRAM — Situated at a distance of 7 miles from Kannepalle, 18 miles from Rayadrug Railway Station, 18 miles from the Taluk headquarters Kalyandrug and 63 miles from the sub-divisional office Dharmavaram.

The total population of the village is 1,090 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Lingayat, Uppara, Boya, Vadde, Bestha, Golla; Scheduled Castes (198) and Muslims. Gollas and Harijans are in majority. The chief means of livelihood of the people is agriculture.

The temples of the village deity Savaramma with her painted wooden image in human form and of Eswara are the places of worship in the village.

Savaramma *Aradhana* is celebrated for 3 days from *Chaitra Suddha Padyami* (March-April). *Utlamanu* and procession of the deity are observed on the last day. On every Tuesday *pujas* are performed to the deity by the nearby villagers also. Offerings are made in the form of *naivedyam,* cash and kind in fulfilment of vows. It is being celebrated from ancient times though of local significance. The devotees, local and from the nearby villages, congregate without any distinction of caste and creed. *Pujari* is an Uppara with hereditary rights.

On Sivaratri day there is free feeding near Siva temple. No further details are available.

SOURCE: *Sri R. G. Thippeswamy, Teacher, Samithi Elementary School, Bramhasamudram.*

12. VEPALAPARTHI — Situated on Rayadrug-Bellary road at a distance of 9 miles from Rayadrug Railway Station and 30 miles from Kalyandrug.

The total population of the village is 1,379 and it is made up of the following communities: Caste Hindus — Brahmin, Kamsali, Boya, Kuruva, Kummari; and Scheduled Castes (39) — Madiga, Mala. Kuruvas are in majority. The chief means of livelihood of the people are agriculture, agricultural labour, cumbli weaving, carpentry and other traditional occupations.

The temples of Sri Ranganathaswamy with his stone image and of Beerappa are the worshipping places of the village.

Sri Ranganathaswamy car festival is celebrated for 8 days in *Chaitram* (March-April). Cocoanuts, fruits, flowers and *panakam* are offered to the deity. It is being celebrated for the past 20 years and is of local significance only. The chief patrons are Sri Patel Rami Reddy, Sri Govinda Reddy and Gonabhavi Pakanati Reddies. The devotees, local and from the neighbouring villages, congregate irrespective of caste or creed. *Pujari* is a Smartha Brahmin of Bharadwajasa *gotram.* There is free feeding for Brahmins only. A cattle fair is held. Competitions for bulls entertain the visitors.

SOURCE: 1. *Sri T. C. Jacob, Teacher, Vepalaparthi.*
2. *Sri P. Govindareddy, Gonabhavi.*

13. ERADIKERA — Situated at a distance of 6 miles from the Bellary-Bhairavanithippa bus route, 15 miles from Rayadrug Railway Station, 16 miles from Kalyandrug and 50 miles from Dharmavaram. This village was once ruled by palegars. There are remnants of old forts.

The total population of the village is 1,407 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Lingayat, Settibalija, Yadava, Boya; and Scheduled Castes (440) — Adi Andhra. Boyas and Adi Andhras form the majority. The chief means of livelihood of the people is agriculture.

Sri Thippeswamy temple and Bandamma temple are the places of worship in this village. Kondlarayani *chavidi* is held in esteem.

Thippeswamy was a *yogi* wandering about the dung heaps (*thippes* in Kannada) in Rayadrug, Anantapur District. He had acquired great spiritual power by simple life and high thinking and devotion to Lord Siva. There was another *yogi,* Kempayya at Rayadrug who used to enjoy his being taken in procession. Thippeswamy cursed him that he should be unregarded after his death and unworshipped. Though the *samadhi* of Kempayya is at present at Rayadrug it is not worshipped. Phaniyappa of Nayakanahatti in Mysore State had come for the market at Rayadrug. He followed Phaniyappa to Nayakanahatti, showing some miracles on the way. On reaching Nayakanahatti he served the family and looked after the buffaloes. Phaniyappa lost all the members of the family, but married as advised by Thippeswamy and the family flourished. A woman refused to give milk to a needy person and immediately information was received that the buffalo was dead. Thippeswamy told her that the buffalo died because she herself pronounced that there was no milk-yielding buffalo in her house. He advised her to give

the milk asked for and to the surprise of all, the buffalo got up as soon as milk was given by the woman. He entered *samadhi* there and a big temple with a spacious high-walled compound was constructed.

Two incidents connected with Sri Thippeswamy at Nayakanahatti after his *samadhi* are worth mentioning. Some devotee had a dream in which he was shown a spot in the village and a frame work of a *mantapam* buried underground. He was asked to unearth it and construct a *mantapam* in front of the temple. Within the compound, right in front of the temple, four pillars and four beams all of stone with exquisite carving and the stone ceiling with a lotus carved on it form a *mantapam.*

During the initial stages after Sri Thippeswamy entered *samadhi,* the leaders of the village decided to build a car for the Swamy. They desired to bring the required teak beams, pillars and other timber from Malnad, the western ghats of Mysore State forest area. They decided to go to Malnad for the purpose after the rainy season and the harvest season were over. The rainy season was over and one fine morning amidst the harvest season, the villagers were taken by surprise with several cart loads of timber before the temple compound. The cartmen were of the next neighbouring village. What appears to have happened is this. Saints are said to have no death. They can assume any form even after death. Sri Thippeswamy assumed the form of an old Jangam, collected timber from the rich timber merchants telling them that it was required for Thippeswamy's car. He then asked the villagers on the way from Malnad right to Nayakanahatti to tranship the logs to the next village on the way to Nayakanahatti. The cartmen at Nayakanahatti told the people that the timber was brought there at the request of an old Jangam. But the old Jangam was no where to be seen. He finished his work and disappeared. The veneration for the Swamy is continuing and the *Jatara* at Nayakanahatti about 30 miles from Rayadrug is an important one in Mysore State. It is celebrated for a week commencing from *Phalguna Suddha Purnima* (February-March). Devotees, whose desires are fulfilled and whose ailments are cured, offer copra varying from a viss to some maunds according to their vow and capacity. The festival is a few hundreds of years old and devotees from all corners of the Mysore State, Bombay, Bellary and Anantapur congregate in thousands.

Sri Thippeswamy car festival is celebrated in this village for one day on *Chaitra Suddha Purnima* (March-April). The deity is daily taken in procession on all the 8 days in advance of the car festival day. This is called *grama pradakshana* (going round the village). There is *vasantothsavam* on the day following car festival. Cocoanuts and fruits are offered to the deity. It is being celebrated from ancient times and is of local significance. The local Hindu devotees and from the neighbouring villages congregate. *Pujari* is a Lingayat with hereditary rights.

A fair is held with a few shops selling eatables, earthen pots and lanterns. About 1,000 people congregate.

Dramas afford entertainment.

The Bandamma temple is on the tank bund of the place. Bandamma was a pregnant Harijan woman who was sacrificed to stop a breach in the tank bund. After some time, the cry of her child and the lulling of the child by the mother appear to have been heard early in the mornings. There are Inam lands granted to the family of the Harijans.

Kondlarayani *chavidi* is a place of religious importance to villagers of Eradikera and the neighbourhood. There are two pials between which the individual who wants to assert the truth of his statement should take a vow there that what he asserts and states is true, after taking a bath, standing with wet clothes on and after breaking a cocoanut. The belief persists that he that makes a false statement and also those that force an innocent man to make a vow in this manner wrongly or unnecessarily or with a questionable motive are sure to face with some misfortune or loss.

SOURCE: 1. *Sri K. Mallu Rao, Headmaster, Samithi Elementary School, Eradikera.*
2. *Sri T. Lakshmaiah, Teacher, Samithi Elementary School, Eradikera.*

14. SANTI KONDAPURAM — Situated at a distance of 8 miles from Kalyandrug and 43 miles from Dharmavaram.

The total population of the village is 2,521 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Boya, Vadde, Kamsali, Lingayat, Kuruba; and Scheduled Castes (450) — Adi Andhra. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Sri Chanamalleswaraswamy and Rajuladevara are the places of worship in the village.

Sri Chanamalleswaraswamy festival is celebrated for 3 days in *Kartikam* (October-November). Offerings are made in the form of cash and kind. It is being celebrated for the past 30 years and is confined to this village only. The local devotees, irrespective of caste and creed, congregate.

SOURCE: *Sri C. Satyanarayana, Teacher, Santi Kondapuram.*

15. CHENNAMPALLE, hamlet of YATAKAL — Situated at a distance of one mile from the Kalyandrug-Kundurpi bus route, 24 miles from Kalyandrug and 26 miles from Nagasamudram Railway Station on the

Guntakal-Bangalore metre gauge section of the Southern Railway.

The total population of the village is 2,819 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kamma, Boya, Kuruba, Uppara, Yadava, Vadde, Rajabalija, Mutracha, Lingayat; Scheduled Castes (477) — Adi Andhra, Madiga, Mala; and Muslims. Madigas are predominant. The chief means of livelihood of the people are agriculture, agricultural labour, sheep-rearing, trade and other traditional occupations.

The temples of Eswara, Yellamma and Kollapuramma, and of Akkamamba with her image in the form of *girigelu* (earthen mould) are the places of worship in this village.

Akkamamba festival (*Parusha*) is celebrated for 2 days in *Vaisakham* (April-May). It is confined to this village and also to about 20 neighbouring villages. The Hindu devotees, local and from the neighbouring villages numbering 5,000, congregate. *Pujari* is a Boya of Boggu family.

A fair is held for 2 days. It is being held for the past 200 years and 5,000 people, local and from the neighbouring villages, congregate. Sweets, utensils, lanterns, mill cloth, wooden and rubber toys are brought and sold.

There is a choultry and free feeding is arranged for 2 days.

Kolatams and *bhajans* afford entertainment to the visitors.

SOURCE: 1. *Sri Pyde Chinna Akkulappa, Panchayat Board President, Chennampalle.*
2. *Sri P. Thimmappa, Village Munsiff, Chennampalle.*
3. *Sri R. Lingaiah, Chennampalle.*
4. *Sri K. Jalappa, Teacher, Chennampalle.*

16. SETTUR — Situated at a distance of 6 miles from Kalyandrug-Kundurpi bus route, 11 miles from Kalyandrug, 20 miles from Rayadrug and 45 miles from Dharmavaram.

The total population of the village is 1,646 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Jangam, Kamsali, Kapu, Kamma, Boya, Vadde, Uppara, Yadava, Kuruba, Chakali, Mangali; Scheduled Castes (345) — Adi Andhra, Adi Dravida, Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, *cumbli* weaving, trade and other traditional occupations.

The temples of Eswara, Anjaneyaswamy, Kalikadevi and Maremma with her stone image in female form, and Vannur Alikhan mosque are the places of worship in the village.

Maremma *Jatara* is celebrated for one day on the third Tuesday in *Sravanam* (July-August). Offerings are made in the form of cocoanuts, cash and kind. Animals are immolated in fulfilment of vows. Some devotees covering their body with margosa leaves go round the temple in fulfilment of their vows. It is being celebrated for the past 25 years and is of local importance. The devotees of the village congregate irrespective of caste and creed.

SOURCE: 1. *Sri C. R. Narasimha Murthy, Teacher, Settur.*
2. *Sri D. C. Satyanarayana Rao, Teacher, Settur.*
3. *Sri T. Hagaji Goud, Village Munsiff, Settur.*

17. ANNUPPALLE, hamlet of MULAKALEDU — Situated at a distance of 21 miles from Kalyandrug and 47 miles from Rayadrug Railway Station on Bellary-Rayadrug metre gauge section of the Southern Railway.

The total population of the village is 5,807 and it is made up of the following communities: Caste Hindus — Vaisya, Kamma, Padmasale, Kammara, Kamsali, Bhattu, Yadava, Kuruva, Chakali, Mangali; and Scheduled Castes (933) — Adi Andhra, Madiga, Mala. Kammas are in majority. The chief means of livelihood of the people are agriculture and agricultural labour.

There is the temple of the village deity, Poleramma with her beautiful image in female form.

Poleramma *Jatara* is celebrated for 7 days from *Phalguna Suddha Chaviti* (February-March), once in 10 years. Sheep and buffaloes are immolated to the deity. Every day sugar, milk, grapes, cocoanuts and plantains are offered to the deity. It is being celebrated from ancient times and confined to this village only. The chief patrons for this festival are Kammas. The local Hindu devotees and from the neighbouring villages congregate.

A fair is held in connection with this *jatara* for 7 days near the temple. It is being held from ancient times and 10,000 people, local and from the neighbouring villages, congregate. More than 200 shops are opened selling sweetmeats, mats, fans, baskets, wooden toys, utensils, lanterns, pictures, photos and mill cloth.

There are 2 choultries and free feeding is arranged for one day.

Dramas, *harikathas, bhajans* and *kolatams* afford entertainment to the visitors.

SOURCE: *Sri K. Narasimhulu, Teacher, Annuppalle.*

18. KANAKUR, hamlet of MULAKALEDU — Situated at a distance of 21 miles from Kalyandrug and 47 miles from Rayadrug Railway Station. Once this village was prosperous with wealth and gold. Hence

it was called Kanakapattanam (*kanakam* means gold) and gradually it became Kanakur.

The total population of the village is 5,807 and it is made up of the following communities: Caste Hindus — Vaisya, Kamsali, Kammara, Kamma, Boya, Vadde, Uppara, Ediga, Bhattu, Settibalija, Yadava, Kuruva, Chakali, Mangali; and Scheduled Castes (933) — Adi Andhra, Madiga, Mala. Kammas are in majority. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Sri Ramalingeswaraswamy with a self-manifested Sivalingam and Chowdeswari with her stone image in *Sakthi* form are the places of worship in this village. The stone image of Chowdeswari is installed in a small temple constructed in the village tank.

Chowdeswari festival is celebrated for 5 days in the dark fortnight of *Magham* (February-March) once in 5 or 7 years. He-buffaloes and sheep are sacrificed. It is being celebrated for the past 60 years but is confined to the village only. The devotees of the village congregate without any distinction of caste and creed. There is free feeding for 5 days.

SOURCE: *Sri G. L. Narasaraju, Teacher, Samithi Elementary School, Kanakur.*

19. MALAYANUR — Situated at a distance of 2 miles from Chitaldrug-Pavagada bus route, 5 miles from Kundurpi, 26 miles from Kalyandrug and 34 miles from Rayadrug Railway Station. This village was built by Mallaiah Naik, a palegar, during the time of Chola reign; so the village got the name Malayanur.

The total population of the village is 2,980 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Valmiki, Kapu, Vadde; Scheduled Castes (431); Scheduled Tribes (30) and Muslims. Valmikis are in majority. The chief means of livelihood of the people are agriculture and agricultural labour.

The worshipping places of the village are the temples of Sri Anjaneyaswamy with his stone image in Hanuman form, Narasimhaswamy and Durgamma.

Sri Gudibanda Anjaneyaswamy festival is celebrated for 3 days from the first Saturday in *Phalgunam* (February-March). *Mudupulu* are offered to the deity in cash. It is being celebrated for the past 80 or 90 years. The Hindu devotees, local and from the neighbouring villages, numbering about 1,000 to 1,500, congregate. *Pujari* is a Vadde with hereditary rights. There is free feeding on the last day.

A fair is held for 3 days with a few shops selling eatables, *etc.*

Bharatanatyam affords entertainment to the visitors for 1 day during the festival time.

SOURCE: 1. *Sri M. Suryanarayana Rao, Teacher, Malayanur.*
2. *Sri P. Buden Saheb, Teacher, Malayanur.*
3. *Sri K. Buddoji Rao, Teacher, Malayanur.*

20. JAMBUGUMPALA — Situated at a distance of 3 miles from Kundurpi, 25 miles from Kalyandrug and 50 miles from Rayadrug Railway Station. Once this place was a forest area and a variety of grass called *jambugaddi* grew here profusely. So it is called Jambugumpala.

The total population of the village is 2,014 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Lingayat, Bhatraju, Kamsali, Valmiki, Adavigolla, Kummari, Chakali, Mangali, Ediga, Sathani; Scheduled Castes (536) — Adi Andhra, Mala; Muslims and Pinjaris. Valmikis and Harijans are in majority. The chief means of livelihood of the people are agriculture, agricultural labour, weaving, sheep-rearing, trade and other tradiitonal occupations.

The temples of Narasimhaswamy with his stone statue, Anjaneyaswamy with his stone image, Maremma with her image in female form, Rangaiah in the form of a box, Ramaswamy Palanayakudu in the form of boxes, Doddivenukala Maremma in the form of an ant-hill, Eswara with his image in the form of a Sivalingam and Matchandramayya, the family deity of Valmikis, in human form are the places of worship in the village.

Matchandramayya festival is celebrated for 3 days from *Margasira Bahula Padyami* to *Tadiya* (December-January) in Kolimipalyam, hamlet of Jambugumpala. The deity is taken in procession and bullock carts are taken round the temple in fulfilment of vows. Offerings are made in cash and kind. This festival is only confined to Valmikis. The devotees numbering about 1,000 from this hamlet and from Jambugumpala take part in the festival. *Prasadam,* flowers, *thambulam* and cocoanut kernel pieces are distributed to all present.

A fair is held for 3 days near the temple with a few shops selling sweetmeats, *etc.* About 1,000 local people congregate.

Kolatams and *bandlu thiruguta* (taking round bullock carts around the temple) afford entertainment to the visitors.

SOURCE: 1. *Sri B. Narayanappa, Headmaster, Samithi Elementary School, Jambugumpala.*
2. *Sri A. Subbasastry, Village Munsiff, Jambugumpala.*
3. *Sri L. Linganna, Panchayat Board President, Jambugumpala.*

21. BESTHARAPALLE — Situated at a distance of 5 miles from Kundurpi as well as from Hosakota, 22 miles from Kalyandrug and 37 miles from Rayadrug

Railway Station. A small stream flows beside the village. It is stated that in olden days there was a tank across the stream extending upto Tumukunta, a mile away from this village. The majority of the people were fishermen. So the village got the name Bestharapalle. But now not even the traces of the tank nor the fishermen community are found in the village.

The total population of the village is 2,497 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Lingayat (Veerasaiva), Kamsali, Golla, Settibalija, Boya, Vadde, Kummari; Scheduled Castes (200) — Madiga, Mala; Muslims and Pinjari. The chief means of livelihood of the people are agriculture, agricultural labour, trade and shoemaking.

The temples of the village are of Eswara, Savaramma, the village deity, Bommadevara, *viz.*, Erannaswamy and Yellamma wearing jewels, and Obuladevara with his image in male form. There is a mosque also.

Bommadevara and Avuladevara festivals are celebrated for 6 days from *Asviyuja Bahula Dasami* to *Amavasya* (October-November). Offerings are made to the deities in cash and kind. These festivals are confined to this village only. The Hindu residents of the village congregate. *Pujari* is a Yadava of Yenumula *gotram* with hereditary rights.

There is animal sacrifice to the deity Savaramma only. For Savaramma the *pujari* is a Boya of Chinnamakulolla *gotram* with hereditary rights. The *pujari* of Obuladevara is also a Boya of Sakelolla *gotram* with hereditary rights.

SOURCE: *Sri S. B. Narasimhulu, Teacher, Bestharapalle.*

22. KUNDURPI — Situated in the south-west corner of the taluk at a distance of 20 miles from Kalyandrug, 40 miles from Rayadrug Railway Station and 55 miles from the sub-divisional headquarters Dharmavaram. The village is in a valley between two high ranges of hills running east to west. As such it has only two approaches, one from the east and the other from the west. Kundurpamma is the presiding deity and hence the name Kundurpi. Another conjecture is that the valley in which the village is located looks like a ditch or *kandakam*. The name originally appears to have been Kandurpi which has now been corrupted into Kundurpi.

> "The hill above the village is 2,996 feet above the sea and is thus one of the half dozen highest points in the district. One side of it is almost perpendicular. The fort upon it, of which the ruins still remain, was the residence of a well-known poligar in days gone by. One of the Mackenzie MSS, says that the first of the family, Koneti Nayudu, obtained it in 1652 from the king of Bijapur as a bribe for surrendering Penukonda. It adds that when he went there he took with him all the idols in Penukonda which were fit for worship (meaning apparently, those which were undamaged — a damaged idol should not be worshipped) and this story is well known in the district and cases have occurred in which individuals founding temples have obtained idols for them from Kundurpi MSS, connected with Rayadrug in the Bellary district state that this Kundurpi poligar was invited to Rayadrug by a faction in the fort there which was anxious to oust the existing ruler and thus came into possession of that place as well as Kundurpi. Nothing further seems to be known about this chief. The account of his family in the Mackenzie Collection is one of the papers which have been carried off to the India Office and is thus not available for reference." [1]

The total population of the village is 4,853 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Lingayat, Vadde, Kapu, Balija, Yadava, Kuruva, Boya, Kammara, Valmiki, Kummari, Mangali, Chakali; Scheduled Castes (647) — Adi Andhra, Madiga, Mala; Scheduled Tribes (4); Muslims and Christians. Balijas are in majority. The chief means of livelihood of the people are agriculture, agricultural labour, *cumbli* weaving and other traditional occupations. A family prepares water tubs with cement. Preparing *borugulu* (puffed rice) employs some.

The temples of Sri Venkataramanaswamy with His high stone image in human form as in Tirupati, Veerabhadraswamy, Markandeya, Kundurpamma with her stone image and procession images in female form and a tiger *vahanam*, Eswara, Ramaswamy, Chandramouleswara, Ganapati, Narasimhaswamy and a few mosques are the places of worship in the village. The villagers consider Kundurpamma, the *gramadevatha*, as the incarnation of Adi Sakthi.

Sri Venkataramanaswamy car festival is celebrated for 7 days from *Magha Purnima* to *Bahula Shasti* (February-March). Festival arrangements are made 15 days in advance. It is being celebrated for the past 6 or 7 centuries and is of local significance. The Hindu devotees of the village and from the neighbouring villages congregate. *Pujari* is Sri-A. Gopalacharyulu, a Srivaishnava Brahmin, with hereditary rights. There is free feeding and *prasadam* is distributed to all.

Kundurpamma *Jatara* is also celebrated for 3 days — generally after Ugadi, *i.e., Chaitra Suddha Padyami* (March-April). Goats are immolated to the deity in fulfilment of vows. It is being celebrated from ancient times. The devotees, local and from the neighbouring villages, congregate without any distinction of caste and creed. *Pujari* is a Valmiki. Free feeding is arranged by the elders of the village.

1. Pages 176-177, Gazetteer of Anantapur District, Volume I, 1905.

There are several *donalu* on the hill. They are Rama Lakshmana dona, Darbha dona, Akkachellendra dona (sisters' dona) and Theppamu dona. *Dona* is a pond of natural formation on rocks at the top of a hill, measurements generally being about 250 feet by 25 feet and of considerable depth. They are fed by small springs from above when they are intended to preserve water for men and cattle and as royal baths or public baths. Theppamu dona is one which was used by the royal family to enjoy ride in the dona on a *theppamu* or float. *Donas* were also used when not fed by water for preserving ghee and oil. Two such are found on this hill, on the hill at Ratnagiri, Madakasira Taluk of Anantapur District and on the Nidugallu hills in Pavagada Taluk of Tumkur District in Mysore State. There are the foot-prints of elephants on rocks. The *Rajapeetam* where the ruling palegar held his *darbar* and the thirty-pillared council hall are worth seeing on the hill. A belief still persists that if any officer with magisterial powers sleeps there for a night, he is sure to be subjected to some bad luck or misfortune. Even today, any officer that visits the place leaves the place by nightfall and spends the night in some neighbouring village. At the foot of the hill there is a pond called after Koneti Naidu as Konetinayanikoneru. There are the temples of Narasimhaswamy and Veerabhadraswamy and also a temple for Kundurpamma.

SOURCE: 1. *Sri M. Bheemasastry, Headmaster, Samithi Elementary School, Kundurpi.*
2. *Sri C. S. Janardana Rao, Teacher, Samithi Elementary School, Kundurpi.*

23. APILEPALLE — Situated by the side of Kalyandrug-Kundurpi bus route and 38 miles from Rayadrug Railway Station.

The total population of the village is 1,478 comprising of several Hindu sub-communities, besides a few Muslims. Agriculture and agricultural labour are their chief means of livelihood.

Sri Anjaneyaswamy car festival is celebrated for 5 days in *Magham* (January-February). About 5,000 devotees, local and from the neighbouring villages, congregate. Only Hindus take part in the festival.

SOURCE: *Collector, Anantapur.*

24. TENAGALLU, hamlet of KARIGANIPALLE — Situated at a distance of 15 miles from Kalyandrug, 35 miles from Rayadrug Railway Station and 36 miles from Anantapur Railway Station.

The total population of the village is 2,097 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Lingayat, Kammara, Kapu, Vadde, Boya, Ediga, Sale, Balija, Yadava, Kuruva, Chakali, Mangali, Kummari; Scheduled Castes (442) — Adi Andhra, Mala; Scheduled Tribes (4); Muslims and Pinjaris. Kuruvas are in majority. The chief means of livelihood of the people are agriculture and agricultural labour, besides *cumbli* (black woollen blanket) weaving for which this village is noted.

The temples of the village are of Mylareswaraswamy, Anjaneyaswamy, Beerappa, Sanimahatma, Kollapuramma and Maremma. There is a mosque also. The image of Mylareswaraswamy is of stone covered with sheets made of silver and brass. There are silver and gold ornaments which are used for decorating the deity during festivals and processions.

Sri Mylareswaraswamy *Aradhana* is celebrated for 8 days from *Magha Bahula Panchami* to *Dwadasi* (February-March). Arrangements are made one month in advance. The car is taken out from the garage and invitations for the festival are published. The deity is taken in procession round the village reciting the story of Mallayya and Malamma and sprinkling *okali* (*vasantham* or water mixed with turmeric powder and chunam). The presence of Goravas in a good number is the special feature of the festival. Goravas or Goravayyas are of one community in the villages of Mysore State who frequently visit the villages of the Andhra State abetting Mysore State. They are one clan of beggars who dress themselves from head to foot with hairy garments to resemble a bear. They hold a big sized drum in their right hand which beats by a shake of the hand and have also long flutes. They play on the flute and predict future happenings or praise the villagers and get alms from them. They are fed during the festival with milk and plantains by several villagers. These Goravas are also called Karadi Gollas or Bear Yadavas and the deity of their community is Junjappa. Offerings are made in the form of cocoanuts, fruits, milk and cash. Fruits, milk and cocoanut kernal pieces are distributed to all the devotees as *prasadam*. It is being celebrated for the past 50 years and is widely known. About 10,000 devotees, local and from distant places like Mysore State and from all taluks of Anantapur District, congregate without any distinction of caste or creed. *Pujari* is one Sri Mahalingappa, a Veerasaiva, with hereditary rights. Free feeding is arranged.

A fair is held in connection with the festival for 8 days. About 10,000 people, local and from distant places in Anantapur District and from Tumkur of Mysore State, belonging to all communities, congregate. Sweetmeats, utensils, lanterns, pictures of gods and national leaders, agricultural implements, wooden and earthen toys and cameras are brought and sold in the fair.

Magics, whirling-wheels, swings, lotteries, gambling and dramas afford entertainment to the visitors. Every year an exhibition will be arranged by the Agriculture Department of Andhra Pradesh on various methods of cultivation and cattle breeding and for disseminating knowledge for getting more yield by means of Japanese method of cultivation. Competitions in sports and games are held by a committee and the winners are awarded prizes. The best cattle are also

rewarded with cash prizes of Rs. 100, Rs. 50 and Rs. 25 respectively.

Sanimahatmuni *Aradhana*, Beerappa *Aradhana* and Kollapuramma *Aradhana* are also celebrated in this village. Fuller details are, however, not available.

SOURCE: 1. *Sri G. Rudramuni, Teacher, Tenagallu.*
2. *Sri A. Rama Rao, Headmaster, Tenagallu.*
3. *Sri G. P. Thimmappa, Teacher, Tenagallu.*

25. MARIMAKULAPALLE, hamlet of MULAKANUR — Situated at a distance of 3 miles from Bellary-Tumkur road, 10 miles to the south of Kalyandrug and 32 miles from Rayadrug Railway Station. This village was once ruled by palegars.

The total population of the village is 2,212 and it is made up of the following communities: Caste Hindus — Boya, Kammara, Sale; Scheduled Castes (540) — Adi Andhra; Scheduled Tribes (67) — Yerukula; and Muslims. Boyas and Adi Andhras are in majority. The chief means of livelihood of the people are agriculture and agricultural labour.

There are temples of Sri Anjaneyaswamy and Kollapuramma in the village. The temples are built of large stones and of stone pillars for support which could not be lifted by ordinary men. The image of Kollapuramma is made of wood with 4 hands in an awe-inspiring posture.

Kollapuramma festival is celebrated for 3 days in *Asviyujam* (September-October). The chief patrons are Padmasales of the village. There is animal sacrifice and 2 to 3 hundred goats and sheep are sacrificed to the deity. Hindu devotees of the village congregate. *Pujari* is a Padmasale (Weaver) with hereditary rights. *Prasadam* is distributed to all.

The following description about taking vows is given in the Anantapur District Gazetteer:

> "A peculiarity of the district is the unusual commonness of the well-known practice of taking vows to different deities to induce them to assist the suppliant. A person vows before a shrine that if he obtains some boon, such as recovery from sickness or success in an undertaking, he will repay the deity by taking a prominent part in its next festival, or by sacrificing a goat or burning a certain quantity of camphor before it. The custom is similar to that which was so common in the dark centuries in Europe of vowing candles to such and such an altar if deliverance from peril or success in enterprise was granted. A form which the vow often assumes is an undertaking to shave the head of a child for the first time at one or other of certain holy places if it is protected during its early years from the many diseases to which infants are peculiarly liable. Among the best known of the holy spots at which this kind of vow is performed are Gampamalla, the hill just north of Singanamala village, Mulakanur hill in Kalyandrug taluk and Chendrayani Konda, to the north of Bukkapatnam. All of these are just such wild and desolate spots as one would expect to be readily accredited with unusual sanctity." [1]

SOURCE: *Sri E. Marriswamy, Teacher, Marimakulapalle.*

26. KOTHUR, hamlet of GARUDAPURAM — Situated at a distance of 3 miles from Kalyandrug and 23 miles from Rayadrug Railway Station.

The total population of the village is 2,694 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (427) and Scheduled Tribes (166). The chief means of livelihood of the people are agriculture and agricultural labour.

Junjappa festival is held for 3 days in *Kartikam* (October-November). About 3,000 Hindu devotees, local and from the surrounding villages, congregate.

Junjappa is a local deity in the taluks of Kalyandrug and Madakasira of Anantapur District and in the taluks of Chellakera, Sira, Pavagada and Madhugiri in Mysore State bordering the above two taluks of Anantapur District. Kuruvas and Boyas name their children as Junjappa and Junjamma. Goravayyas represent this deity, attend this festival in great numbers and are respected by the devotees. They are fed free. They collect alms from the congregation. They wear caps of sheep-skin with the wool not removed. They hold a medium sized rattle-drum and make a special noise with it. They play on a long flute to entertain the congregation and before the temples and gods in devotion. Some of them predict future events to the mass taking inspiration by playing on the flute for a long while before the deity or in a fixed temporary halting place during the festival. Some of them gain a reputation and attract to their native places people who wish to know future happenings. They claim inspiration from the deity Junjappa.

SOURCE: 1. *Collector, Anantapur.*
2. *Personal inquiries by Research Assistant for Fairs and Festivals, Kurnool.*

27. PALLURU — Situated at a distance of 4 miles from the Kalyandrug-Dharmavaram bus route, 14 miles from Kalyandrug and 36 miles from Dharmavaram Railway Station. Gollapalle and Ayparasapalle are the hamlets of this village situated at a distance of 4 and 6 miles respectively from Hindupur-Kalyandrug bus route.

The total population of the village is 2,529 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kamsali, Kamma, Lingayat, Uppara, Ediga, Boya, Yadava, Kuruba, Sathani; Scheduled Castes (609) — Adi Andhra, Madiga, Mala;

1. Pages 34-35, Gazetteer of Anantapur District, Volume I, 1905.

Scheduled Tribes (244) — Sugali (Lambadi), Yerukula; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

Anjaneyaswamy temple with the stone image in the form of Hanuman, Maremma temple and a mosque are the places of worship in the village. Sri Chithayya Devara and Bommayya Devara are the chief deities worshipped by Yadavas only. There is the temple of Chithayya Devara with his image in human form in Gollapalle. Pathappa temple is in Ayparasapalle with his image in the form of a lingam.

Sri Anjaneyaswamy festival is celebrated for 3 days from *Magha Suddha Panchami* to *Sapthami* (January-February). Silver eyes, umbrellas, moustaches, crowns and waist belts are offered to the deity in fulfilment of vows. It is of ancient origin but of local significance. Local people are the patrons. Six hundred devotees, local and from the neighbouring villages, congregate irrespective of caste or creed. *Pujari* is a Sathani enjoying Inam lands. *Prasadam* is distributed to all and free feeding is arranged.

A fair is held for 3 days near the temple in an area of Ac. 0.50 of land. Six hundred people, local and from the nearby villages, congregate. Eatables, utensils, lanterns, mats, mirrors, combs, pictures of gods, bells for bulls, rubber toys and ribbons are brought and sold.

Dramas and *purana kalakshepams* afford entertainment to the visitors.

Sri Chithayya and Bommayya Devaras festival is celebrated in Gollapalle, hamlet of Palluru for one day on *Kartika Bahula Chathurdasi* (November-December). The deities are taken out in procession on wooden horses. Silver eyes and umbrellas are offered. Cattle, goats and sheep are driven round a fence erected for the occasion between 2 p.m. and 4 p.m. Local devotees and of the nearby villages congregate. Only Yadavas take part in the festival. *Pujari* is a Yadava with hereditary rights.

Avula Parusha is celebrated on *Asviyuja Bahula Chathurdasi* (October-November) for a day in Gollapalle. Cocoanuts and flowers are offered. The local people congregate. *Pujari* is a Yadava.

Pathappa festival is celebrated in Ayparasapalle, hamlet, for one day on *Vaisakha Suddha Shasti* (April-May). Cocoanuts and flowers are offered. The local Hindu devotees congregate. *Pujari* is a Kuruva.

SOURCE: 1. *Sri G. Bheemaiah, Teacher, Samithi School, Palluru.*
2. *Sri P. Srinivasa Rao, Village Munsiff, Palluru.*
3. *Sri M. Venkataswamy, President, Panchayat Board, Palluru.*
4. *Sri D. C. Chowdari, Village Munsiff, Yerramallipalle, hamlet of Palluru.*

26. NUTHIMADUGU — Situated on the bank of the river Pinakini at a distance of 16 miles to the east of Kalyandrug and 32 miles away from Dharmavaram Railway Station.

The total population of the village is 1,998 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kshatria (Raju), Lingayat, Kamma, Kammara, Boya, Ediga, Balija, Yadava, Chakali, Mangali, Kummari; Scheduled Castes (260) — Madiga, Mala; and Scheduled Tribes (157) — Sugali, Yerukula. The chief means of livelihood of the people are agriculture, agricultural labour, cattle-breeding, tanning industry and other traditional occupations.

The temples of the village are of Eswara, Obulesu, Anjaneyaswamy with his bronze image in Hanuman form and with a picture of Sri Rama, Maremma and Soppalamma. The temple of Eswara is now being renovated.

Sri Rama festival locally called as *Kartikamasapu panduga* is celebrated for 30 days from *Kartika Suddha Padyami* to *Bahula Amavasya* (October-November). It is celebrated in the name of Sri Rama in the Anjaneyaswamy temple. The deity is taken in a procession on the last Monday in *Kartikam* with music and *bhajans*. *Panakam* and *panneram* are offered and distributed among the devotees present. Sweetmeats and silver ornaments are offered to the deity. It is being celebrated from ancient times and is also confined to the neighbouring villages. The devotees, local and from the neighbouring villages, congregate without any distinction of caste and creed. *Pujaris* are Brahmins with hereditary rights enjoying Inam lands. Every day, *bhajans* are conducted and eatables which had been offered to the deity are distributed to all.

A fair is held in Tippepalle area, a hamlet about 1½ miles distant from Nuthimadugu for one day in an area of 10 acres of land. About 5,000 persons, local and from the neighbouring villages, congregate. Utensils, lanterns, Ayurvedic drugs, pictures of gods and national leaders, mill cloth and earthen toys are brought and sold.

Lotteries and gambling afford entertainment to the visitors.

Pandals are put up and there is free feeding for one day.

Maremma *Jatara* is celebrated on *Chaitra Suddha Padyami* and Srirama Navami on *Chaitra Suddha Navami* (March-April). Fuller details are not available.

SOURCE: 1. *Sri M. Sree Ramulu, Headmaster, Nuthimadugu.*
2. *Sri P. R. Suryanarayana, Teacher, Nuthimadugu.*

29. GULYAM — Situated at a distance of 3 miles from Kalyandrug-Nuthimadugu road, 15 miles from Kalyandrug, 30 miles from Anantapur Railway Station and 35 miles from Dharmavaram.

The total population of the village is 353 and it is made up of the following communities: Caste Hindus — Nambi, Sathani, Kamma, Kapu, Boya, Kuruba; Scheduled Castes (93) — Madiga, Mala; and Scheduled Tribes (29) — Sugali. The chief means of livelihood of the people is agriculture.

There are temples of Sri Subrahmanyaswamy with his stone image, Kollapuramma and Goudasandramma in the village. The procession image of Subrahmanyaswamy is in the form of serpent-hood made of silver.

Sri Subrahmanyaswamy festival is celebrated for 3 days from *Pushya Suddha Shasti* to *Ashtami* (December-January). Silver hoods and *akupujas* (decoration of the deity with betel leaves arranged in a bamboo frame according to customary designs) are offered to the deity. It is being celebrated from ancient times and is only confined to this village. The local devotees congregate irrespective of caste and creed. *Pujari* is a Nambi. *Prasadam* is distributed to all. Free feeding is arranged.

For Kollapuramma and Goudasandramma sheep, goats and fowls are immolated. *Pujaris* are Boyas for Kollapuramma and Sugalis for Goudasandramma. Fuller details are not available.

SOURCE: *Sri G. S. Kantenna, Karnam, Gulyam.*

30. KAMBADUR — Situated at a distance of one furlong from the 77th milestone on Bellary-Tumkur Highway, 18 miles from Kalyandrug, 30 miles from Nagasamudram Railway Station on Guntakal-Bangalore metre gauge section of the Southern Railway, 40 miles from Rayadrug Railway Station and 42 miles from Dharmavaram.

At the centre of the *mukhamantapam* of the ancient Siva temple dedicated to Malleswaraswamy is found carved an inverted lotus with all the details to serve as a dome. Workmanship exhibited in the carving is exquisite. Because of this beautiful *kamalam* (lotus) the village got the name as Kamaladuru and in course of time it became Kambadur.

The total population of the village is 5,620 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Balija, Boya, Yadava, Vadde; Scheduled Castes (1,298) — Adi Andhra; Scheduled Tribes (54); Muslims and Christians. The chief means of livelihood of the people are agriculture and agricultural labour.

> "There are three temples of interest in the village. The architecture in all of them contains traces of Jain influence. Two of them are deserted. The third, which is in use as a shrine to Siva, is called by the villagers 'the Chola temple', but in style it is Chalukyan. It contains more Jain features than the shrines of this style which are found in the western taluks of Bellary and is further of interest as being the westernmost example of this class of architecture which is at present on record. It is built partly of granite and partly of black stone, but all the sculptures are in the latter material. The most notable of these is the series of panels on the parapet surrounding the *mantapam* in front of the shrine. These are Jain in their characteristics but are interspersed with Saivite figures. The carving of the central ceiling in this same *mantapam* is also noteworthy. The courtyard is literally strewn with fallen sculptures."[1]

The temples of Malleswaraswamy, Akkathangeru within the dilapidated fort surrounded by a moat give support to the theory that Cholas ruled there and constructed a tank and the Malleswaraswamy temple. Within this temple, besides the Sivalingam, there are the images of Parvati, Veerabhadra and Ganesa housed in small temples. There is a Jain *basthi* (temple) with the nude figure of Jain Theerthankara of the *digambara* (nude) sect. Stone inscriptions reveal that in the year 1434 of *Salivahana Saka* Sri Krishnadevaraya made certain donations to the temple. One inscription records the gift of fifty *varahas* (gold coins) to the temple by Virupanna, a Governor under Sri Krishnadevaraya. The other places of worship are the temples of Chennakesavaswamy, Anjaneyaswamy, Maremma and Gudamma, a mosque for Muslims and a church for Christians.

Sri Malleswaraswamy *Rathothsavam* is celebrated for 3 days from *Chaitra Purnima* (March-April). Arrangements are made 3 days in advance. *Utlamanu, vasantothsavam* and car procession are the important rituals of the festival. Offerings are made in cash and kind. It is being celebrated for the past 45 years and is confined to some of the neighbouring villages. About 4,000 devotees, local and from the neighbouring villages, congregate without any distinction of caste and creed. *Pujari* is a Lingayat with hereditary rights. *Prasadam* is distributed to all present.

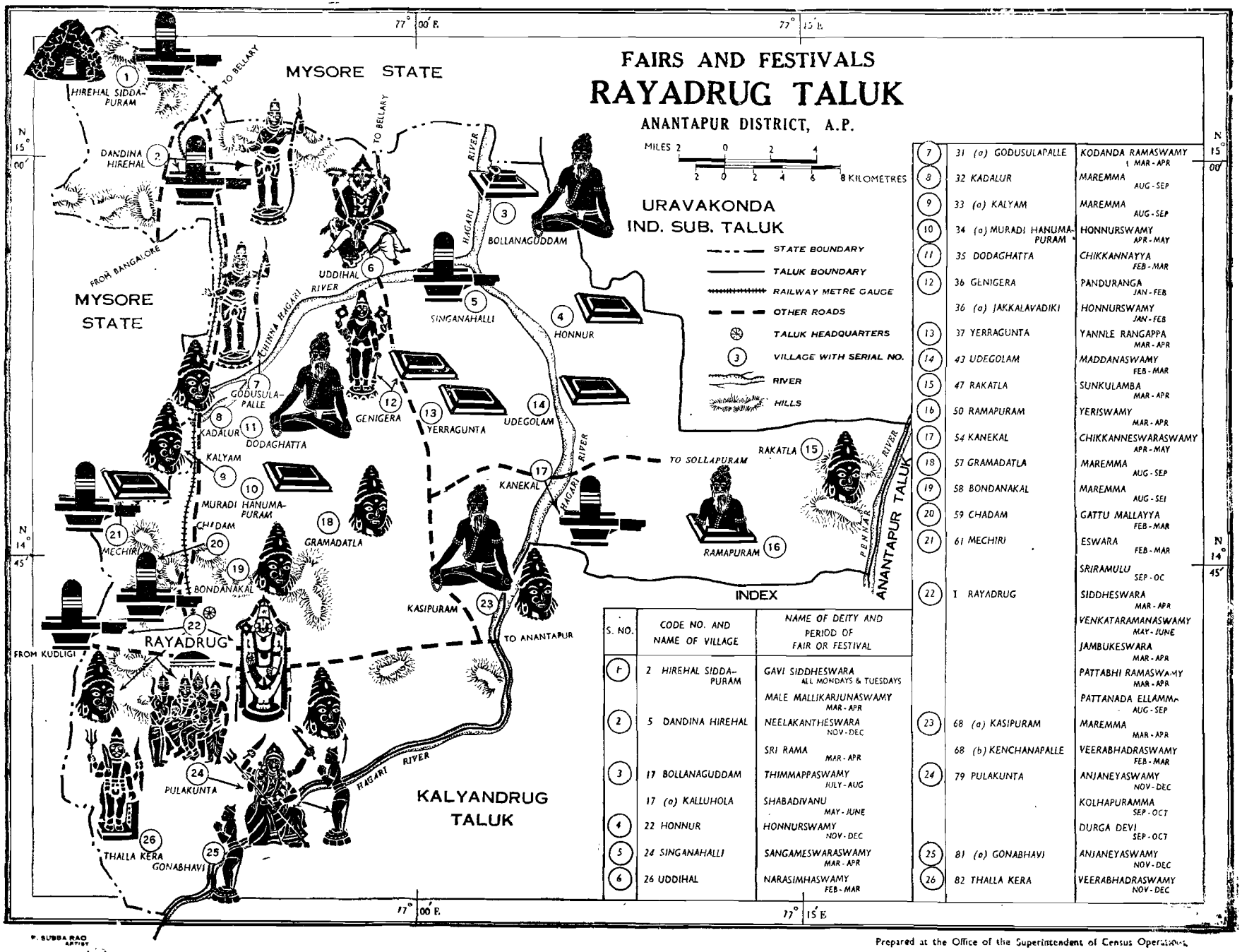
A fair where a few shops are opened is held. It is being held for the past 45 years. About 4,000 persons, local and from the neighbouring villages like Kottapalle, Handepalle, Kotturu and Nagalapuram, congregate. Eatables, utensils, torchlights, combs, mirrors, pictures of gods, beads and bangles are brought and sold.

Kolatams and street dramas afford entertainment to the visitors.

SOURCE:
1. *Sri M. Narayanappa, Headmaster, Panchayat Samithi Higher Elementary School, Kambadur.*
2. *Sri B. Narasappa, Teacher, Panchayat Samithi Higher Elementary School, Kambadur.*
3. *Sri P. B. Krishnappa, Teacher, Panchayat Samithi Elementary School, Kambadur.*
4. *Sri K. Pranesa Rao, Karnam, Kambadur.*
5. *Sri D. Subba Rao, Village Munsiff, Landlord and Temple trustee, Kambadur.*

1. Page 176, Gazetteer of Anantapur District, Volume I, 1905.

RAYADRUG TALUK



S. NO.	CODE NO. AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	2 HIREHAL SIDDA-PURAM	GAVI SIDDHESWARA ALL MONDAYS & TUESDAYS
		MALE MALLIKARJUNASWAMY MAR - APR
2	5 DANDINA HIREHAL	NEELAKANTHESWARA NOV - DEC
		SRI RAMA MAR - APR
3	17 BOLLANAGUDDAM	THIMMAPPASWAMY JULY - AUG
	17 (a) KALLUHOLA	SHABADIVANU MAY - JUNE
4	22 HONNUR	HONNURSWAMY NOV - DEC
5	24 SINGANAHALLI	SANGAMESWARASWAMY MAR - APR
6	26 UDDIHAL	NARASIMHASWAMY FEB - MAR
7	31 (a) GODUSULAPALLE	KODANDA RAMASWAMY MAR - APR
8	32 KADALUR	MAREMMA AUG - SEP
9	33 (a) KALYAM	MAREMMA AUG - SEP
10	34 (a) MURADI HANUMA-PURAM	HONNURSWAMY APR - MAY
11	35 DODAGHATTA	CHIKKANNAYYA FEB - MAR
12	36 GENIGERA	PANDURANGA JAN - FEB
	36 (a) JAKKALAVADIKI	HONNURSWAMY JAN - FEB
13	37 YERRAGUNTA	YANNLE RANGAPPA MAR - APR
14	43 UDEGOLAM	MADDANASWAMY FEB - MAR
15	47 RAKATLA	SUNKULAMBA MAR - APR
16	50 RAMAPURAM	YERISWAMY MAR - APR
17	54 KANEKAL	CHIKKANNESWARASWAMY APR - MAY
18	57 GRAMADATLA	MAREMMA AUG - SEP
19	58 BONDANAKAL	MAREMMA AUG - SEI
20	59 CHADAM	GATTU MALLAYYA FEB - MAR
21	61 MECHIRI	ESWARA FEB - MAR
		SRIRAMULU SEP - OC
22	1 RAYADRUG	SIDDHESWARA MAR - APR
		VENKATARAMANASWAMY MAY - JUNE
		JAMBUKESWARA MAR - APR
		PATTABHI RAMASWAMY MAR - APR
		PATTANADA ELLAMMA AUG - SEP
23	68 (a) KASIPURAM	MAREMMA MAR - APR
	68 (b) KENCHANAPALLE	VEERABHADRASWAMY FEB - MAR
24	79 PULAKUNTA	ANJANEYASWAMY NOV - DEC
		KOLHAPURAMMA SEP - OCT
		DURGA DEVI SEP - OCT
25	81 (a) GONABHAVI	ANJANEYASWAMY NOV - DEC
26	82 THALLA KERA	VEERABHADRASWAMY NOV - DEC

P. SUBBA RAO ARTIST

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

Section III

RAYADRUG TALUK

HIREHAL SIDDAPURAM — Situated at a distance of 3 miles from Dandina Hirehal, 14 miles from Bellary and about 20 miles from Rayadrug. Somalapuram on the Bellary-Rayadrug metre gauge section of the Southern Railway is the nearest Railway Station, about 20 miles from the village.

The total population of the village is 478 and it is made up of the following communities: Caste Hindus — Vaisya, Lingayat, Kapu, Mangali, Chakali; Scheduled Castes (20) and Scheduled Tribes (136). The chief means of livelihood of the people is agriculture.

The temple of Sri Gavi Siddheswara is at a distance of 3 miles from the village amidst a thick forest on a hillock. Its main gate is towards east with a spacious *mantapam* in front. In the *mantapam* adjoining this, the image of *nandi* (sacred bull) is installed. On either side of the temple there are a number of *mantapams* providing shelter for the pilgrims.

The origin of the temple owes to Siddheswara, a great saint about whom the following legends are narrated:

In days gone by there was a pious man in Dandina Hirehal who would not take his food without feeding at least one. One morning when he was going on some work, he saw outside the village a *sanyasi* whose face was shining with brilliance. He went to the *sanyasi*, prostrated before him, enquired where he was going and requested him to go to his house, accept his hospitality and purify his house with the dust of his feet. The *sanyasi* replied that he had no fixed place of residence, the entire universe was his and he was a wanderer in the universe. He was unable to state wherefrom he came and whereto he was going. He accepted the invitation of the devotee on the condition that the food prepared by the devotee or his family members would not be taken by him. As the devotee felt it impossible to allow the *sanyasi* to go even without a single meal, he prayed that the *sanyasi* might prepare his own food but at least with the articles given by him. The *sanyasi* accepted the offer, received the articles and prepared his food after taking bath. Then he sat for *Sivaradhana* (worship of Lord Siva). The devotee who was sitting behind a neem tree engaged in his own thoughts was surprised to find the face of the *sanyasi* too brilliant to look at. He closed his eyes for a little while and when he opened them, he found that the *sanyasi* had disappeared. He made a vain search and went to the place where food was cooked. There was nothing there except a hand stick. The devotee considered it to be a sacred gift from the Lord, touched both his eyes with it and took it home for worship. It is at the place where the *sanyasi* cooked the food that the Male Mallikarjunaswamy temple stands at present.

In those days there was a small village 3 miles from Dandina Hirehal amidst hills. That appears to be the present Siddapuram. Though the inhabitants were very happy otherwise, they were harassed by a *rakshasa* who was living in a cave three miles away from the village. Soon after sunset every day he used to get into the village and eat the residents. The villagers constructed a huge fort round the village with a strong gate and protected themselves by closing the gate before sunset. One day the Talari who went to close the gate saw the *sanyasi* sitting outside the gate. The Talari took pity on the *sanyasi* who he thought, did not know the danger of remaining outside the fort and requested him to get into the fort for safety. But the *sanyasi* sat steady without any response. The Talari had no choice but to leave him to his fate and close the gate. That night the villagers got rid of the horror of the *rakshasa's* roar and all slept peacefully. When the gate was opened the next morning, the Talari was surprised to find the *sanyasi* sitting there unaffected. He spread the news in the village. The villagers gathered round the *sanyasi* and prayed to him to save the village from the *rakshasa* who was living in a cave on Suguladevi Gutta, a hillock two miles to the north of the village. The *sanyasi* approached the cave, tempted the *rakshasa* out of the cave with the smell of his body and killed him with a touch of his hand stick. He refused to follow the villagers to the village.

At a little distance from the cave there was a small village in which there was an influential and good-natured man who lost his wife soon after a son was born to him. He brought up the boy with the greatest care and affection and got him married to a girl from another family in the neighbouring village. He was bringing his daughter-in-law from her parents' place on an auspicious day. At mid-day, on the way, he asked the daughter-in-law to keep ready the food brought from home by the time he returned from the nearby pond after finishing daily ablutions so that they might refresh themselves and start again. The girl was a great devotee of Lord Siva. She would not take any food without offering it to a *maheswara* (a Veerasaiva *sanyasi* or Jangam). She was in the midst of an uninhabited forest. It was impossible for her to break the *vratam* (vow). She turned her eyes towards the heavens in utter despair. There, on the branches of a fibrous neem tree, she espied to her great relief and joy a *sanyasi*. He was none other than the *sanyasi*,

Gavi Siddheswara. She thanked him for his presence to solve her problem and prayed him to receive food from her hands. The *sanyasi* said that he was bare bodied and could come down only if a strip of cloth was given to him. Immediately she tore away from the costly sari, the affectionate gift of her parents, the valuable *cheragu* (the loose end of the sari) she wore and threw it up. Wearing it the *sanyasi* came down and began to eat the food from the great devotee's hands. The father-in-law was taken aback when he saw his daughter-in-law feeding a stranger from her own hands and was so excited as to contemplate killing them both. He controlled himself as he was one against two and watched patiently the *sanyasi* eating to his satisfaction and going away. He approached the girl, pretended that he had no appetite and asked her to satisfy her hunger. She was not such a girl as to take food before her father-in-law and they started home. He noticed the tear in her sari and as soon as he reached home he narrated to his son what had happened in the forest. Incited by the words of his father, the boy went to his wife and threatened to cut her into pieces unless she revealed what had happened in the forest. He refused to believe that she fed a *maheswara* (Jangam), called him her paramour and pounced on her. She fell down unconcious. When she recovered, he demanded her to show the sari to him. The sari was intact with the torn portion restored. The father and the son were surprised when the girl expressed her inability to explain the miracle. They locked her up in a room in the night and the son slept outside the room and the father in another room. The Lord appeared to the father in the dream and revealed that the girl was his great devotee and an innocent, pure and pious house-wife. The father and the son repented and were surprised to see the idol of the Lord in the house worshipped just then with fresh flowers and incense. They begged for her pardon. The following morning, all went to the place where the Lord was fed. He was not on the tree. At a small distance there was a stone which was just then worshipped. They believed it to be the Lord, Gavi Siddheswara and worshipped it. They continued to worship it on every Tuesday. The woman begot a son whom she named Kari Siddha. The sanctum sanctorum of the temple was constructed by her. The dried-up tree to the north of the sanctum sanctorum which stands there even today is the neem tree on which the Lord appeared to receive food from the devotee.

Gavi means a cave. Siddheswara is one of the names of Lord Siva.

There is a big cave on a hill near Koppal at present in Mysore State located between Hospet and Hubli where the saint Gavi Siddheswara did penance and entered *jeeva samadhi*. He got thus the name Gavi Siddheswara. He was one of the several 'Siva Saranas' (devotees of Lord Siva) during and after the period of Basaveswara of Kalyan, who revived the Veerasaiva religion in order to abolish such social evils like untouchability, caste distinction, drink, *etc.*, to stabilise the economic condition of the society. At the same time he guided the devotees to self-realization and freedom from the circle of life and death. More about this great saint, Gavi Siddheswara, is available from several books published in Kannada literature. Not only at Hirehal Siddapuram but also in several places he appeared and converted several to Veerasaivism. The miracles showed by Gavi Siddheswara in scores of places simultaneously and the relief he gave to hundreds of suffering devotees has raised the number of his *bhaktas* to lakhs from all ranks and castes in Karnataka.

The Muslim rulers of Nizam were convinced of his super-human powers and have given extensive lands including certain villages to the Gavi Mutt at Koppal. Even today the *mutt* claims lands in thousands of acres. The annual income of the *mutt* runs into tens of thousands of rupees. The branches of the *mutt* are spread all over Karnataka numbering over a score. The size of the *mutts* and the devotees they command even today at Bellary and Huvinanadagali in the Mysore State are glaring examples of the influence that Sri Gavi Siddheswara yielded over the minds of the people irrespective of caste or creed.

On Mondays and Tuesdays, scores of Hindu devotees resort to the temple to worship the Lord for his grace from the villages within a radius of twenty miles. On Sivaratri the congregation will be about a couple of thousands.

There is a car festival for one day on *Chaitra Suddha Padyami* (March-April) at the temple of Male Mallikarjunaswamy, the temple that was constructed at the place where the *sanyasi* cooked his food. The local devotees manage the festival and about 2,000 Hindu devotees from the nearby villages congregate.

SOURCE: *A Telugu article in Aradhana, October, 1963, by Sri Nuthalapati Peraraju, Associate Editor, Aradhana, supplemented by the Research Assistant for Fairs & Festivals.*

2. DANDINA HIREHAL — Situated at a distance of 2 miles to the north of Obulapuram Railway Station on the Bellary-Rayadrug metre gauge section of the Southern Railway, 12 miles south-west of Bellary along the Bangalore road and 22 miles from Rayadrug. Many years ago an army stopped here and so it was called Dandina Hirehal (*dandu* in Kannada means army).

> "Its fort, of which remains still exist, is said to have been taken by Morari Rao of Gooty from the poligar of Rayadrug and shortly afterwards re-taken, after a siege of three months, by one of Haidar's generals. Hirehalu was the village to which Siva Rao, the chief of Sandur, elected to

retire when his jaghir was temporarily resumed by the British in 1817."[1]

The total population of the village is 4,288 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Veerasaiva, Nese (Weaver), Boya, Kamsali, Yadava, Kuruva; Scheduled Castes (205); Scheduled Tribes (58); Muslims and Jains. The chief means of livelihood of the people are agriculture, agricultural labour, weaving, trade and other traditional occupations. 'It used to be famous for its brassware, but the industry is now nearly dead, only brass gongs and horns being made by a few families of the Bogara sub-division of the Jains. A considerable number of the villagers weave the coarse cloth worn by the women of the poorer classes.'

There are the temples of Neelakantheswara, Sri Rama, Kalamma, Chowdeswari, Kollaramma, Huligemma, Durgamma, Beerappa, Anjaneya, and a few mosques. Sri Neelakantheswara is a Sivalingam while Sri Rama is a stone image.

Sri Neelakantheswara car festival takes place for one day on the full moon day in *Margasiram* (November-December). It is of ancient origin but of local significance. The Hindu devotees of the village congregate though mostly confined to weavers. The *pujaris* are weavers enjoying the Inam lands endowed to the temple.

Sri Rama car festival is celebrated for one day on the full moon day in *Chaitram* (March-April). It is of ancient origin though of local significance. Only Hindus take part in the festival. The *pujaris* are Smartha and Madhwa Brahmins enjoying the Inam lands.

A *samaradhana* is performed for 7 days from *Kartika Bahula Padyami* to *Sapthami* (October-November) in memory of Sri Sivalingarudhaswamy, a great sage, in commemoration of his death anniversary. It is being celebrated for the past 50 years. He was a preceptor in philosophy. His disciples belong to all communities. This festival is celebrated in memory of the saint who entered *samadhi* here. He told his disciples to dig out the *samadhi* and see his dead body one year after his death. When the disciples did accordingly they saw to their astonishment that the dead body with garlands was as it was without any traces of decay. The lights which were lit at the time of his *samadhi* were still burning. After witnessing this miracle, the devotees have started celebrating the festival and performing *bhajans* and *samaradhanas*. There is poor feeding on the last day. The *pujari* is a Jangam having Inam lands.

Moharram is also celebrated in this village by all communities in the month of *Moharram* (May-June).

The Gazetteer of Bellary District records that 'north-west of Hirehal, in the flank of the Copper Mountain, is a picturesque glen containing a waterfall which is called "Gavi Siddappa" and used in days gone by, to be a week-end resort of Europeons stationed in Bellary.'

SOURCE: 1. *Sri Shaik Honnur Sahib, Headmaster, Panchayat Samithi School, Dandina Hirehal.*
2. *Gazetteer of Bellary District, Volume I, 1904.*

3. BOLLANAGUDDAM — Situated at a distance of 6 miles from Kalyandrug-Bellary road.

The total population of the village is 1,058 and it is made up of the following communities: Caste Hindus — Kapu, Lingayat, Yadava, Valmiki, Kummari; and Scheduled Castes (189). The chief means of livelihood of the people are agriculture and agricultural labour.

There are temples of Thimmappaswamy, Siva, Anjaneyaswamy, Honnurswamy and Kollapuramma in this village. The image of Thimmappaswamy is in human form. The places of worship which are in its hamlet, Kalluhola, are a *darga* with the tomb of Shabadivanu and the temples of Basanna and Sunkulamma. In this hamlet there is a temple of Yellamma, exclusively for Harijans.

Sri Thimmappaswamy festival is celebrated for 3 days from the third Saturday in *Sravanam* (July-August). The water for *abhishekam* is brought from the river Hagari. On the last day there is car festival and free feeding is arranged. It is being celebrated for the past 40 years and is confined to this village only. All communities take part in the festival. *Pujari* is a Yadava enjoining 8 acres of Inam land with hereditary rights. *Prasadam* is distributed to all present.

A story associated with Shabadivanu relates that once the English army camped in the forest at a distance of one mile from Kalluhola. There was no water and the soldiers were thirsty. Then Shabadivanu showed them a pond with water and saved them and their horses. Even now the level of the water in the pond would never come down at any time.

Shabadivanu *Urs* is celebrated for 3 days from *Vaisakha Bahula Tadiya* to *Panchami* (May-June). Offerings are made to the sage in the form of sugar, cloth and cash. It is being celebrated for the past 100 years. The *urs* is confined to this village only. The devotees of the village congregate without any distinction of caste and creed. The *mujavars* are the Muslims of his family with hereditary rights. *Fakirs* gather here at the time of *urs* and do *bhajans*. They are fed free.

SOURCE: 1. *Sri N. Veeraiah, Teacher, Zilla Parishad Elementary School, Kalluhola.*
2. *Sri D. Subba Rayudu, Teacher, Bollanaguddam.*

1. Page 224, Gazetteer of Bellary District, Volume I, 1904.

4. HONNUR — Situated 'on the eastern side of the Hagari, some six miles south-east of its junction with the Chinna Hagari' and at a distance of 6 miles from the Bellary-Kanekal road, 20 miles from Bellary Railway Station and 22 miles from Rayadrug. The village has been named after Sri Honnurswamy whose *jeeva samadhi* is in this village.

The total population of the village is 2,816 and it is made up of the several sub-communities of Caste Hindus; Scheduled Castes (218); Scheduled Tribes (9) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

There are the tombs of Sri Honnurswamy and of Gomata, and a *darga* in the village.

The legend runs that once Sri Honnurswamy was doing penance on a small hillock to the north of the village. A cow of one of the cowherds in the village was offering milk to the Swamy every day. The cowherd saw it one day and told this miracle to the villagers. They all went to the Swamy and brought him to the village. The Swamy planted the front portion of his cane hand stick before the place where the present *jeeva samadhi* stands. The dry stick began to bear leaves and grow into a tree. According to the instructions of his *guru* he decided to have his *samadhi* there. He entered *jeeva samadhi* accordingly. The cow which was offering milk to the Swamy was also buried in front of his *jeeva samadhi* after its death and a *samadhi* was built.

Sri Honnurswamy *Urs* is celebrated for 4 days from *Kartika Bahula Vidiya* (November-December). On *Vidiya*, there is *gandham puja*, on *Tadiya* and *Chaviti*, there is *deeparadhana* and on *Panchami*, there is procession. On the *urs* day, the sword used by the Swamy is decorated with flowers and is taken in procession on horse back. On *gandhothsavam* day, *gandham* is distributed to all. The devotees name the horses, cows and bullocks after him and leave them free in fulfilment of vows. On the next day of the *urs*, goats and sheep are sacrificed to the Swamy. It is being celebrated for the past two centuries and is confined to this village only. All communities take part irrespective of caste and creed in this *urs*. The *mujavars* are Muslims.

There is a Gavi tree and it is believed that sugar was falling from the tree. To the north of the sage's *samadhi* there is a well called Kanneramma well and if any sickly person drinks the water from the well he gets cured and his wishes also are fulfilled.

SOURCE: *Sri J. Anurudrappa, Revenue Inspector, Honnur.*

5. SINGANAHALLI — Situated at a distance of half a mile to the west of the Hagari river, 4 miles and 5 furlongs from the 17/3 milestone on the Bellary-Kalyandrug road, 15 miles from Somalapuram and 26 miles from Rayadrug.

The total population of the village is 1,207 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Lingayat, Boya, Kuruva; Scheduled Castes (180) — Adi Andhra; and Scheduled Tribes (3). Boyas are in majority. The chief means of livelihood of the people are agriculture and agricultural labour.

There is a temple of Sangameswaraswamy with a stone Sivalingam. The procession images of Siva and Parvati made of bronze and in human form are of 1½ feet high. Beside this place where the two rivers Hagari and Chinna Hagari meet, the Siva temple was built by the Cholas. So the deity is called Sangameswaraswamy. *Sangamam* means confluence.

Sri Sangameswaraswamy car festival is celebrated for 3 days from the full moon day in *Chaitram* (March-April). On the full moon day there is procession, on *Padyami* car festival and *samaradhana*, and on *Vidiya vasanthothsavam* and fire works. Offerings are made in cash and kind. There is poor feeding on the full moon day.

The devotees, local and from the neighbouring villages, congregate irrespective of caste and creed. Lingayats are the patrons. The *pujari* is a Vaidika Brahmin of Kuthsasa *gotram* with hereditary rights.

SOURCE: *Sri Lakshmi Narasinga Rao, Karnam, Singanahalli.*

6. UDDIHAL — Situated at a distance of 7 miles from Pulakurthi Railway Station, 15 miles from Bellary and 27 miles from Rayadrug.

The total population of the village is 815 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Boya, Lingayat, Kuruba, Badige, Uppara, Koracha; Scheduled Castes (116) — Adi Andhra; and Muslims. Boyas are predominant. The chief means of livelihood of the people are agriculture and agricultural labour.

There is a temple of Sri Narasimhaswamy at a distance of 2 miles in Upparahal, a hamlet of Sridharaghatta village. Sri Narasimhaswamy is propitiated at about 1 O'clock in the afternoon on the first Saturday in *Phalgunam* (February-March) at Hagari (Vedavati) river. On that day festival is celebrated in Upparahal and *abhishekam* in Uddihal. It is being celebrated from ancient times and is confined to this and the neighbouring 4 or 5 villages. The Hindu devotees, local and from the neighbouring villages, congregate. *Pujari* is a Boya with hereditary rights.

SOURCE: *Sri K. Narayana Rao, Teacher, Uddihal.*

7. GODUSULAPALLE, hamlet of KUDLUR — Situated at a distance of 5 miles from the Rayadrug-Bellary bus route, 7 miles from Badanahalu Railway Station, 18 miles from Rayadrug and 80 miles from Dharmavaram.

The total population of the village is 3,124 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Lingayat, Boya, Kapu, Yadava, Kuruva; Scheduled Castes (290) — Madiga; Scheduled Tribes (47) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

There are temples of Sri Kodanda Ramaswamy with His stone image in human form, Anjaneya, Eswara, Mallemma, and a *peerla chavidi* in the village.

Sri Kodanda Ramaswamy festival is celebrated for 3 days from *Chaitra Suddha Navami* (March-April). It is being celebrated for the past 30 years and is of local significance. The Hindu devotees of the village congregate. *Pujari* is a Brahmin of Srivathsasa *gotram*. *Prasadam* and *theertham* are distributed to all present.

In connection with the festival, dramas, music and *kolatams* are organised for entertaining the visitors.

SOURCE: *Sri C. Satyanarayana Rao, Karnam, Godusulapalle.*

8. KADALUR — Situated on the bank of the Chinna Hagari, 4 furlongs from the Bellary-Rayadrug road, 1½ miles from Badanahalu, a hamlet of this village and a Railway Station on the Bellary-Rayadrug metre gauge section of the Southern Railway, and 10 miles from Rayadrug.

The total population of the village is 1.538 and it is made up of the following communities: Caste Hindus — Brahmin, Lingayat, Boya, Kapu, Kuruba, Balija, Bestha; and Scheduled Castes (247) — Madiga, Mala, Boyas being predominant. The chief means of livelihood of the people are agriculture and agricultural labour.

There are temples of Eswara, Hanuman, Pothappa and of Maremma, and a *peerla chavidi*. The image of Maremma is in human form with 4 hands holding *trisulam* in one hand.

Maremma *Jatara* is celebrated for one day on the first Tuesday in *Bhadrapadam* (August-September). Sheep, goats and fowls are immolated in fulfilment of vows. It is of ancient origin though of local significance. The devotees of the village congregate without any distinction of caste or creed. The *pujari* is a Boya with hereditary rights.

Peerla Panduga is also celebrated but fuller details are not known.

SOURCE: 1. *Sri G. Krishnappa, Teacher, Kadalur.*
2. *Sri P. Rama Reddy, Village Munsiff, Badanahalu.*

9. KALYAM, hamlet of HULIKAL — Situated at a distance of 2½ miles from Badanahalu Railway Station, 7 miles from Rayadrug and 80 miles from Dharmavaram, the sub-divisional headquarters.

The total population of the village is 730 and it is made up of the following communities: Caste Hindus — Vaisya, Lingayat, Kamma, Valmiki, Settibalija, Golla, Badige, Kummari; Scheduled Castes (83) — Chalavadi, Madiga; Scheduled Tribes (10) and Muslims. Valmikis are predominant. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Chitradevudu, Eswara, Pothappa, Anjaneya, Durgamma and Maremma are the sacred abodes in the village. The image of Maremma is in female form with a crown and 4 hands holding trident in one hand and having lion as her *vahanam*.

It is believed that Maremma was the incarnation of Parvati. To save people and *devatas* from the tortures of the *rakshasas* namely Mahishasura and Raktabeejasura, Parvati took the form of Maremma. Mahishasura was a *rakshasa* in a he-buffalo form and only Parvati could kill him. Hence she is called Mahishasuramardini. Raktabeejasura had a boon from Lord Siva that each drop of his blood that falls on the earth would produce a *rakshasa* like himself. He tortured the *devatas* and *rishis*. Parvati in the form of Devi covered the entire earth where his blood fell with her tongue and finally destroyed him and his clan.

Maremma *Jatara* is celebrated for one day in *Bhadrapadam* (August-September). Sheep and goats are sacrificed to the deity in fulfilment of vows after the *puja* is performed. It is being celebrated from ancient times and is confined to this village. The residents of this village, irrespective of caste and creed, congregate. *Pujari* is a Badige having no hereditary rights. *Prasadam* is distributed to all present.

Peerla Panduga is also celebrated in addition to Sivaratri in this village. Fuller details are not available.

SOURCE: *Sri Abdul Hai Sheriff, Village Level Worker, Kalyam.*

10. MURADI HANUMAPURAM, hamlet of MURADI — Situated at a distance of 4½ miles from the Bellary-Rayadrug bus route, 6 miles from Badanahalu Railway Station, 13 miles from Rayadrug and 82 miles from Dharmavaram.

The total population of the village is 3,210 and it is made up of the following communities: Caste Hindus — Lingayat, Kapu, Boya; Scheduled Castes (686) and Scheduled Tribes (22), Lingayats being predominant. The chief means of livelihood of the people are agriculture and agricultural labour.

A tomb-like construction for Honnurswamy, a *peerla chavidi* and an Anjaneyaswamy temple are the places of worship in the village.

Honnurswamy *Urs* is celebrated for 4 days from *Chaitra Suddha Purnima* (April- May). Silver goods and cash are offered. Fasting is observed by the devotees. It is of ancient origin though of local signifi-

tance. The devotees of the village, irrespective of caste and creed, congregate. *Panakam* is distributed to all.

Bayalu atalu (street dramas), *bhajans* and *kolatams* afford entertainment to the visitors.

SOURCE: *Sri B. Srinivasa Rao, Village Level Worker, Muradi Hanumapuram.*

11. DODAGHATTA — Situated at a distance of 2½ miles from the Bellary-Rayadrug bus route, 3 miles from Badanahalu Railway Station and 13 miles from Rayadrug.

The total population of the village is 863 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Lingayat, Lingabalija, Balija, Boya, Kuruva; Scheduled Castes (220) — Madiga. Boyas are in majority. The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Chikkannayya temple with a stone statue is the only place of worship in the village.

Sri Chikkannayya *Aradhana* is celebrated for 3 days from *Phalguna Suddha Triodasi* (February-March). Silver umbrellas, moustaches, eyes, *etc.*, are offered to the deity in fulfilment of vows. It is being celebrated from the inception of the village and is of local importance only. Lingayats are the patrons. All communities of the village take part in the festival. The *pujari* is a Jangam with hereditary rights. *Prasadam* is distributed to all.

SOURCE: *Sri Y. Somasundaram, Teacher, Dodaghatta.*

12. GENIGERA — Situated at a distance of one mile from the Bellary-Kanekal road and 24 miles from Rayadrug.

The total population of the village is 2,497 and it is made up of the following communities: Caste Hindus — Kapu, Boya, Vadde, Kummari, Shamera, Badige; and Scheduled Castes (250) — Madiga, Samagara. Kapus are in majority. The chief means of livelihood of the people are agriculture and agricultural labour.

There is a temple of Sri Panduranga with His image in human form in this village. In Jakkalavadiki, hamlet of Genigera, there are a temple of Anjaneyaswamy and a tomb of Honnurswamy.

Sri Panduranga festival is celebrated for 2 days from *Magha Suddha Ekadasi* (January-February). On *Ekadasi* fasting is observed by devotees and they keep awake throughout the night. It is being celebrated for the past 6 years and is confined to this village only. The local devotees, irrespective of caste and creed, congregate. *Pujari* is a Shamera.

Sri Honnurswamy *Urs* is celebrated for 3 days from *Magha Suddha Dasami* to *Dwadasi* (January-February). Offerings are made in the form of cash, sugar and jaggery. Some devotees offer *panakam* and observe fasting. Some *sadhus* gather at the time of *urs* and take part in the *samaradhana*. It is being celebrated for the past 18 years and is of local significance only. The devotees of the village of all communities congregate. *Pujari* is a Badige. There is poor feeding.

Peerla Panduga and Eswara festival are also celebrated. Fuller details are not available.

SOURCE: 1. *Sri P. Satyanarayana, Teacher, Zilla Parishad Elementary School, Genigera.*
2. *Sri Rama Raju, Teacher, Zilla Parishad Elementary School, Jakkalavadiki.*

13. YERRAGUNTA — Situated at a distance of one mile from the Bellary-Kalyandrug road, 8 miles from Kanekal on the Kanekal-Bellary road and 23 miles from Rayadrug.

The total population of the village is 3,085 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Vadde, Kammara, Boya, Kuruva, Nese Dasari, Kummari; Scheduled Castes (281) — Madiga; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Yannle Rangappa with his tomb is the place of worship in this village.

Sri Yannle Rangappa festival is celebrated for 3 days from Srirama Navami, *i.e.*, *Chaitra Suddha Navami* (March-April). Cocoanuts and flowers are offered to the deity. It is being celebrated for the past 10 to 15 years and is of local importance. The local devotees, irrespective of caste and creed, congregate. The *pujari* is a Nese Dasari (a worshipping sect of weavers). Poor feeding is arranged and *panakam* is distributed to all present.

Peerla Panduga is also celebrated in this village.

SOURCE: *Sri K. Narasinga Rao, Karnam, Yerragunta.*

14. UDEGOLAM — Situated on the Rayadrug-Kalyandrug road at a distance of 1½ miles from Rayadrug Railway Station.

The total population of the village is 421 and it is made up of the following communities: Caste Hindus — Veerasaiva, Nayak; Scheduled Castes (28) — Madiga, Mala; and Muslims. Veerasaivas and Nayaks are predominant. The chief means of livelihood of the people are agriculture, agricultural labour and trade.

There are temples of Eswara, Anjaneyaswamy, Maremma, Palamma and Maddanaswamy in this village. A tomb and also an image of the Swamy are in the Maddanaswamy temple.

The legend has it that Maddanaswamy was one of the five saints who lived three centuries ago. These five saints claimed that they came direct from the divine inspiration and spirit of God. Claiming to have come from Kalyan in Gulbarga District, the five brothers settled in five different places. Maddanaswamy

settled here. Tipperudra *alias* Tippeswamy in Nayakanahatti, Kottureswara *alias* Kotturuswamy in Kottur, Kolusanteswara in Mysore State and Kempeswara in the then Bombay State and in the present Mysore State. Their message to the Hindu society was that untouchability should be completely eradicated since castes are man-made, that they should have unqualified faith in God, that only vegetarian food should be taken abstaining from intoxicants, that there should be no violence either in thought, word or deed and that service to humanity should be the sole aim of life taking it to be service to God Himself. They spread their message in their localities for sometime and all of them have *samadhis* in their respective places. They showed several miracles during their lifetime and even after their death. At every one of these five places annual car festivals are celebrated in the name of the local saint. A unique feature during these car festivals is that the offering to the Lord on the car festival day should be from a Harijan family. The offering is a preparation called *ginnu* in Kannada or *junnu* in Telugu, a preparation with the milk of a cow that has calved a day or two before with jaggery or sugar and condiments. A cow in each of the five places invariably calves a day or two before the car festival every year in some Harijan family and *ginnu* is offered to the deity before the commencement of the car festival.

A few miracles are recorded below. A poor ryot was weeping over the death of a he-buffalo as he could not proceed with his cultivation and produce the next year's food for his large family. Maddanaswamy pronounced that it was not dead and in no time the he-buffalo came back to life.

Cholera was taking a heavy toll of human life in a neighbouring village and Maddaneswamy controlled it in no time. Even now people of the neighbouring villages have great faith and experience relief from chronic diseases and evil spirits by sleeping in the temple on Monday nights.

Nayakanahatti where Tipperudra *alias* Tippeswamy spread his gospel and where there is his *samadhi* is 40 miles from this place. The legend about him is described under monograph No. 13, Eradikera of Kalyandrug Taluk.

The miracle showed by Kotturuswamy at Kottur, a village 50 miles away from this place stands the test of any one even today. The powerful palegar of Chitaldrug, Maddikera Naik who had risen to power like a meteor from his humble birth, waged a war against the palegar of Kottur. This palegar, though weak but innocent, just and devoted, along with his subjects approached Kottruswamy to save them from the unjustified attack of the powerful palegar of Chitaldrug who was marching against Kottur with a comparatively bigger army which was in those days made up of only infantry. The saint said that they need have no fear. It was really a great miracle that Maddikera Naik had to take back his army on account of what appeared to be the simple reason that big red ants sprang up from the ground and began to bite and bleed the feet of the Chitaldrug soldiers who could not move any further towards Kottur. Maddikera Naik himself, a great devotee of Kali of Chitaldrug, could soon realize that it must have been the work of God. On enquiry he found out the greatness of Kotturswamy, went and prostrated before him and prayed for his pardon. He presented the Swamy with a wooden palanquin which is fully covered with designs in ivory of the highest quality. The palanquin is still preserved and it is usually brought out for procession of the Swamy during the car festival. The influence of the saint continues at Kottur and children are named Kotrappa, Kotramma, *etc.* Even today nobody walks in the street in front of the temple of the saint with shoes on. No one in Kottur sleeps on a cot as it is considered that the saint alone deserves sleep on a cot. All the houses in Kottur have only ground-floor. Attempts to overlook these practices in this place have met with sorrow. Every one of these five saints predicted their death and promised to appear before a sincere devotee at any time he wanted.

Sri Maddanaswamy car festival is celebrated for 8 days from the new moon day in *Magham* (February-March). Animal sacrifice is prohibited. *Akhandams* are lit in fulfilment of vows. It is being celebrated for the past 17 years and extends to the neighbouring taluks of Anantapur and Bellary, Tumkur and Chitaldrug Taluks. The Hindu devotees, local and from the neighbouring districts, congregate. The temple committee members and Veerasaivas are the chief patrons for the festival celebrations. The *pujari* is a Veerasaiva. There is poor feeding.

Some devotees are constructing *mantapams* for the stay of the pilgrims. Such shade-giving trees as neem, mango and tamarind around the temple also afford shelter. The local wells afford ample supplies of water.

A cattle fair is held during the festival and about a thousand cattle are brought. The management of the temple supplies fodder free. The expenses for the fair and festival are met from taxes levied on cattle and shops, the income of Rs. 500 from the Inam lands and the voluntary contributions of money and grain by the devotees. Metalware, earthenware and eatables are brought and sold.

Dramas, lotteries, *puranakalakshepams* and small parties singing in praise of Maddanaswamy are the entertainments.

On every Tuesday and Friday, the villagers perform *pujas* to the deity, Maremma.

Once in 3 years or 5 years the Grama Devatha *Jatara* is celebrated by the villagers in the usual elaborate manner.

About 1½ miles from Maddanaswamy temple, there is the village Ayathapalle. A *gosayi* (a wandering

mendicant) has fixed up in the ground an enchanted stone slab and has marked an area covered by a perimeter of about 1½ miles. No snake bites any one within that area and even now children play with any venomous reptile within that area.

SOURCE: 1. *Sri K. Raghavendra Rao, Karnam, Udegolam.*
2. *Personal inquiries made by the Research Assistant, Kurnool.*

15. RAKATLA — Situated on the Bellary-Kalyandrug road at a distance of 30 miles from the Guntakal Railway Station, 36 miles from Rayadrug and 60 miles from the sub-divisional headquarters Dharmavaram. From the stone inscriptions, it is known that this village was under the rule of Chola emperors from 1041 *Salivahana Saka.*

The total population of the village is 3,004 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Jangam, Kapu, Boya, Kummari, Kuruva; Scheduled Castes (416) — Madiga, Mala; Scheduled Tribes (147) and Muslims. Boyas are predominant. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Kesavaswamy, Siva, Beerappa and Sunkulamba are the places of worship in the village. The temple of the village deity, Sunkulamba, was constructed by the Vaisya community.

Sunkulamba *Rathothsavam* is celebrated for one day on *Chaitra Purnima* (March-April). There is animal sacrifice on the next day of the festival. It is being celebrated for the past 100 years and is confined to this village only. The patrons of the festival are the Vaisyas of the village. The local devotees of the village, irrespective of caste and creed, congregate.

SOURCE: *Sri Nagabhushanarao, Karnam, Rakatla.*

16. RAMAPURAM — Situated on the Bellary-Uravakonda-Kalyandrug road at a distance of 35 miles from Guntakal Railway Station and 36 miles from Rayadrug Railway Station.

The total population of the village is 2,099 and it is made up of the following communities: Caste Hindus — Lingayat, Golla, Boya, Vadde, Kuruva, Kuruva Dasari; and Scheduled Castes (311) — Adi Andhra. Boyas and Lingayats are in majority. The chief means of livelihood of the people are agriculture and agricultural labour.

There is a temple of Sri Yeriswamy in which there is an image in human form carved over his tomb. The Siddharudhaswamy temple in the village is said to be one of the 108 Siva temples to be found along the bank of the Tungabhadra river.

Sri Yeriswamy lost his peace of mind and showed some miracles. He died 100 years ago and his tomb was built in this village. Ever since, the villagers are celebrating Sri Yeriswamy *Rathothsavam* for 3 days from *Phalguna Bahula Tadiya* (March-April). On the *rathothsavam* day *ganaradhana* is performed and there is poor feeding on that day. Sheep and fowls are immolated and *naivedyam* is offered in fulfilment of vows. It is confined to this and the neighbouring villages. The Hindu devotees, local and from the neighbouring villages, congregate, *sadhus* and *sanyasis* forming a part of the congregation. The *pujari* is a Kuruva Dasari.

About 8 to 10 rooms near the shrine having a nearby water source afford shelter to distant pilgrims.

Sri Siddharudhaswamy festival is celebrated on *Kartika Bahula Tadiya* (November-December). Fuller details are not available.

SOURCE: *Sri B. Srirama Rao, Karnam, Ramapuram.*

17. KANEKAL — Situated beside the Hagari river at a distance of 18 miles from Rayadrug town and Railway Station and 78 miles from Dharmavaram. This village is believed to have been built 700 years ago.

The total population of the village is 7,454 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Jangam, Lingayat, Kapu; Scheduled Castes (586) — Bariki; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations. 'Known for its large tank the *pishanam* rice grown under which is considered especially excellent, and for its snipe-ground, which is held to be the best in the District.'

The temples of Sri Narasimhaswamy and Sri Chikkanneswaraswamy, and a mosque are the places of worship in the village. Chikkanneswaraswamy temple was constructed by the side of a tank and it has a Sivalingam.

Sri Chikkanaiah Odayar was a saint. His main ambition was the unification of religions. The following story regarding the construction of the tank is attributed to the saint. He was a witness to the frequent famines and the sufferings of the people. He wanted to construct a tank. His Saptaphaniraju or Nagaraju (seven-hooded cobra) and hand stick helped him. That night Nagaraju took the sage Chikkanaiah *alias* Chikkanna and traced the plan of the land and also its circumference of a total of seven miles. The saint commenced the work the following morning and he prayed to God before the auspicious foundation. Workers were drawn to him by his prayer and spiritual power and commenced work with redoubled vigour and enthusiasm. The manner of his paying the workers is special and is remembered with great reverence. He would get up a number of small heaps of earth and touch one by one with his *yoga dandam* (magic wand) praying to the Lord *'madidavarige madidashtu needu bhiksha'* meaning give the workers as much as they

deserve by their work. The lazy and the greedy tried their luck with bigger heaps of earth, but their remuneration was only proportionate to the work and no more and no less.

Sri Chikkanneswaraswamy festival is celebrated for 8 days from *Chaitra Suddha Purnima* to *Bahula Sapthami* (April-May) in connection with the birth anniversary of the saint Chikkanaiah Odayar. On *Purnima* day they perform *kumbhabhishekam* with the sacred water brought with music from the river Vedavati (Hagari) which is near the temple. In the afternoon there is free feeding. *Panakam* is distributed to all and during the night there is procession. Cocoanuts are offered to the deity. The following is the *dhyanam* adopted for the worship of Sri Chikkanaiah Odayar:—

"వందే శంభు ముమాపతిం సురగురుం
Vande Sambhu mumapathim Suragurum
వందే జగత్కారణం
Vande Jagathkaranam
వందే పన్నగ భూషణం మృగధరం
Vande Pannaga Bhushanam Mrugadharam
వందే పశూనాంపతిం
Vande Pasunampathim
వందే సూర్య శశాంక వహ్ని నయనం
Vande Surya sasanka vahni nayanam
వందే ముకుందప్రియం
Vande Mukundapriyam
వందే భక్త జనాశ్రయంచ వరదం
Vande bhaktha janasrayancha varadam
వందే శివం శంకరం.
Vande Sivam Sankaram."

It is being celebrated for the past 15 years and attracts pilgrims belonging to all communities from all corners of the taluk. The *pujari* is a Jangam with hereditary rights.

A fair is held in connection with the festival for 8 days in the temple premises. It is being held for the past 15 years. People, local and from the neighbouring villages, congregate. About 200 shops selling utensils, lanterns, torchlights, mirrors, Ayurvedic drugs, pictures, photos, clothes, earthen toys, fruits and flowers are opened. Cattle fair is the special feature.

Dramas, circus, magic, gambling and whirling-wheels afford entertainment to the visitors.

A recent occurrence that is gathering importance is the extreme devotion of a woman to an *Ammavaru* (a female deity) under a margosa tree housed in a niche-like *mantapam*. Crowds gather on Saturday to receive predictions and instructions for relief of their troubles and diseases. The simplicity of the woman, the correctness of her predictions and the relief afforded appear to be drawing devotees to the place. A lawyer at Anantapur has become a fervent disciple and has constructed a small temple to *Ammavaru* in the town extensions and is worshipping the deity under the guidance of the woman devotee.

SOURCE: 1. *Sri B. Rajasimhachar*, B.A., B.ED., *Mathematics Assistant, Parishad High School, Kanekal.*
2. *Sri P. Kamalanadharao, Civil Assistant Surgeon, Kanekal.*

18. GRAMADATLA — Situated at a distance of 2 miles from the Rayadrug-Kanekal bus route, 8 miles from Badanahalu Railway Station and 10 miles from Rayadrug.

The total population of the village is 2,002 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Lingayat, Pakanatikapu, Kamsali, Adavigolla, Kammara, Kummari, Mangali, Chakali, Boya; Scheduled Castes (375) — Madiga; Scheduled Tribes (14) and Muslims, Boyas being predominant. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Maremma with her stone image, Anjaneyaswamy, Eswara, Sunkulamma, Pothappa, Veeranagamma, Vasugerappa, Vannurswamy and Mandalakshmamma are the places of worship. Another important place of worship in the village is *boddurayi*.

Maremma *Jatara* is celebrated for one day on the first Tuesday in the bright fortnight of *Bhadrapadam* (August-September). Silver cradles, *kankanams*, moustaches and umbrellas are offered to the deity in fulfilment of vows. During the *jatara* animal sacrifice is an important ritual; goats, sheep and fowls are immolated. One particular *seva* or ritual at the festival is that several devotees take their bath in the morning, fast till noon, pass a copper-wire from one cheek to the other, decorate themselves with profuse margosa leaves, go in a procession with music to the temple, remove the wire, worship the Goddess and return home after making the offerings. Some of them go to the temple even naked covering the entire body very profusely with margosa leaves only. It is being celebrated from ancient times and is confined to this village only. The local devotees of the village congregate without any distinction of caste or creed. The *pujari* is Adavigolla Gatteppa of Kambigolla *gotram* with hereditary rights.

Karupunnama is celebrated for one day on *Jaistha Suddha Purnima* (May-June). On that day the villagers decorate their bullocks with colours and take them outside the village over the *boddurayi* and have them placed in a row. The bull which goes first to the goal is taken in a procession on that night, adjudging it to be the best for the year.

Peerla Panduga is celebrated every year in the month of *Moharram* (May-June). All devotees, irrespective of caste and creed, partake in this festival.

SOURCE: *Sri P. Sree Ramulu, Teacher, Panchayat Samithi Elementary School, Gramadatla.*

19. BONDANAKAL — Situated on the Rayadrug-Kanekal road at a distance of 6 miles from Rayadrug Railway Station.

The total population of the village is 1,119 and it is made up of the following communities: Caste Hindus — Kuruva; Scheduled Castes (180) — Adi Andhra, *etc.*; and Scheduled Tribes (478) — Sugali (Lambadi), *etc.* Sugalis are in majority. The chief means of livelihood of the people are agriculture and agricultural labour.

The only place of worship in the village is Maremma temple which is outside the village with her silver image in female form.

Maremma *Jatara* is celebrated for one day on the first Tuesday in the bright fortnight of *Bhadrapadam* (August-September). Sheep, goats and fowls are immolated to the deity. It is of ancient origin though of local significance. Local people, irrespective of caste and creed, participate in this *jatara*. *Pujari* is a Sugali (a Scheduled Tribe) with hereditary rights.

SOURCE: *Sri R. P. Venkatapathi Naik, Teacher, Rathibhavivanka.*

20. CHADAM — Situated at a distance of 1 mile from the Rayadrug-Bellary bus route and 5 miles from Badanahalu Railway Station.

The total population of the village is 1,208 and it is made up of the following communities: Caste Hindus — Kapu, Vadde, Valmiki, Golla; Scheduled Castes (205) — Adi Andhra, *etc.;* and Scheduled Tribes (2). The chief means of livelihood of the people are agriculture, agricultural labour and sheep-rearing.

There are temples of Siva and Devamma in the village. Sri Gattu Mallayya temple, Sri Anjaneyaswamy temple, a *lingala banda* are the other places of worship for the villagers. Sri Gattu Mallayya temple dedicated to Siva is situated on a hill at a height of 600 feet, the hill being at a distance of 3 furlongs from the village.

Sri Gattu Mallayya *Aradhana* is celebrated for 2 days from *Magha Bahula Triodasi* (February-March). Cocoanuts, camphor and *naivedyam* are offered to the deity. Some devotees observe *jagarana* on Sivaratri. It is being celebrated from ancient times and is confined to this and the neighbouring villages. The Hindu devotees, local and from the neighbouring villages, congregate. There is no specific *pujari* for this deity.

There is free feeding.

SOURCE: *Sri M. Ananthasayanulu, Teacher, Panchayat Samithi Elementary School, Chadam.*

21. MECHIRI — Situated at a distance of 3½ miles from the Bellary-Rayadrug road, 7 miles from Badanahalu Railway Station and 8 miles from Rayadrug. This village is at a distance of half a mile from Mysore State border. There are 4 ruined forts and ramparts. Near the village are stone inscriptions which are undeciphered. It is famous as *ranabhoomi* (battle field).

The total population of the village is 948 and it is made up of the following communities: Caste Hindus — Pakanatikapu, Sathani, Vurigolla, Kuruva; and Scheduled Castes (209), Pakanatikapus and Vurigollas being predominant. The chief means of livelihood of the people are agriculture, agricultural labour and rearing gardens.

There are Sri Anjaneya temple, Eswara temple and a Ramalingeswaraswamy *mutt* the last being at a distance of 200 yards to the south of the village. There are the images of Ganapati, Chamundidevi, Anjaneya and a Sivalingam in the *mutt.*

Sivaratri is celebrated in the Eswara temple for 7 days from *Magha Bahula Chathurdasi* (February-March). It commences with *pallaki uthsavam* and ends with *pushpaka ratham.* There is free feeding to all and new clothes are distributed to Brahmins, *sanyasis* and poor people. *Akhandabhajan* (non-stop repetition of the Lord's name) for seven days is the special feature. It is being celebrated for the past 40 years. *Prasadam* is distributed to all.

Dasara festival is celebrated for 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September-October) in the precincts of Ramalingeswara *mutt.* It is celebrated in memory of Sriramulu, Karnam of the village, who died as a saint in 1954. He taught the *Advaita* philosophy. His tomb was built and the villagers perform *pujas* to the *samadhi.* It is being celebrated for the past 7 years. The devotees, local and from the neighbouring villages, congregate, irrespective of caste and creed. The chief patron for the festival is Sri R. P. Govindappa and the *pujari* is Sri Narsappa, a Sathani, temporarily appointed.

SOURCE: *Sri K. Sreenivasa Rao, Karnam, Mechiri.*

22. RAYADRUG — The Taluk headquarters. Situated on the high road from Bellary to Chitaldrug, lies on latitude 14° 10' N and longitude 76° 56' E. It is the last Railway Station on the Bellary-Rayadrug metre gauge section of the Southern Railway. It is at a distance of 21 miles from Kalyandrug, 34 miles from Bellary and 50 miles from Hospet, all the places being connected by bus. The town contains two or three broad and regular streets and many narrow and irregular lanes.

> "Rayadrug means 'king's hill-fortress' and the place is so named from the stronghold on the rocky hill at the foot of which it is built. The hill consists of two parts, one considerably higher than the other, connected by a low saddle. The citadel of the fort is on the higher peak, which reaches 2,727 feet above the sea, but the enclosing walls of the fortress surround

both the heights and the saddle between them and run, it is said, for a distance of five miles round the hill. Though the gates are in ruins, the lines of walls which remain show what a formidable stronghold it must have been in days gone by. On the saddle, and even higher up the rock, are a number of houses which are still occupied and the cultivation of vegetables with the water in the many tanks on the hill is a thriving industry.

Materials for the history of the place are scanty. It is said to have originally been a stronghold of some Bedars whose disorderly conduct compelled the Vijayanagar kings to send an officer, named Bhupati Raya, to reduce them to submission. He turned them out of the place and ruled it himself and the hill was called after him Bhupati-Rayanikonda, or more shortly Rayadrug. His descendants fought side by side with the Vijayanagar kings at the battle of Talikota in 1565 and shared in their utter defeat. The Bedars took advantage of the confusion which followed to regain possession of the place. They were opposed by the poligar of Bellary, but succeeded in eventually holding their own and appointed one of their own number, named Viralinganna Nayak, as chief. He was followed successively by his son Immadi Nayak, his grandson Immadi Bommalla Nayak, and his great-grandson Bommalla Nayak. The last of these earned the nickname of Verri Bommalla, or 'the mad Bommalla'. He was a tyrant who was greatly disliked, and at length his ministers and people made overtures to one Pedda Koneti Nayak, the chief of Kundurpi Drug in the Kalyandrug taluk and he came over and dethroned Bommalla and established himself in his stead.

This Pedda Koneti Nayak was a Balija by caste. His father and grandfather had enjoyed high favour with the fallen kings of Vijayanagar who were ruling at Chandragiri and he himself had been given one of the king's daughters (apparently the fruit of a left-handed marriage) to wife. This advancement gained him many enemies and for the sake of peace and quiet the king eventually gave him the title of Dalavay and sent him to govern the province of Penukonda. Some years afterwards the Bijapur king took Penukonda, but left Pedda Koneti Nayak in possession of Kundurpi Drug on condition that he paid tribute and rendered military service.

Koneti Nayak, then, turned out Bommalla and reigned at Rayadrug in his stead. Munro says that his possessions were valued at some Rs. 3,80.000 annually and that he paid the Bijapur kings a *peshkash* of Rs. 60,000 and was bound to provide 3,000 foot and 800 horse when called upon. Later, under Aurangzeb, the military service was remitted and the *peshkash* raised to Rs. 2,16,000, the poligar having gained possession of additional villages in Dharmavaram taluk.

Koneti Nayak was succeeded by his son Venkatapati Nayak. This chief came into collision with the neighbouring poligar of Chitaldrug. He managed to hold his own and the danger he had escaped led him to greatly strengthen the fortifications of Rayadrug. He was followed by his young son Pedda Timmappa Nayak, whose mother Lakshmamma managed affairs during her child's minority. She was a lady of strong character and succeeded in beating off two subsequent attacks by the Chitaldrug poligar. Pedda Timmappa died in 1732 and was followed by his brother Venkatapati. The latter had three sons, namely. Koneti, Rajagopal and Timmappa. He was succeeded by the eldest of them, Koneti Nayak.

This Koneti was one of the most powerful of his line. With the then Harpanahalli poligar, Somasekhara Nayak, he assisted the poligar of Bednur in a successful attack against the Chitaldrug poligar Medikeri Nayak, who was slain by the allies at the battle of Mayakonda in 1748, and when threatened on another occasion by the Musalman Governor of Adoni he met him at Gulyam in Alur taluk and defeated him.

In 1753, however, he was assassinated by his brothers, the elder of whom, Rajagopal, seized the chiefship. He died three years later and was followed by the other brother Timmappa, who ruled till 1777. Munro, says that his *peshkash* was reduced by Haidar, with whom he was in high favour and who wanted his services to reduce other neighbouring poligars, to 1½ lakhs of rupees. After him, his nephew Venkatapati, son of his brother Rajagopal, ruled Rayadrug. In 1787, Tipu treacherously seized him and captured his fort, and sent him, with his wife and others, into captivity at Seringapatam, where he died. Rayadrug became part of Tipu's province of Gooty.

In 1799, when Seringapatam fell and Tipu was killed, Rajagopal Nayak, son of the sister of the last chief Venkatapati, was installed as poligar by the people. But he attempted to excite disturbances and was almost immediately deported to Hyderabad by the Nizam's officers. When the Bellary district was ceded to the Company in 1800, he was transferred to Gooty, where he resided on a maintenance allowance as a quasi-State prisoner till his death. Pensions were granted to the members of his family, which several of their descendants continue to draw."[1]

One Thimmappa Naik claimed to be a direct descendent of the dynasty of Rayadrug poligars filed a suit in the British court for recognising him as such and granting him a reasonable pension consistent with his dignity. At last a pension of one hundred rupees per month was granted to him. He adopted a son who became a District Superintendent of Police in Mysore

1. Pages 297-299, Gazetteer of Bellary District, Volume I, 1904.

State and won for his country the mile race at the Wembly Exhibition, 1926. Rayadrug remained in Bellary District till the Reorganisation of States in 1956 after the independence and is now in Anantapur District.

The total population of the town is 23,779 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Lingayat, Sale, Settibalija, *etc., etc.;* Scheduled Castes (1,307); Scheduled Tribes (161); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, labour in factories and other traditional occupations. 'Its only industry is weaving and the manufacture of *borugulu,* or rice soaked in salt water and then fried on sand until it puffs. Trade is conducted largely with Bellary, but also with Kalyandrug and with the neighbouring villages in Mysore.'

'Two paved paths lead up to the hill. One begins immediately behind the temples of Venkataramanaswamy and Jambukeswara at the foot of the rock, and leads to the Narasimha temple on the lower part of the saddle.'

Sri Venkataramanaswamy temple is enclosed within a high-walled spacious compound with a *gopuram* over the entrance which was constructed by a Tahsildar with the funds raised from the public. Within the compound there are residences for the families of the *pujaris. Dasavatharams* (the ten incarnations of Lord Vishnu) are well carved on the front parapet wall of the temple. The stone images of Dwadasa Alwar Acharyas (twelve Srivaishnava Acharyas who preached *Visishtadwaitam*) are there in the temple.

The Sivalingam in the Jambukeswara temple is self-manifested *sykatha* (sand) Lingam. It is related that Lord Jambukeswara was playing as a cow-boy with the daughter of the Village Munsiff who was a Lingayat. He was teasing her whether she would marry him. One day when the elders attempted to take him to task, the boy suddenly disappeared and the present *sykatha* Lingam manifested itself. A temple was constructed and the family managed it with great devotion. The members of the family first visit the temple before performing any *puja* or function at home. Jambanna, Jambamma and other derivatives are the names given to the children in that family. The present Village Munsiff is Sri Jambanna Gowd.

'Thence the path runs on to join the other. This latter, the broader and easier of the two, begins at the foot of the rock on which the citadel stands and runs upto the top of the saddle. It passes among enormous boulders, some of the largest of which have fallen on to, or over, it from the hill above within recent years.

As the top of the saddle is reached the path passes a little temple to Pattanada Ellamma, the guardian goddess of the hill, with two stone elephants in front of it.' 'Each side of the temple doorway are inscriptions. One of these is said to record a grant of villages to the temple and to relate that the image of the deity was originally at Penukonda, was removed thence to Kundurpi in Kalyandrug Taluk by Musali Koneti Nayak, and from there carried to Rayadrug in the reign of Pedda Koneti Nayak. It thus seems to have been a sort of family goddess of the Balija poligars of Rayadrug which was taken with them wherever they went.'

Immediately opposite Ellamma's temple is a rude shrine to Matanga.' 'Some hundred yards further along the path are two temples to Ramaswamy and Madhavaswamy.' The images of Rama, Lakshmana, Bharatha, Shathrughna and Sita are in Pattabhi Ramaswamy temple and the image resembling the Lord at Tirupati is in Madhavaswamy temple. 'In front of the Madhavaswamy temple is a long inscription on a detached stone, dated 1546 and recording a grant of two villages to the temple by the minister of Sadasiva Raya of Vijayanagar.'

One very popular Revenue Official Late Dewan Bahadur Kodanda Rama Rao Naidu, C.I.E., who was the Tahsildar of Rayadrug for a while saw the risk of the lands being slowly passing into the hands of the managers and tenants, took over the whole land and arranged payment of Rs. 2,000 per annum which amount had to be used not only for the *puja* in Prasanna Madhavaswamy temple, but also for the *puja* in all the old temples on the hill and in the town below. The devotees at each of the temples take the share as an impetus, supplement it and *puja* is maintained in all the temples daily in some and once a week in some. In Prasanna Madhavaswamy temple, the daily *puja* is on the model of Tirupati on a miniature scale including *manthrapushpam, sayanothsavam, etc.* Week after week devotees and visitors on Saturdays have been increasing owing to their experience of the Lord's grace by way of relief from evil spirits, chronic diseases and disheartening difficulties and troubles. One remarked that their number increased five-fold from 1920.

Another attraction on the hill is the well behind the Ellamma temple with mineral water. Several Tuberculosis patients resorted to this place after trying one or two sanitoriums and have gone back cured after a stay of a number of months on the hill taking in as much of the mineral water from the well as they could consume and inhaling the cool and refreshing aid of the calm hilly resort.

> "Opposite Madhavaswamy temple is a kind of street, the only buildings remaining in which are some erections in the Muhammadan style which are said to have been used by the poligars of old, and a Jain temple in good preservation built in the same style as those at Hampi. Inside this once stood the Jain image, probably the most remarkable in the district, which is now in the Taluk Office. It was removed thither for safety by former Tahsildar. It is a sculpture in black marble three feet high representing a nude male figure,

standing with its hands hanging down by its sides, the hair on its brow closely curled and the lobes of its ears greatly enlarged and lengthened. In the stone background surrounding it are cut twenty-one smaller figures, probably *tirthankaras*, sitting cross-legged in attitudes of absorption, and two other nude figures, standing in the same position as the central image. At the bottom are two other figures, male and female, quite out of keeping with the rest. The former seems, from the emblems it carries, to represent Vishnu. The whole sculpture is executed with much detail and finish. Along the foot of it runs an inscription.

About half a mile northward from the Jain temple, on an outlying low spur of the hill, are some more Jain antiquities which, with the one exception of their counterparts at Adoni, referred to in the account of that place above, are also probably unique in the district. These are the carvings on the rocks at what is known as 'Rasa Siddha's hermitage'. Rasa Siddha, says local tradition, was a sage who lived there in the days when a king named Rajarajendra ruled over Rayadrug. This king had two wives. The elder of these bore a son who was named Sarangadhara and grew into a very beautiful youth. The younger wife fell in love with him. He rejected her advances and she took the time-honoured revenge of telling her husband that he had attempted her virtue. The king ordered that his son should be taken to the rock called Sabbal Banda, two miles north of Rayadrug, and there have his hands and feet cut off. The order was obeyed. That night Rasa Siddha found the prince lying there and, knowing by his powers of second sight that he was innocent, applied magic herbs which made his hands and feet to grow again. The prince presented himself to his father, who saw from the portent that he must be innocent and punished the wicked wife. And they all lived happily ever after.

The hermitage is now occupied by a *bairagi* from North India (There is a Sivalingam in the hermitage called Siddheswara). On Sundays Hindus of all classes, and even Musalmans, go up the hill to break cocoanuts there. It consists of three cells with cut-stone doorways built among a pile of enormous boulders, picturesquely situated among fine trees. On four of the boulders are cut a number of figures which seem undoubtedly to be of Jain origin. Those on the easternmost of the four are the most elaborate. They consist of six panels arranged in three rows of two each, one above the other, each panel containing two pairs of figures. All the pairs are the same. In each two male figures of a most unusual type are seated facing one another. That to the right of the spectator is always clean shaven, while the other always wears a beard. The former has slung round his shoulder something which may be a gourd vessel, and is apparently holding out some object to the latter, who sits with both hands raised in an attitude of reverence. Above the panels are three Jain images (apparently *tirthankaras*) sitting cross-legged in the usual posture of absorption. The figures cut on the other three boulders are very similar, but differ in number and in arrangement; and in the series on the two western boulders women — distinguishable by the large circular ornaments in the lobes of their ears and their prominent chignons — also appear, seated in the same attitude of reverence before the same clean-shaven man. Above all these series the cross-legged figure again appears. Under one of them is an inscription of two or three lines. One of the four groups has now been surrounded by a kind of shrine of recent date built in chunnam, and the cross-legged figures have been given tinsel eyes and mouths and adorned with Saivite marks made with holy ashes.

> The walk from Rasa Siddha's hermitage to the trigonometrical station on the top of the hill is worth taking, as the view from the latter of the bouldery granite hills of Kailasa Drug, Molakalmuru and Rangyam Drug (all of them higher than Rayadrug) and their many smaller neighbours is in its way unequalled in the district."[1]

At the foot of the hill there are two huge boulders of stone standing side by side called *Akka tangi gundu* (sister stones) which are worshipped. There is the well, Musali bhavi, constructed with huge well-chiselled stone boulders, the well measuring 100 yards/100 yards. Subedar's well and Gosayi well are the two big stone wells in the Weavers' peta. Halu bhavi (*halu* means milk and *bhavi* well in Kannada) is another well at the foot of the hill near the Weavers' peta. The water in it is milk-white. Halu bhavi Gangamma (the Goddess of water) is worshipped on Mondays by scores of barren women with the belief that they beget children, and those children enjoy longevity. They come from places within a radius of forty miles.

Sri Venugopalaswamy temple is in the middle of the town. The idol is very beautiful in the pose of playing on a flute. The stone *dhwajasthambham* in front of the temple is about 30 feet high. Yadavas worship the Lord as their family deity.

The temple of Yeduru Basavanna is three furlongs from the temple of Jambukeswara, the image of Basavanna (sacred bull) exactly facing the *sykatha* Lingam in Jambukeswara temple.

Veerabhadraswamy temple is also in the fort area mid-way between the above two temples. It was constructed by a pious school teacher Matam Veerabhadraiah who had no children. He donated all his property which was subsequently sold by the Hindu Religious and Charitable Endowments Board for forty thousand rupees. The amount has been invested in the Co-operative Central Bank, Hospet and the income is

1. Pages 300-302, Gazetteer of Bellary District, Volume I, 1904.

utilised by trustees appointed by the Board for the maintenance of the temple. In the temple a photo of Akkamahadevi is kept and an association called Akkana Balage (Akka's relatives or followers) is formed. Veerasaiva women take great interest in the association, collect contributions on marriage and other occasions in Lingayat families, maintain a library about Veerasaivism and propagate the cult of Akkamahadevi. Akkamahadevi was born in a Veerasaiva family of Udithadi in the Bombay State. When she was forced to marry the king who was attracted by her beauty, she married him on the condition that she should not be disturbed when she was engaged in Siva *puja* or meditation on Lord Siva. As she was always engaged in meditation and was in *samadhi*, the king got disgusted with her and allowed her to go free. She went to Srisailam and merged herself with the Sivalingam. She belonged to the group of socio-religious reformers led by the great savant and servant of humanity, Basaveswara of Kalyan. She was god-intoxicated, attended the *Anubhavamantapa* (academy of spiritual experience) under the august presidentship of Allamma Prabhuvu, an eminent Veerasaiva *yogi* of the day. Her *vachanas* or sayings in Kannada on *Advaita* philosophy are popular and translated into English and some of the Indian languages.

Gavi *matam* is a Veerasaiva Virakta *matam* with Lingams over the tombs of the deceased *gurus*. There is a cave in which the Veerasaiva *sanyasis* practised *yoga*. Besides the temple over the *samadhis*, there is a *mantapam*. People haunted by evil spirits sleep in the *mantapam* or the temple a few nights hoping to get relief. Dasa Prajapati temple with his image having 10 shoulders is in the Muslim area of the town. Markandeyaswamy temple is in the Weavers' peta. The temple was built about 45 years ago and is managed by a private body of Weavers. Maremma temple is behind the Weavers' peta at the foot of the hill.

Sri Siddheswara *Rathothsavam* is celebrated for three days from *Chaitra Suddha Tadiya* (March-April). Fruits and cocoanuts are offered to the Lord. It is of ancient origin but of local importance only. The Hindu devotees congregate.

Sri Venkataramanaswamy *Rathothsavam* is celebrated for eight days from *Vaisakha Bahula Panchami* (May-June). It is being celebrated for the past several years but is confined to this and the surrounding villages. The trustees appointed by the Hindu Religious and Charitable Endowments (Admn.) Department organise the festival with the grants given by the Government. Four to five thousand Hindus of the place and of the neighbouring villages congregate. *Pujaris* are Brahmins.

Jambukeswara *Rathothsavam* is celebrated for one day on *Chaitra Suddha Padyami* (March-April). Only Hindu devotees of the town take part in it.

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March-April) in Pattabhi Ramaswamy temple. Only Hindus take part in the festival.

Pattanada Ellamma *Jatara* is celebrated in *Bhadrapadam* (August-September). 'Here is held a fire-walking ceremony (in which, however, apparently only the *pujari* takes part) and a hook-swinging festival. Government having prohibited the former custom of passing hooks through the flesh of the back of the man who is swung, he is now suspended by a cloth passed under his arms. He is a Bedar by caste, and the privilege of being swung is said to be hereditary in his family. The Madigas always swing him and have to provide the hide ropes which are used. Brahmins, however, take a part in the festival.' 'Goats are offered to Matanga, but as sacrifices are distasteful to Ellamma, a curtain is hung before her shrine while they are taking place so that she may not see them.'

There are hotels and the Balappa choultry in this town.

Cinemas, dramas and merry-go-rounds afford entertainment to the visitors during the period of the above festivals.

SOURCE: 1. *Sri Y. Kondappa, Executive Officer, Rayadrug.*
2. *Gazetteer of the Bellary District, Volume I,* 1904.

23. KASIPURAM, hamlet of VEPARALLA — Situated at a distance of 6 furlongs to the right of the 14th milestone on the Rayadrug-Anantapur bus route and 14 miles from Rayadrug town and Railway Station.

The total population of the village is 2,910 and it is made up of the following communities: Caste Hindus — Vaisya, Kamsali, Lingayat, Kamma, Kuruba, Golla, Kavalidora, Boya, *etc.*; Scheduled Castes (371) — Madiga, *etc.*; and Scheduled Tribes (9). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are temples of Maremma and Thimmappa in Kasipuram, and the temples of Eswara, Anjaneyaswamy and an *ashramam* of Veerabhadraswamy, a sage whose photo is kept therein are the places of worship in Kenchanapalle, another hamlet of Veparalla. The image of Maremma, the village deity, is in the form of *sakthi*.

Maremma *Jatara* is celebrated for 3 days from *Chaitra Suddha Chaviti* (March-April). On the first day there is procession, on the second *paruveta* and on the third *parusha*. On the second day there is animal sacrifice. It is being celebrated from the inception of the village and is confined to this village. Kavalidoras are the chief patrons and followers. The Hindu devotees of the village congregate. *Pujari* is Sri Veerabhadraiah, a Kamsali with hereditary rights. *Prasadam* is distributed to all present.

On the second day of the *jatara*, a kid of a sheep is tied at a distance of 4 furlongs from the festival place. There is running race for 100 boys from among those who come to see the festival and he who goes

first to the sheep and touches it is presented with that kid and is taken in a procession on that night. It takes place once in three years and is the only source of entertainment to the visitors.

Sri Veerabhadraswamy festival is celebrated for 6 days from *Phalguna Suddha Dasami* to *Purnima* (February-March). Sri Golla Dasappa who built the *ashramam* invites great sages and *Peetadhipathi* every year from distant places to deliver lectures on philosophy. There are *bhajans* and religious discourses in the night. There is free feeding to all. On Mondays and on *Amavasya* days also *bhajans* and *aradhanas* are performed. It is being celebrated for the past 5 years and is confined to this village only. Sri Golla Dasappa undertakes the responsibility of organising the festival and the expenditure for daily *pujas* and *sapthahams* is met by him. The Hindu devotees, local and from neighbouring villages, congregate. The chief patron as well as the *pujari* is Sri Golla Dasappa.

SOURCE: 1. *Sri K. N. Seetha Rama Rao, Karnam, Kasipuram, hamlet of Veparalla.*
2. *Sri K. C. Dattama Raju, Teacher, Zilla Parishad Elementary School, Kenchanapalle, hamlet of Veparalla.*

24. PULAKUNTA — Situated at a distance of 6 miles from Rayadrug on the Rayadrug-Bhairavanitippa Project road and 67 miles from the sub-divisional headquarters Dharmavaram.

The total population of the village is 871 and it is made up of the following communities: Caste Hindus — Vaisya, Lingayat, Nese (Weaver), Kapu, Boya, Vadde, Golla; and Scheduled Castes (138) — Madiga, Mala. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Anjaneyaswamy, Kolhapuramma and Durgamma are the places of worship in the village. The image of Anjaneyaswamy is in the form of Hanuman. The images of Kolhapuramma and Durgamma are made of wood in female form 4 feet high and coloured in red.

Sri Anjaneyaswamy *Rathothsavam* is celebrated for 2 days from *Margasira Suddha Panchami* (November-December). Fruits, flowers and cocoanuts are offered to the deity. It is being celebrated from ancient times and is confined to this and the neighbouring villages. Hindu devotees only congregate in this festival. *Pujari* is a Lingayat with hereditary rights enjoying the Inam lands. Free feeding is arranged and *prasadam* is distributed to all. During the *rathothsavam* a few shops selling eatables are opened by Vaisyas of the village.

Kolhapuramma *Jatara* is celebrated on *Asviyuja Suddha Dasami* (September-October). During the festival the deity is taken out in procession on a horse vehicle. He-buffaloes, sheep, goats and fowls are immolated to the deity in fulfilment of vows. It is being celebrated from ancient times and is confined to the village. Mostly Vaddes take part in the festival.

Another festival of the village is Durgamma *Jatara* celebrated on *Asviyuja Suddha Dasami* (September-October). The deity is taken out in procession on horse vehicle. Sheep, goats and fowls are offered in sacrifice. This festival is confined to Harijans only. *Prasadam* is distributed among them.

There is a choultry in the village. Street dramas afford entertainment to the visitors during the periods of the festivals.

SOURCE: *Sri J. Venkateswaralal, Supervisor, The Anantapur Market Committee, Rayadrug.*

25. GONABHAVI, hamlet of GUMMAGHATTA — Situated at a distance of 7½ miles from Rayadrug on the Rayadrug-Bhairavanitippa Project road.

The total population of the village is 2,339 and it is made up of the following communities: Caste Hindus — Sathani, Vaisya, Saiva, Kapu, Vadde, Kammara, Kuruva, Kummari, Mangali, Chakali, *etc.*; Scheduled Castes (481); Scheduled Tribes (4) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The only temple of the village is of Anjaneyaswamy in the form of Hanuman.

Sri Anjaneyaswamy festival is celebrated for 3 days from *Margasira Suddha Panchami* (November-December). It is being celebrated for the past 100 years though of local significance. The chief patron is a Kapu, the village leader. Two thousand devotees, local and from the neighbouring villages, congregate, irrespective of caste and creed. The *pujari* is a Sathani with hereditary rights. There is free feeding for one day.

A fair is held in connection with this festival in the middle of the village. It is being held for the past 100 years with a congregation of 2,000 people, local and from the neighbouring villages. Nearly 50 shops are opened selling eatables, utensils, lanterns, torchlights, mirrors, combs, pictures, photos, mill and handloom cloth, earthen and wooden toys.

Dramas, magic and lotteries afford entertainment to the visitors.

SOURCE: *Sri K. S. Krista Char, Headmaster, Samithi Elementary School, Gonabhavi.*

26. THALLA KERA — Situated at a distance of 3 miles from Bhairavanitippa Project, 10 miles from Rayadrug, (5 miles by cart track and 5 miles by road) and 70 miles from Dharmavaram, the sub-divisional headquarters.

The total population of the village is 3,633 and it is made up of the following communities: Caste Hin-

dus — Brahmin, Vaisya, Lingayat, Nayak. Kapu, Golla, *etc., etc;* Scheduled Castes (764) — Madiga, Mala, *etc.;* Scheduled Tribes (6); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

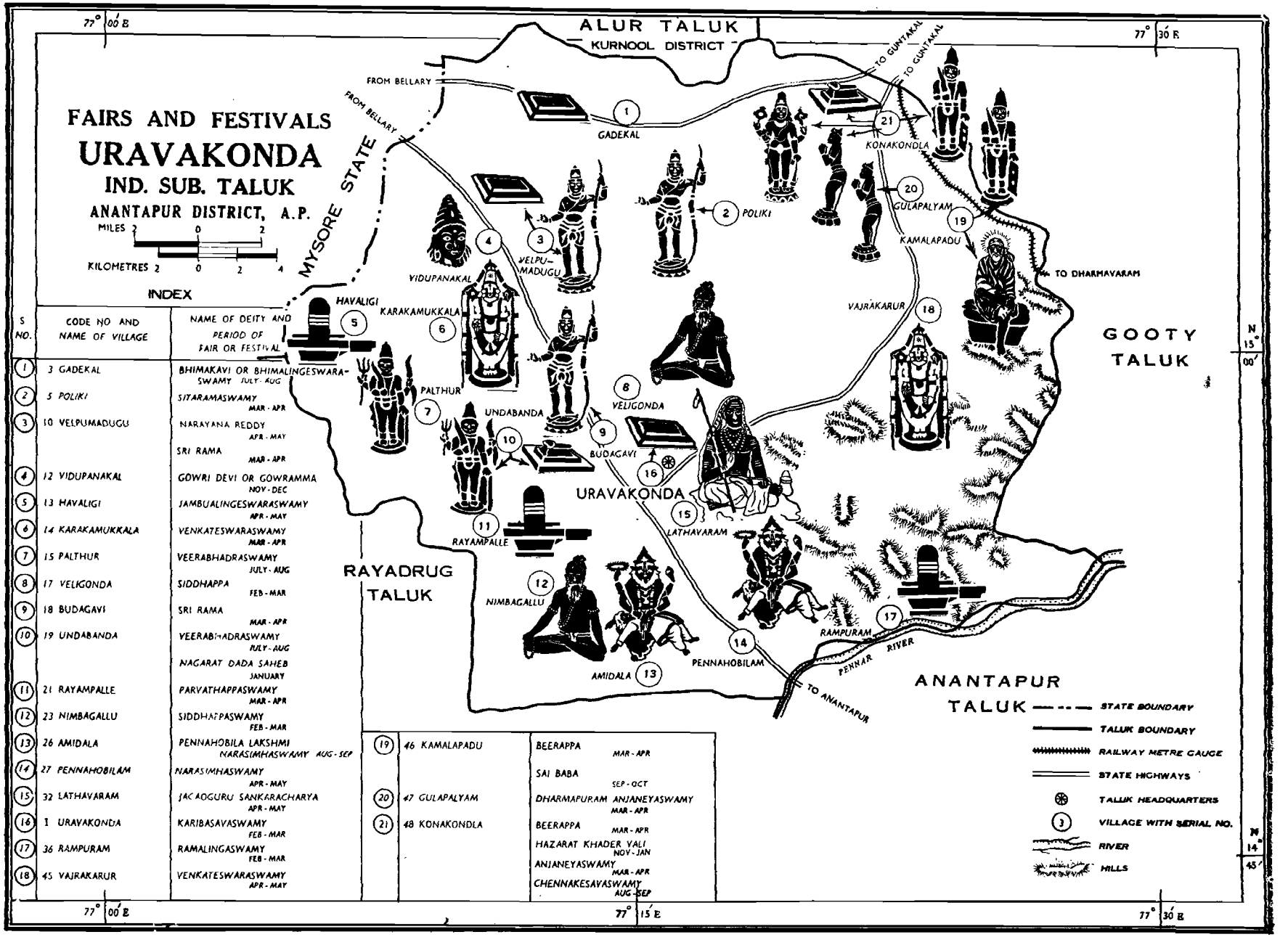
There are temples of Sri Veerabhadraswamy with his image in human form, of Hanumantharayaswamy, Malleswaraswamy, Pothappa and Maremma.

Sri Veerabhadraswamy car festival is celebrated for 3 days from *Margasira Purnima* to *Bahula Vidiya* (November-December). On *Purnima* there is car festival and on *Bahula Padyami* and *Vidiya, parusha.* The deity is taken out in procession with music in a palanquin. Offerings are made to the deity in fulfilment of vows. It is being celebrated from ancient times but is of local significance. The devotees, local and from the neighbouring villages, congregate without any distinction of caste or creed. The *pujari* is Sri Veerabhadrappa, a Lingayat with hereditary rights. *Prasadam* is distributed to all. Free feeding is arranged.

SOURCE: *Sri T. N. Bhimasena Rao, Karnam, Thalla Kera.*



URAVAKONDA SUB-TALUK



FAIRS AND FESTIVALS

URAVAKONDA

IND. SUB. TALUK

ANANTAPUR DISTRICT, A.P.

MILES 2 0 2

KILOMETRES 2 0 2 4

INDEX

S NO.	CODE NO AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	3 GADEKAL	BHIMAKAVI OR BHIMALINGESWARA-SWAMY JULY-AUG
2	5 POLIKI	SITARAMASWAMY MAR-APR
3	10 VELPUMADUGU	NARAYANA REDDY APR-MAY
		SRI RAMA MAR-APR
4	12 VIDUPANAKAL	GOWRI DEVI OR GOWRAMMA NOV-DEC
5	13 HAVALIGI	JAMBUALINGESWARASWAMY APR-MAY
6	14 KARAKAMUKKALA	VENKATESWARASWAMY MAR-APR
7	15 PALTHUR	VEERABHADRASWAMY JULY-AUG
8	17 VELIGONDA	SIDDHAPPA FEB-MAR
9	18 BUDAGAVI	SRI RAMA MAR-APR
10	19 UNDABANDA	VEERABHADRASWAMY JULY-AUG
		NAGARAT DADA SAHEB JANUARY
11	21 RAYAMPALLE	PARVATHAPPASWAMY MAR-APR
12	23 NIMBAGALLU	SIDDHAPPASWAMY FEB-MAR
13	26 AMIDALA	PENNAHOBILA LAKSHMI NARASIMHASWAMY AUG-SEP
14	27 PENNAHOBILAM	NARASIMHASWAMY APR-MAY
15	32 LATHAVARAM	JAGADGURU SANKARACHARYA APR-MAY
16	1 URAVAKONDA	KARIBASAVASWAMY FEB-MAR
17	36 RAMPURAM	RAMALINGASWAMY FEB-MAR
18	45 VAJRAKARUR	VENKATESWARASWAMY APR-MAY
19	46 KAMALAPADU	BEERAPPA MAR-APR
		SAI BABA SEP-OCT
20	47 GULAPALYAM	DHARMAPURAM ANJANEYASWAMY MAR-APR
21	48 KONAKONDLA	BEERAPPA MAR-APR
		HAZARAT KHADER VALI NOV-JAN
		ANJANEYASWAMY MAR-APR
		CHENNAKESAVASWAMY AUG-SEP

STATE BOUNDARY

TALUK BOUNDARY

RAILWAY METRE GAUGE

STATE HIGHWAYS

TALUK HEADQUARTERS

(3) VILLAGE WITH SERIAL NO.

RIVER

HILLS

P. SUBBA RAO
ARTIST

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

Section IV

URAVAKONDA INDEPENDENT SUB-TALUK

GADEKAL — Situated on the Bellary-Guntakal road at a distance of four miles from Baivanhal and Bantanahal Railway Stations on the Hubli-Vijayawada metre gauge section of the Southern Railway and 15 miles from Uravakonda. The name of the village appears to have originated from the nearby hill, Ghatikadri.

The total population of the village is 2,944 and it is made up of the following communities: Caste Hindus — Brahmin, Lingayat, Kamma, Kapu, Boya, Vadde, Ediga, Yadava, Kuruva, Chakali, Mangali, Kammara, Kummari, Bestha, Koracha, Marati; Scheduled Castes (399) — Adi Andhra, Madiga, Mala; Scheduled Tribes (25) and Muslims. The chief means of livelihood of the people are agriculture and other traditional occupations.

Bhimalingeswaraswamy temple also known as Bhimeswara temple is the place of worship in the village. It is a building over the *samadhi* (tomb) of poet Bhimalinga. There is no image within the sanctum sanctorum. His figure is painted on a wooden plank. In front of it, there are two figures carved on a silver plate. It is these figures that are worshipped. The temple faces east and in front of the temple there is a *dhwajasthambham*. It is 50 feet high at the top of which is an iron lamp which is lighted on all the Mondays in *Kartikam* (October-November) and on festive occasions. There is a spacious *mantapam* in front of the *samadhi* and smaller *mantapams* on other sides. On the walls to the north and south of the sanctum sanctorum the images of Ganapati, *etc.*, are well carved. The tomb of the horse that Bhimakavi rode is in front of the *mukhamantapam*. There is a *brindavan* over it with the idol of Hanuman inside. The drum that was gifted by the Muslims of those days is still preserved. The remains of Sanjeevamma, a great devotee of Bhimakavi are buried by the side of the main door on the northern side. Down below, there is the tomb of her adopted son. The traditional practice is that the tomb of Sanjeevamma is worshipped immediately after the worship of Bhimalingeswaraswamy.

The story runs that one innocent Brahmin virgin widow of Vemulawada, Ramachandrapuram Taluk, East Godavari District, went to witness the festival of Bhimeswaraswamy at the neighbouring village of Draksharamam. While others were praying to Lord Bhimeswaraswamy to grant them their one desire or the other, the innocent widow prayed for a son whom she would name after the Lord. Lord Bhimeswara is reputed to grant the devotees' desires easily and immediately with no consideration for the consequences. He in the name of Bhimalingeswara of Draksharamam granted this devotee's prayer. She begot a son and he was named Bhimanna. The Brahmins of the place excommunicated her, her son and her father. She pleaded innocence before her father and narrated to him about her thoughtless prayer to Lord Bhimalingeswara. They took solace in the grace of the Lord. The playmates of Bhimanna began to taunt him that he was born fatherless. The boy pressed the mother to tell him who his father was and was told that Bhimalingeswaraswamy was his father. Immediately he went to Draksharamam, stood before the idol of Bhimalingeswaraswamy and threatened first to break it into pieces and then die at the feet of the Lord unless he told him who his father was. The Lord assured him that He was his father and blessed him with *vaksuddhi* (efficacy of speech which meant that whatever he uttered would come true) and poetic talent. He went home and revealed everything to his mother.

One day a good feast was arranged in the house of a Brahmin in which he had no right to partake as an excommunicated one. Standing outside he cursed, "అప్పాలన్నీ కప్పలు కావలె, అన్నమంతా సున్నం కావలె" *'Appalannee kappalu kavale, Annamantha sunnam kavale'* (Let all the sweets become frogs and the rice lime). His words came true. When the Brahmins realized the greatness of Bhimakavi and apologised to him, he converted the frogs into sweets and lime into rice by reversing his utterance "కప్పలన్నీ అప్పాలు కావలె, సున్నమంతా అన్నం కావలె" *'Kappalannee appalu kavale, sunnamantha annam kavale'*. He is the great Telugu poet who has written Sri Narasimha puranam and Kavijanasrayam, a book of prosody in Telugu. He was a devotee and a great saint who with *vaksuddhi* had *sapanugrahashakti* (capacity to curse or bless). He claimed that his utterances were as sure as 'Rama's arrow, Siva's wrath through his third eye, Bhima's mace, Brahma's writings and Kumaraswamy's weapon.' Once the power-intoxicated Pothareddy of Gudimetta took away the saint's horse by force. Bhimakavi sent his servant Marudu across the river Janhavi to Gudimetta to restore the horse to him. But Pothareddy refused to do so inspite of the good counsel of his brother Singana. Bhimakavi flared up and gave utterance in the following poem cursing that Potha Rakkasudu would die on the seventh day.

"హాయమది సీత పోతవసుదాధిపుడారయ
Hayamadi Sita, Pothavasudadhipudaraya
రావణుండు ని
Ravanundu, Ni-
శ్చయముగ నేను రాఘవుడ జాన్హవివా
Schayamuga nenu Raghavudu, Janhaviva-
రిధి మారుదంజన
ridhi Marudanjana

ప్రియతనయుండు సింగన విభీషణు డా
Priyathanayundu Singana Vibheeshanu da
గుడిమెట్ట లంక నా
Gudimetta Lanka, Na
జయమును పోతరక్కసుని చావును దేడ
Jayamunu Potharakkasuni Chavunu Eda-
వనాడు చూడుడీ
vanadu Choodudee."

which means "my horse is Sita (of Ramayana) of this episode. Pothavasudhadhipa is Ravana. myself is Rama, rivulet Janhavi is the ocean, Marudu is Anjaneya (Hanuman), Singana is Vibhishana (brother of Ravana) and Gudimetta is Lanka. Witness my victory and the death of Potha Rakkasa on the seventh day." The utterance came true and the horse was taken back. The relatives of Potharaju fell on Bhimakavi's feet and prayed for getting him back to life. Then he pronounced

"నాటి రఘురాము తమ్ముడు
Nati Raghuramu Thammudu
పాటిగ సంజీవిచేత బ్రతికిన రీతిన్
Patiga Sanjeevichetha Brathikina reethin
గాటికి పోవగ నేటికి
Gatiki Povaga netiki
లేతవరపు పోతరాజ లెమ్మా ! రమ్మా !
Lethavarapu Potharaja lemma ! ramma !"

meaning "O ! Lethavarapu Potharaja ! where is the need for you to go to the burial ground. Just as Lakshmana, the brother of Rama came back to life with the aid of *sanjeevi* (life giving herb) you too get up and come away !" Pothana came back to life.

When Bhimakavi went to see King Kalinga Gangu, the king sent word that he was too busy to receive him. The king also refused to receive him when he visited him again after some time. He wrote down the following poem and sent it to the king.

"వేములవాడ భీమకవి వేగమ చూచి
Vemulawada Bhimakavi Vegama chuchi
కళింగ గంగు తా
Kalinga Gangu Tha
సామముమాని కోపమున సందడిదీరిన
samamumani kopamuna sandadideerina
వెన్క రమ్మనెన్
venka rammanen
మోమునుజూడ దోషమిక ముప్పదిరెండు
Momunujuda Dosamika Muppadirendu
దినంబులావలన్
dinambulavalan
జూమునకర్ధ మందతని సంపద
Jamunakardha mandathani sampada
శత్రులపాలు గావుతన్"
sathrulapalu gavuthan."

which means "when Vemulawada Bhimakavi comes to see Kalinga Gangu, the latter flouting all courtesy asks him in anger to visit again after all his work is over. It is a sin to see his face again. After 32 days at an hour and a half before sunrise, his kingdom will fall into the hands of his enemies". The king laughed at it. But on the day and at the moment predicted he lost his kingdom and had to go from village to village and door to door begging for food. One pitch-dark night he tumbled and fell on the road. He expressed that he who enjoyed the life of Indra, the Lord of heaven, once, was reduced to the fate of a street beggar without even the poorest light to lead him in darkness. Bhimakavi heard it and asked him who he was. "I am a wretch reduced to beggary by Bhimakavi" was the prompt reply. The poet said, "after all you could find time to see me". Then the king fell on his feet and apologised to him. The poet blessed —

"వేయి గజంబులుండ పదివేల తురంగ-
Veyi gajambulunda padivela thuranga-
ములుండ నాజిలో
mulunda najilo
రాయల గెల్చి సజ్జ నగరంబున
Rayala gelchi sajja nagarambuna
పట్టము గట్టుకో వడిన్
pattamu gattuko vadin
రాయ కళింగ గంగు కవిరాజు భయంకర
Raya Kalinga Gangu kaviraju bhayankara
మూర్తి చూడగా
moorthi choodaga
వోయిన మీన మాసమున పున్నమ వోయిన
Voyina meena masamuna punnama voyina
షష్ఠి నాటికిన్
shasti natikin."

which means "in spite of the thousand elephants, ten thousand horses you will conquer the Rayalu of Vijayanagar and regain your kingdom on the sixth day after the full moon in the month of *Meenamasam*, the month in which I came to see you". The blessing came true.

By the power of his speech he killed Sahinimara who rebelled against Chakrabhupala, the poet's friend. With the love and admiration of a friend, when Sahinimara requested him to turn a wooden pillar into a tree with leaves, flowers and fruits with the power of his reputed speech of which he had no experience so far, he uttered a poem desiring the pillar to sprout, to flower and to bear fruits. The pillar was transformed into a tree with leaves, flowers and fruits. It was reconverted into a pillar by another poem again.

Such was the power in his speech that one of his utterances led to his own death. Once when, while

serving him food, the black soot of the ghee cup smeared against his mother's stomach, he expressed "అమ్మా నీ కడుపు మసి అయెగ" *'Amma nee kadupu masi ayega'* meaning that his mother's stomach was blackened or scorched. Most unfortunately the expression also meant that the stomach was burnt to soot owing to the death of a child. His words came true that he, the only child of his mother, fell dead on the spot. That was the power of the boon of Lord Bhimalingeswara.

Though there is no literary evidence, there is a popular belief that Bhimakavi came back to life with the continued grace of the Lord Bhimalingeswaraswamy. The story of his subsequent life is that he became a *sanyasi* and began to roam about Andhra Desa. He reached Chabala, a neighbouring village of Gadekal, and lived on the charity of the residents of the place, appearing like a mad man. There was an orphan fisherman girl named Sanjeevamma who was watching this mad mendicant bringing the begged food from the village. One day she asked him to give her a little food and it tasted like nectar. She recognised that he was a great saint, became his disciple, and began to live with him. His *guru* who initiated him as a *sanyasi* and of whom nothing is known gave him two small twigs, one of neem and the other of *gone* known in Kannada as *goni* and found even now in a few villages of Madakasira Taluk and a few bordering villages of Mysore State. This is a variety of wild fig trees with no apparent flowers and with small, round, red fruit. He was asked to bury them in the earth during nights, brush his teeth with them in the morning and finally settle at the place where the dry twigs would sprout up into plants. He continued his journey with Sanjeevamma. Bhimalingappa of Beldona, near Guntakal, saw him in the company of the youthful girl, suspected their intimacy and beat him mercilessly. When he went home he found his body beaten and burning. He ran back to the sage, got his pardon and became his great disciple.

It was at Gadekal that the two twigs sprouted and gradually grew into big trees. Therefore, the sage settled there. It is said that for sometime sugar was falling from the *gone* tree and was being received as *prasadam*. The *gone* tree still exists and in the place of the original neem tree another is planted.

The Muslim residents of Chippagiri, near Guntakal, who claimed to be powerful *mantravadies*, were approaching Gadekal to challenge the powers of Bhimakavi. When they saw him approaching to receive them riding on a dilapidated mud wall they recognised his powers, prostrated before him and presented him with a turban and a drum. The drum is still preserved in the temple.

On an *Ashadha Suddha Purnima* he called Sanjeevamma and told her that as a reward for the devoted services rendered to him, she would be receiving *puja* along with him after their death . He died and his tomb is the temple of the place at Gadekal. Sanjeevamma adopted an orphan boy and the members of the boy's family are even now the *pujaris* of the temple. Sanjeevamma is now receiving *puja* along with Bhimalingeswaraswamy. Gadekal is believed to be one of the 101 places where he appeared at the time of his death. The sage visited during his lifetime the Desais of Vidupanakal, a neighbouring village, and showed them great miracles.

The temples of Anjaneyaswamy, Rameswaraswamy, Chowdeswari and Obulaswamy are the other places of worship in the village.

Sri Bhimalingeswaraswamy *Rathothsavam* is celebrated for 6 days from *Ashadha Purnima* to *Bahula Panchami* (July-August). On the first day there is *Gangothsavam*, on the second procession, on the third *rathothsavam*, on the fourth *gajarohana*, on the fifth *vasanthothsavam*, on the last day *parusha*. It is being celebrated for the last 60 years and extends to the neighbouring villages. The temple management is by the Hindu Religious and Charitable Endowments (Administration) Department. About 5,000 devotees of all communities from this and the neighbouring villages congregate. The *pujari* is a Bestha. *Prasadam* is distributed to all.

A well in the compound of Bhimeswaraswamy temple supplies drinking water. A choultry is constructed near the temple at a cost of Rs. 40,000 to afford lodging facilities to the visitors.

SOURCE: 1. *Sri A. Narasinga Rao, Landlord, Gadekal.*
2. *Two articles from Aradhana of June, 1963 and July, 1963 by "Vidyarnava, Sahitya Saraswathi Sri Noothalapati Peraraju", Retired Telugu Pandit and the Sub-Editor of Aradhana Magazine.*

2. POLIKI — Situated at a distance of 3½ miles from the 210/4 milestone at Hanchanahal on the Guntakal-Bellary bus route, 6 miles from Bantanahal Railway Station and 10 miles from Uravakonda.

The total population of the village is 1,614 and it is made up of the following communities: Caste Hindus — Brahmin , Lingayat, Kamsali, Boya, Kamma, Kapu, Balija, Kummari, Kuruva; Scheduled Castes (308); Scheduled Tribes (5) — Yerukula; and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

There are temples of Sri Sitaramaswamy and some other deities. In Sitaramaswamy temple, there are the stone images of Sita, Rama and Lakshmana in human form.

Sri Sitaramaswamy *Rathothsavam* is celebrated for 3 days from *Chaitra Suddha Navami* (March-April). Arrangements are made 4 days in advance. On the *rathothsavam* day the images are taken in a procession from street to street. There is poor feeding on

that day. It is being celebrated for the past 10 years. Gazula Venkataramanappa, a Nambi, is the chief patron. The Hindu devotees of the village congregate. The *pujari* is a Brahmin of Salankayasa *gotram* and they are the *pujaris* for the past 40 years. *Prasadam* is distributed to all.

SOURCE : 1. *Sri K. Neelakanta Rao, Karnam, Poliki.*
2. *Sri K. Bandaiah, Teacher, Poliki.*

3 VELPUMADUGU — Situated at a distance of one mile from Vidupanakal on the Uravakonda-Bellary road and 8 miles from the Veerapuram Railway Station on the Hubli-Vijayawada metre gauge section of the Southern Railway.

The total population of the village is 4,776 and it is made up of the following communities: Caste Hindus — Brahmin, Lingayat (Jangama), Boya, Kapu, Maddi, Yadava, Kuruva, Kummari, Chakali, Mangali; Scheduled Castes (418) — Adi Andhra, *etc.;* Scheduled Tribes (72); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are temples of Sri Anjaneya, Chennakeswara, Koteswara, Rameswara, Bhogeswara, Veerabhadra, Maremma, and Peddamma, besides Sri Narayana Reddy *Ashramam* in the village. There are photos of Sankaracharya, Ramanujacharya, Madhavacharya, Buddha, Ramakrishna Paramahamsa, Vivekananda, Vishnu showing *viswarupam,* and Krishna teaching Geeta to Arjuna in the *Ashramam* of Narayana Reddy besides his tomb. There are the procession images of Rama, Sita, Lakshmana and Anjaneya in Anjaneyaswamy temple.

Sri Narayana Reddy *Aradhana* is celebrated for 3 days from *Chaitra Amavasya* (April-May). It is being celebrated for the past 15 years in memory of Narayana Reddy and is confined to the village. Sri Virupaksha Reddy is the chief patron. The devotees, local and from the nearby villages, without any distinction of caste or creed, congregate. The present *pujari* is Sri Rangaiah, a Valmiki (Boya). Free feeding is arranged on all the 3 days to the devotees who come from other villages and *prasadam* is distributed to all. There will be lectures on philosophy. There is a library also in this *Ashramam* containing several books on *Vedantham* (philosophy). There are choultries and pandals are erected at the time of meetings.

Srirama Navami is celebrated on *Chaitra Suddha Navami* for one day in Anjaneyaswamy temple. The images of Sita, Rama, Lakshmana and Anjaneya are taken in procession on that day. It is being celebrated for the past 6 years and is of local importance. The local devotees, irrespective of caste and creed, congregate. The chief patron for the festival is Sri Sidda Reddy and the *pujari* is Sri Timmaiahswamy, a Nambi.

SOURCE: *Sri T. Ramakrishnaiah, Headmaster, Kottalapalle.*

4. VIDUPANAKAL — Situated by the side of the Bangalore-Bellary road, 6 miles from Veerapuram Railway Station on the Hubli-Vijayawada metre gauge section of the Southern Railway, 10 miles from Uravakonda and 35 miles from Gooty town.

The total population of the village is 4,398 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Viswabrahmin, Jangam (Lingayat), Kamma, Kapu, Settibalija, Yadava, Kuruva, Boya, Bestha, Koracha, Dasari; Scheduled Castes (399) — Bariki, Madiga, Mala, *etc.;* Scheduled Tribes (46) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

There are temples to Sri Eswara, Gowramma, Anjaneya, Sunkulamma and Maremma in the village. There is no image of Gowramma. Her bust is, however, prepared with the paste of bengalgram flour during the festival.

The ruins of a fort with ramparts are indicative of the rule of the palegars here at one time. The Gowramma festival appears to have gained importance in this place from the days of the palegars who must have held it as their family deity, just as is the case in several other villages of Andhra that lie on the borders of Mysore State. For example, this festival is observed in the villages of Madakasira Taluk in Anantapur District and those of Pavagada Taluk in Mysore State adjoining the Madakasira Taluk where the palegars' influence was great. They had built forts on the hill tops of Madakasira and Ratnagiri here and Nidagallu in Pavagada Taluk. The festival is called Kadle Gowramma festival (*kadle* is bengalgram in Kannada).

Gowri Devi or Gowramma festival is celebrated in this village for 4 days from *Kartika Purnima* (November-December). Arrangements are made 15 days in advance. The bust of Gowramma is prepared for the occasion with bengalgram flour and is installed in the temple and worship is done for four days. On the first day everyone observes a family festival at home with worship to the *kalasam* in some families. On the second day the deity is installed and *vadibiyyamu* is offered by the devotees. On the third day from eight O'clock in the night *harathis* are carried from every house with great pomp. These *harathis* are lamps prepared with wheat flour and the wicks are soaked in ghee and lit. They are placed in big metal plates along with several dolls prepared in sugar. These plates are carried by the womenfolk who decorate themselves with the best of costumes and ornaments, accompanied by music. They also sing to the glory of Gowri Devi, the Mother of Universe. Display of fireworks during the procession is a special feature. Batch after batch would continue this till about 2 A.M. the next morning and then return home after offering rice, cocoanuts, *etc.,* to the deity. On the last day, in the morning, the deity prepared for the occasion, is kept on a well-decorated cart and taken in procession with

music and *kolatams* to a well outside the village. Then the final *puja* of the image for the year is performed and the image is gently let into the water. The crowd returns to the village. It is being celebrated for the past 200 years and is confined to the village. The chief patrons are Jangams. The devotees of the village as also from the neighbouring villages, irrespective of caste and creed, congregate. The *pujari* is a Jangam with hereditary rights.

A fair is held in connection with this festival before the Gowri temple for a week. It is being held for the past 200 years and 6 to 7 thousand people from the neighbouring villages belonging to all communities congregate. Sweetmeats, bangles, utensils, lanterns, torchlights, pictures of gods and national leaders, earthen toys as also rubber and plastic toys are brought and sold.

There is free feeding for one day.

Magic, *kolatams,* merry-go-rounds, gambling, lotteries, music concerts and dramas are organised to afford entertainment to the visitors.

SOURCE: 1. *Sri K. Vasudeva Rao, Teacher, Vidupanakal.*
2. *Sri B. Buggaiah, Teacher, Zilla Parishad High School, Kottalapalle.*
3. *Sri N. Kesava Naidu, Village level Worker, Vidupanakal.*

5. HAVALIGI — Situated on the Uravakonda-Bellary bus route at a distance of 12 miles from Uravakonda, 12 miles from Veerapuram Railway Station and 22 miles from Bellary.

The total population of the village is 3,106 and it is made up of the following communities: Caste Hindus — Sathani, Jangam (Lingayat), Kapu, Valmiki, Kuruva, Chakali, *etc.;* Scheduled Castes (367) — Madiga, Mala, *etc.;* and Scheduled Tribes (4). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Anjaneya, Jambulingeswaraswamy, Peddamma and Kollapuramma are the places of worship in the village. The image of Jambulingeswaraswamy is in the form of a stone Sivalingam. The deities Peddamma and Kollapuramma are only confined to Valmikis and Madigas respectively.

Sri Jambulingeswaraswamy *Rathothsavam* is celebrated for a period of one week from *Chaitra Purnima* (April-May). Offerings are made in the form of cash and kind. The festival is being celebrated for the past 50 years and is confined to this village only. About 5,000 devotees, local and from the neighbouring villages, congregate without any distinction of caste and creed. *Pujari* is a Jangam without hereditary rights. *Prasadam* is distributed to all.

A fair is held in connection with this festival for a week near the temple. It is being held for the past 50 years and 5,000 people, local and from the neighbouring villages, congregate. Utensils, lanterns, bangles, mirrors, combs, torchlights, pictures and photos are brought and sold.

There are two choultries. Free feeding is arranged. Games, *harikathas* and dramas afford entertainment to the visitors.

Every Saturday *pallaki uthsavam* (palanquin procession) is celebrated in Anjaneyaswamy temple.

Animal sacrifice to Peddamma and Kollapuramma by Valmikis and Madigas respectively in fulfilment of their vows is prevalent.

SOURCE: *Sri K. Mruthyaja Rao, Karnam, Havaligi.*

6. KARAKAMUKKALA — Situated beside the Anantapur-Bellary bus route at a distance of 12 miles from Veerapuram Railway Station on the Hubli-Vijayawada metre gauge section of the Southern Railway.

The total population of the village is 1,452 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Viswabrahmin, Lingayat, Valmiki, Sathani, Kapu, Bestha, Kummari, Kuruva; Scheduled Castes (273) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

There are temples of Sri Venkateswara, Mallikarjunaswamy, Anjaneyaswamy, Sangameswaraswamy, Kesavaswamy and Devamma in the village. The temple of Sri Venkateswaraswamy is situated on a hill with His stone image in human form.

Sri Venkateswaraswamy *Rathothsavam* is celebrated for 3 days from *Chaitra Suddha Navami* to *Ekadasi* (March-April). It is of ancient origin though of local significance. Local devotees, irrespective of caste and creed, congregate. The *pujari* is a Sathani with hereditary rights. *Prasadam* is distributed to all.

For the past 50 years *Sarpayagam* is celebrated in this village every year on *Sravana Suddha Panchami* (July-August). About 100 devotees from the neighbouring villages congregate.

The *pujaris* for Mallikarjunaswamy, Kesavaswamy, Anjaneyaswamy and Sangameswaraswamy are a Jangam, a Brahmin, a Sathani and a Viswabrahmin respectively.

SOURCE: *Sri B. M. Huchappa, Headmaster, Panchayat Samithi Elementary School, Karakamukkala.*

7. PALTHUR — Situated beside the Uravakonda-Bellary famine road at a distance of 8 miles from Uravakonda, 18 miles from Veerapuram Railway Station, 32 miles from Bellary and 40 miles from Anantapur.

The total population of the village is 3,706 and it is made up of the following communities: Caste Hindus — Lingayat, Valmiki, Jangam, *etc., etc.;* Schedul-

ed Castes (177); Scheduled Tribes (6) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of the village are of Veerabhadraswamy, Anjaneyaswamy, Rameswaraswamy, Sunkalamma and Devamma. The image of Veerabhadraswamy is in human form resembling that of Tirumala Tirupati Venkateswara. The temple is situated at a distance of 2 miles to the east of the village near the foot of a small hillock.

Sri Veerabhadraswamy car festival is celebrated for 2 days on *Sravana Suddha Shasti* and *Sapthami* (July-August). Festival arrangements are made a day in advance. *Rathothsavam* is celebrated on the first day and *parusha* on the second day.. Offerings are made in the form of cash and kind and the devotees from neighbouring villages offer cocoanuts to the deity on the car festival day. It is of ancient origin though of local importance. The chief patrons are Jangams of the village. The Hindu devotees of the village and from the neighbouring villages congregate. *Pujari* is a Jangam of Panchavarna *gotram* with hereditary rights. There is free feeding and *prasadam* is distributed to all.

SOURCE: 1. *Sri Venkata Bhima Rao, Karnam, Palthur.*
2. *Sri P. Kumara Gowd, Palthur.*

8. **VELIGONDA** — Situated at a distance of 1 mile to the east of Anantapur-Bellary bus route, 3 miles from Uravakonda, 4 miles to the south of Dharmapuri, 5 miles to the west of Gade Chinna Hothur and 20 miles from Guntakal Railway Station.

The total population of the village is 970 and it is made up of the following communities: Caste Hindus — Brahmin, Sale, Lingayat, Kamma, Valmiki, Kummari, Mangali, Chakali, Kammara, Kuruva; Scheduled Castes (138); Muslims and Pinjari. Boyas are predominant. The chief means of livelihood of the people are agriculture, agricultural labour and other hereditary professions.

There are temples of Eswara, Anjaneya, Kollapuramma, Sunkulamma, Gowraiah, Siddhappa, and a *peerla chavidi* in the village. At a distance of 4 furlongs to the south of the village there is a hillock, where there is Bagalamba temple with her stone image. The bust of Siddhappa is made of *panchalohams* (five metals) and is 6 inches high and 3 inches broad. It is decorated with a turban and with an ochre-coloured cloth. His wooden sandals are also placed in the temple and *pujas* are performed to them.

About a century back Siddhappa came to Veligonda and stayed for sometime. During his lifetime he constructed a *samadhi* for himself and a temple over it. Siddhappa selected Mahalingappa as the head of the temple, out of his disciples. This Mahalingappa is a great devotee of Siddhappa and belongs to the Kuruva community. One member of the Mahalingappa family is named Mahalingappa in each generation and that member continues to be the devotee of Siddhappa attending to the annual *karaneekam* or foreboding the happenings of the year to come.

A festival in the name of Siddhappa, the great saint is celebrated every year for 3 days from *Magha Bahula Padyami* to *Tadiya* (February-March). A day before the commencement of the festival *theertham* is brought from Alur, the place of his *samadhi*. On the first day, *i.e.*, on *Magha Bahula Padyami* water is brought for *abhishekam* from the well accompanied by music. The temple car is dragged in procession at 3-00 a.m. Within the temple there is a special seat with *bijaksharalu* (letters implying special meaning and significance in it) written on it. The disciple Mahalingappa fasts for a whole day and sits on this seat for a while after the dragging of the car is over. He gets inspired, forgets the outside world and comes out of the temple from the seat, with the help of some, to the middle of the crowd eagerly waiting outside the temple to hear the oracle for the ensuing year. He then letters in a peculiar language, not understood by those that are not accustomed by years of experience, with measured lines, rythm and prosody, the prospects of the coming year. This prediction is known as *karaneekam*. The prediction in general relates to the prospects of rains, crops, the variety of crops that thrive well — average and bad, the diseases that visit men, cattle and crops not excluding political happenings. What the common man is particularly interested in is the prospects about rain. Mahalingappa strikes with a wand two small earthen pots filled with water. If both the pots break, it is an indication that there would be good and timely rains during the following year. If only there are small holes made to the pots, the inference is that there would be rains only in particular *karthies*. (The Telugu year has been divided into 27 *karthies* beginning from *Aswini*, the earlier ones being of fifteen days duration and the later ones less by a day or two). If no hole is made in either of the pots, Mahalingappa takes one pot and hits the other with it. This indicates whether there would be rains in *Mungari* or *Hingari*, *i.e.*, whether there would be early rains suitable for early crops of several kinds or there would be only later rains that suit special crops such as cholam, wheat, horsegram. The ryots of the village and several villages around guide themselves by this prediction and on no occasion did they see any cause for regret. On the second day animal sacrifices are made to the deities Bagalamba and Sunkulamma from 12-00 noon to 3-00 p.m. On the last day *parusha* is celebrated. Offerings are made in the form of fruits and flowers. It is being celebrated for the past 100 years. The devotees, local and from the neighbouring villages, congregate, irrespective of caste and creed. The present *pujari* is a weaver.

A fair is also held during the 3 festival days before the temple. The local people and about 400 from the neighbouring villages congregate. A few shops are opened selling lanterns, torchlights, combs and mirrors.

Visitors are entertained by a drama on the second day of the festival.

There is a choultry and poor feeding is arranged in it for one day.

SOURCE: 1. *Sri M. Anjanappa, Teacher, Panchayat Samithi Elementary School, Veligonda.*
2. *Sri K. B. Kesanna, President, Veligonda.*
3. *Sri Karnam Somasundara Rao, Karnam, Veligonda.*
4. *Sri P. Bheemana Gowd, Village Munsiff, Veligonda.*

9. BUDAGAVI — Situated at the foot of a hillock 4 furlongs from the Bombay-Madras trunk road, 3 miles from Uravakonda and 22 miles from Guntakal Railway Station. On the hill are ruined forts indicating that certain palegars ruled the surrounding villages from the fort. There are also caves on the hillock and during the period prior to the occupation of the hillock by the palegars, it is believed that *Buddahas* (sages) used to do penance in these *gavis* (caves). Therefore, the place was known as Buddahagavi and the name has been subsequently corrupted into Budagavi.

The total population of the village is 1,437 and it is made up of the following communities: Caste Hindus — Brahmin, Lingayat, Valmiki , Bestha, Vadde, Yadava, Kuruva, Chakali, Mangali; Scheduled Castes (133) — Madiga, Mala, *etc.;* Scheduled Tribes (8) and Muslims, Lingayats being predominant. The chief means of livelihood of the people is agriculture.

There are temples to Hanumantharayadu, Rameswaraswamy, Yerritata, Eswara, Vighneswara and a *mutt* of Gadi Lingappa. The stone image of Hanuman is of human size. The Siddheswara *mutt,* a branch of the Uravakonda Karibasavaswamy *mutt,* the temple of Gunti Yellamma and Kolhapuramma are the other places of worship of this village. There is a compound to the Hanuman temple with two entrances on the east and the west. There are three *mantapams* and one *aswatha* tree (ficus religiosa) inside the compound.

The Eswara temple and Rameswara temple of the place are reputed to have been built by the Cholas, the images of Rama and Eswara having been installed in two different sanctum sanctorums.

Sri Hanumantharayuni festival is celebrated during Srirama Navami for 3 days from *Chaitra Suddha Navami* (March-April), Hanuman being the greatest devotee of Srirama. There is *abhishekam* on the first day, procession on the second and the final festival on the third day. During the three days the Brahmins that come from outside are fed free and a few poor people also are fed. *Prasadam* is distributed to all. Besides *abhishekam* and *akupuja,* the devotees offer silver articles such as hands, teeth, eyes, moustaches and other jewels to fulfil their vows. This is an ancient festival confined to the village and a few neighbouring villages such as Palthur, Undabanda, Karakamukkala, *etc.* The management is by Lingayats and a few Kuruvas and the *pujaris* are Madhwa Brahmins of Bharadwaja *gotram.* They are paid from the temple Inam lands. Muslims are also said to take part in this festival and all Hindus reciprocate by co-operating with the handful of local Muslims during Moharram.

There is a hillock towards the west of Budagavi known as Mallappakonda and another by name Buthamallakonda, half a mile from the place. In the latter there are a number of caves and the hillock was the rendezvous of a notorious bandit Kondappa. When some persons courageously entered one of those caves, they got some gold and silver jewels evidently left behind by the bandit at his death. A few individuals who even now dare to go into the caves get a few jewels occassionally.

Budagavi is one of the seven or eight hundred branch *mutts* of Uravakonda Gavi *mutt.* This is an important branch because of the fact that Sri Chennabasavaswamy, one of the heads of the *mutt* did penance in the caves of the hillock. An elaborate account of the Uravakonda *mutt* and of the heads is given under Uravakonda and a repetition here is superfluous. One practice of the heads of the Uravakonda *mutt* is that when he leaves Uravakonda on tour, he goes there, stops for a night and worships the *samadhi* of the *guru* there. On his way back he halts. He invariably halts for a night before the inauguration of the Uravakonda car festival.

The Gadilingappa *mutt* has in it the *samadhi* of the Kuruba saint Gadilingappa and his great devotee Bheemappa. Pamayya has got prepared a brass image of Gadilingappa, constructed a temple outside the village and installed it there. A draw-well is sunk within the temple compound. The descendents of Pamayya are the *pujaris* and Kuruvas have special attachment for Gadilingappa.

Chellaguriki is a place in Bellary District located about 15 miles from Uravakonda. Yerritata (literally translated means a mad old man) or Erriswamy of Chellaguriki was a very great sage. Though neither the place of birth nor his age could be traced, he is believed to have been born somewhere in Mysore State. His previous life was traced to some little extent only after his great spiritual advancement was established at Chellaguriki. He is said to have had a brilliant face, sharp nose, wide and well-built chest, piercing eyes and flowing beard with hands extended down to the knees and nails coiled and twisted. Yerritata who was found alone on an elevation at Chellaguriki immersed in *samadhi* and unmindful of the

outside world was brought and kept in Siva temple by the villagers about the year 1892. He had shown several miracles in several places of Anantapur District and Mysore State in his earlier days. Eye witnesses who had seen Tata changing a serpent into a gold serpent and his bringing back to life a dead buffalo are still alive. Apart from the miracles he performed, his mere *darsan* was enough to relieve the devotees of the physical and mental troubles with which they were afflicted. The devotees have such a devotion for him that one Sri Somanna of Mysore constructed a choultry at Chellaguriki for the convenience of pilgrims, improved the temple well and installed a power engine to pump up water for drinking purposes. The tank by the side of the temple supplying water for other purposes was also repaired by him. Tata's fame is still spreading, the number of devotees that feel benefited is increasing and Chellaguriki is said to be growing in importance day by day. The Yerritata festival celebrated annually at Chellaguriki in May-June each year attracts a lot of devotees from these areas as also from other neighbouring districts.

Similarly a *sanyasi* has constructed with the funds raised from the public a temple at Budagavi to Yerritata of Chellaguriki and kept a photo of the Tata. There are other photos also. *Bhajans* are performed everyday. A bronze image was unearthed and is preserved in the shrine. It weighs a maund (11.2 Kgs.) and one of its legs was broken while being removed.

SOURCE: 1. *Sri S. Hanumanthappa, Headmaster, Samithi Elementary School, Budagavi.*
2. *Sri K. Mallanagowd, Karnam, Budagavi.*
3. *Sri P. Bandegowd, Village Munsiff, Budagavi.*
4. *Additional information gathered by the Research Assistant (Fairs and Festivals), Kurnool.*

10. UNDABANDA — Situated beside the Palthur-Guntakal bus route, 4 miles from Uravakonda and 24 miles from Guntakal Railway Station.

Sri Veerabhadraswamy and Sri Kalabhairava, sons of Siva, travelling from east towards west took their food on a round bald rock. After proceeding for about a mile Sri Veerabhadraswamy sent back his younger brother to fetch the cloth in which food had been tied and which they had forgotton at the spot where they ate. Kalabhairava came to the spot but settled there permanently. Veerabhadraswamy who missed the brother settled down where he was waiting for the brother. A temple was constructed and a village rose. It was called Unda Bande (the rock where food was eaten, in Kannada). Thus it is called Undabanda.

The total population of the village is 1,058 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Lingayat, Boya, Settibalija, Uppara, Kuruva; Scheduled Castes (78); Scheduled Tribes (39) and Muslims. Boyas are in majority. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of the village are of Sri Veerabhadraswamy, Kalabhairava, Bhogeswaraswamy, Kasiviswanatha, Anjaneya, Kotrabasaweswara and of Ammavaru. The image of Veerabhadraswamy is of stone in human form.

A festival in the name of Sri Veerabhadraswamy is celebrated for 2 or 3 days from *Sravana Suddha Shasti* (July-August). It is being celebrated from ancient times and is also confined to the neighbouring villages like Palthur, Karakamukkala, *etc.* The devotees, local and from the neighbouring villages, congregate without any distinction of caste or creed. The *pujari* is a Matapathi (a sect in Jangams).

Sri Nagarat Dada Saheb *Urs* is celebrated in the name of the great saint Dada Saheb for 3 days in January. It is being celebrated for the past 5 to 6 years and is confined to the village. One thousand devotees, local and from the neighbouring villages, belonging to all communities, congregate. There is free feeding for *fakirs*. A fair is held in connection with the *urs* with a few shops selling eatables, glassware, utensils, lanterns, torchlights, combs and mirrors.

SOURCE: *Sri P. Ayyanna Gowd, Village Munsiff, Undabanda.*

11. RAYAMPALLE — Situated at a distance of 5 miles from Uravakonda and 25 miles from Guntakal Railway Station.

The total population of the village is 879 and it is made up of some sub-communities of Caste Hindus, Scheduled Castes (182) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

There is a temple to Sri Parvathappaswamy with his image in the form of a Sivalingam in black stone in the village.

Sri Parvathappaswamy festival is celebrated for 3 days from the full moon day in *Chaitram* (March-April). Nearly two thousand devotees, local and from the neighbouring villages, congregate. Only Hindus take part in the festival.

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

12. NIMBAGALLU — Situated at a distance of 5 miles from Uravakonda and 27 miles from Guntakal Railway Station. To the four sides of the village there are four huge stones formed naturally and in the middle also there is a stone. So the village went by the name Niluvagallu (*Niluvagallu* in Kannada means stones standing erect) and gradually it became Nimbagallu.

The total population of the village is 2,335 and it is made up of the following communities: Caste Hin-

dus — Kamma, Lingayat, Boya, Kuruva, Sale, *etc.; etc.*; Scheduled Castes (218) — Madiga, Mala, *etc.*; Muslims and Pinjari. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples dedicated to Eswara, Anjaneya, Maremma, Sunkulamma, and a Siddhappa *mutt* are the sacred abodes in the village. In Siddhappa *mutt* the devotees worship him in the form of a photo.

The story goes to say that Sri Siddhappaswamy's father was residing in a small house by the side of the *mutt* of Mahalingavadhuta, a descendent of Sri Pothuluri Veerabrahmam. The parents were very poor and were going out everyday to earn their daily bread leaving their baby, Mariswamy at home in the cradle. Mahalingavadhuta saw him one day. He, as a true descendent of Pothuluri Veerabrahmam, saw a great future for the boy, wiped off the writings on his forehead, wrote the writings of Lord Veerabramham in that place, wrote *pranava* or *Omkaram* (letter *Om* in Sanskrit) on the child's tongue and left the child in the cradle.

The boy grew up to be an independent youth, broke the barriers of caste, began to move with everyone without observing the bonds of caste or creed and spending most of his time with Mahalingaswamy joining the daily *bhajans*. One day Mahalingaswamy told the boy that he would initiate him into the higher life of a *jnani*. The boy woke up and went to the Swamy. He directed him to go to Veligonda, where some great *yogis* were doing penance in a cave, earn their grace and to worship thereafter Bagalamba who would satisfy his desires. Mariswamy took the permission of his parents and went to Veligonda by walk. The *yogis* there gave him *upadesam* and he worshipped Bagalamba who granted him certain boons. Mariswamy changed his name as Siddhappaswamy and exhibited some superhuman powers. He constructed a *mutt* there and at Nimbagallu with the help of the Village Officers and arranged for a car festival in memory of his *guru* Sri Mahalingavadhuta. But the festival is being celebrated in his own name. The celebration of the festival had stopped after three or four years. But after forty years one Anjanadasu revived it and it is continuing now.

Sri Siddhappaswamy *Aradhana* is celebrated in his memory for three days from *Phalguna Suddha Panchami* (February-March). The main intention of celebrating the festival is to preach the various methods of salvation. On *Phalguna Suddha Panchami* car festival, on *Shasti* display of fire works and on *Sapthami vasanthothsavam* are celebrated. Fasting is observed by the devotees. It is being celebrated for the past 16 years. The devotees, local and from the neighbouring villages, irrespective of caste and creed, congregate. *Pujari* is a weaver. *Prasadam* is distributed to all. There is free feeding.

Bhajans and lectures on philosophy provide entertainment to the visitors.

SOURCE: *Sri Eswara Gowd, Village Munsiff, Nimbagallu.*

13. AMIDALA — Situated on the Bellary-Kalyandrug bus route at a distance of 8 miles from Uravakonda, 22 miles from the Gulapalyam Railway Station and 30 miles from the Guntakal Railway Station.

The total population of the village is 3,869 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Lingayat, Kamma, Kapu, Boya, Settibalija, Kuruva, Mangali, Chakali; Scheduled Castes (475) — Adi Andhra, *etc.*; Scheduled Tribes (45) — Yerukula; and Muslims, Boyas being predominant. The chief means of livelihood of the people are agriculture and agricultural labour.

There are temples of Sri Pennahobila Lakshmi Narasimhaswamy with his image in human form, of Anjaneyaswamy, Eswara, Chennakesava, Veerabhadra, Maremma, Sunkulamma and Ellamma in the village.

Sri Lakshmi Narasimhaswamy festival locally known as *Utla Parusha* is celebrated for three days from *Sravana Bahula Panchami* (August-September). On the first day *pujas* are performed to the deity and on the second day *utla parusha* is celebrated. To commemorate the booyhood pranks of Sri Krishna of stealing butter, the villagers keep on the branches of trees sweets and other eatables, fast for two or three days and reach the eatables standing one over the other. It is a very fascinating entertainment which provides fun as also appeases the hunger of three days' fasting. Offerings are made in the form of cash and kind to the deity. It is being celebrated for the past 100 years and is of local importance. The chief patrons are Kammas. The devotees of the village, irrespective of caste and creed, congregate. The present *pujari* is Sri Seshacharlu, a Vaishnava Brahmin. There is free feeding for three days.

SOURCE: 1. *Sri P. Mallikarjuna Gowd, Village Munsiff, Amidala.*
2. *Sri Narasingarao, Karnam, Amidala.*
3. *Sri N. Kesanna, Teacher, Amidala.*
4. *Sri K. Chennaiah, Teacher, Panchayat Samithi Elementary School, Amidala.*

14. PENNAHOBILAM — Situated at a distance of 4 furlongs from the Anantapur-Bellary bus route, 8 miles from Uravakonda and 22 miles from Gulapalyam Railway Station. It is two miles from the Penna river and therefore goes by the name Pennahobilam. It is at this place that the river turns eastwards for the first time.

The village is uninhabited. Except the *pujari* with his family and a couple of temple servants, there are no permanent residents at the temple of Sri Narasimhaswamy.

The following is the legend at Ahobilam connected with the village that once existed as is seen from the foundations of buildings, *etc.*, which are now found

in ruins. There was a small village at the foot of the hillock on which the temple is constructed going by the name Gallapalle. A rich ryot possessed a herd of cows. His pet cow was not yielding milk at all. One day the shepherd boy revealed to his master the matter and the ryot was worried about it. One night Lord Narasimhaswamy appeared in his dream and told him that there was a big ant-hill on the hillock nearby, that He resided in that ant-hill and that the cow was feeding Him with her milk. The ryot knew no bounds for his joy and got up early, revealed the dream to others and went to the hillock to locate the ant-hill. He dug it out and found out the image of the Lord. He began to worship it daily with great devotion. As the residents of the village were all Yadavas (cowherds) the housewives used to get up early in the morning and commence churning. It is told that the Lord got disgusted with the disturbance made so early in the morning and cursed that the village should be ruined. Thus the village came into ruins from that time onwards. There is no village within a radius of four miles from the temple even now.

The temple of Sri Narasimhaswamy, man-lion incarnation of Vishnu, with its eastern *mahadwara* is constructed on a hillock, 1,360 feet above the sea level and is reached by a flight of steps. A view of the temple can be seen in Plate II.

> "The temple is picturesquely situated on rising ground among fine trees — under which stand many *mantapams* and rest-houses for pilgrims — and it is a conspicuous object for miles round, but architecturally it is not remarkable. It consists of a walled court some thirty-five yards by seventy enclosing a shrine with a small tower faced by a *mantapam*. In the outer wall are four entrances at the four points of the compass and over each of these (except that on the south) stands a *gopuram* of the usual Dravidian style of which the lower courses are built of stone and the upper of brick and plaster. The local tradition says that these were erected by one of the poligars of the neighbouring fort of Udiripikonda. The stone work is very plain, but the plaster is elaborately finished. The best stone-carvings in the building is that on the two *dhwajastambhas* in front of the shrine, but even these are not really remarkable for their workmanship and they are not of exceptional length. The only image in the inner shrine is a stone containing two foot-prints cut upon it." [1]

A garage for the temple car was constructed in 1957 at the foot of the hillock. There is a big stone *dhwajasthambham* before the temple with the image of Sri Anjaneya instead of the usual Garudalwar at the Narasimhaswamy temple. This stone pillar is intended for hoisting the flag with the Lord's picture. Near it and parallel to it there is the second stone pillar of the same height. It is called *deepasthambham*, the lamp pillar. During the month of *Kartikam*, the *Kartikadeepam* is burnt on its top. At the base of the hillock a temple is constructed for Mahalakshmi and in the temple an indented sheet of rock is worshipped as Mahalakshmi. It is believed that there was an ant-hill on this rock. Four furlongs from the temple there is an extensive rock on which there are the foot-prints of a boar and the Lord. It is believed that the Lord hunted wild boars in the locality.

The legend about the foot-prints is that in *Dwaparayuga* a sage Uddalaka did penance in a cave on the hillock and Narasimhaswamy appeared before him and asked him what he desired. Uddalaka requested the Swamy to establish Himself there. But the Lord told him that He cannot confine Himself to a single spot as the other devotees desire his *darsan* and said He would leave his right foot-print there. The left foot-print is at the temple in Ahobilam in Allagadda Taluk of Kurnool District. It is also said that the Lord kept one of His feet here during His *bhoopradakshinam* (travel round the earth) after killing Hiranya Kasipu at Ahobilam. It is this foot-print (5 feet × 3 feet) that is worshipped. At the southern end of the print there is a hollow, believed to be the opening of the cave in which Uddalaka did penance. When the bell in the temple is rung there is magnified resounding from the opening. It appears that sometime back, when a lemon was dropped into the opening it came down to the Penna river through the steep, underground hollow down to the river. About the year 900 A.D. Rajaraja Chola of the Chola dynasty who ruled at Tanjore chanced to visit the place and, impressed by its sanctity, constructed a temple over the foot, a big compound and the *dhwajasthambham*. He also got prepared in *panchalohams* (five metals) the icons of Sri Narasimhaswamy and Mahalakshmi. In 1030 A.D. Kamaloddin, a Muslim ruler who passed this way towards Mysore to wage war against Tipu Sultan, the ruler of Mysore, destroyed the good work of the Chola king and took away the icons and the jewels of the temple. He met with several difficulties on the way and left behind the booty from the temple. The temple was in ruins till 1478 — (*Bahudhanya* of *Salivahana Saka*). Arveeti Ramaraju, popularly known as Aliyaramaraju, son-in-law of Sri Krishnadevaraya happened to visit Uravakonda along with his vassal Sadasivaraya. Appalaraju Ayyar of Uravakonda and his minister including the local leaders represented to Ramaraju, the ruined condition of the Pennahobilam temple. The temple was rebuilt, the compound was repaired, the four *dwaras* (entrances) with *gopurams* on all the four sides were constructed, a car was built, the road for the car was laid, the village of Pennahobilam along with lands round about making up a total of three thousand acres was assigned to the temple. The inscription on stone to the south of the temple in Kannada and in Tamil bear witness to these facts. After this it was the wife of Appalaraju Ayyar that constructed the temple of Lakshmidevi in 1481. Ten

1. Page 164, Gazetteer of Anantapur District, Volume I, 1905.

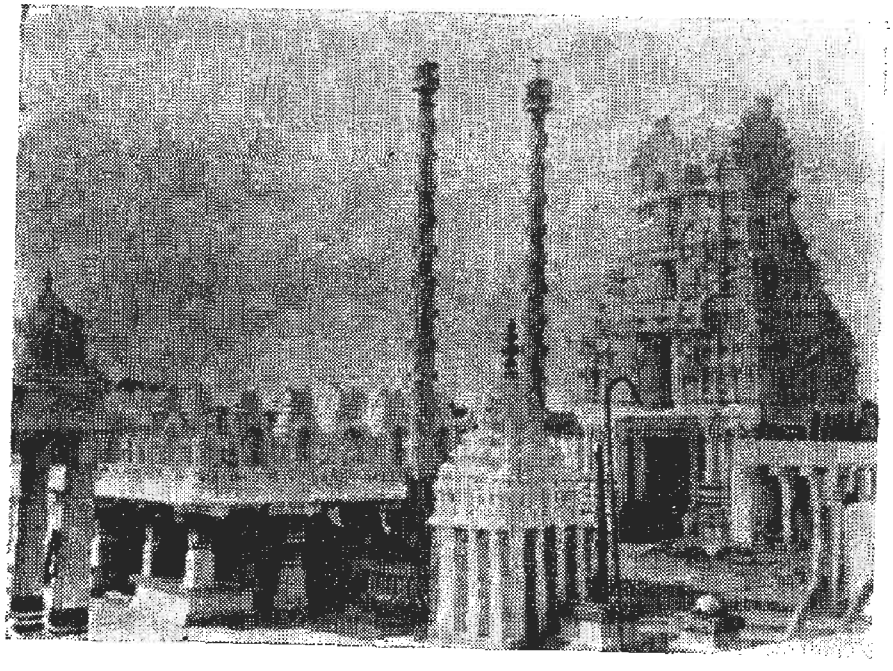


Plate II : A view of the Narasimhaswamy temple

—Courtesy: Assistant Commissioner, H. R. & C. E. (Admn.) Dept., Anantapur

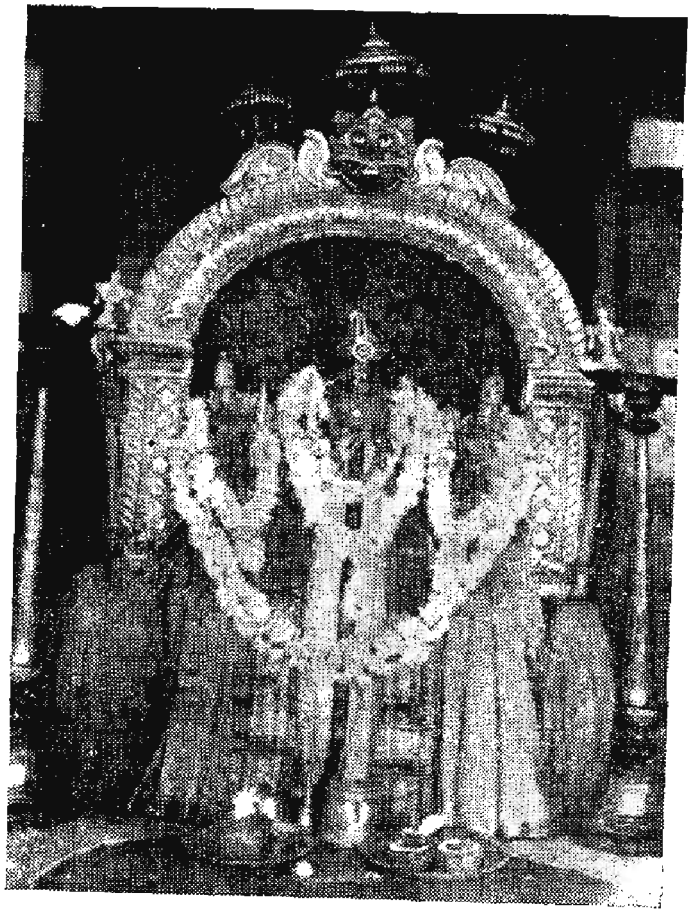


Plate III : *Uthsava vigrahams* in the Narasimha-swamy temple

—*Courtesy : Assistant Commissioner, H. R. & C. E. (Admn.) Dept., Anantapur*

avatars (incarnations) of Sri Mahavishnu are carved on the two front pillars of eastern *mahadwara* (main entrance). The plate of Vishnu and Mahalakshmi on the pillar is very smart and impressive.

The icons or the *uthsava vigrahams* (Plate III) are kept at what is known as the village temple, the temple of Narasimhaswamy in the nearest village Amidala, four miles from Pennahobilam. They are brought on Rathasapthami day, *i.e., Magha Suddha Sapthami* (January-February) and for the car festival in *Vaisakham.* There is a temple of Anjaneya a little below the eastern entrance and that of Siva near the western entrance.

A stone inscription in Sanskrit and Kannada script to the west of the *mantapam* relating to *Saka* year 1478 (1556 A.D.) records the grant of several *agraharams* to well-read Brahmins residing in Angala (Amidala) in 'Uravakonda seema' by prince Konappadeva, son of Ramaraja, styled as Mahamandaladheeswara on *Ashadha Suddha Ekadasi* of *Nala* year. Another inscription to the east of the *mantapam* relates to *Saka* 1481 (1559 A.D.). It records the arrangement made by Sri Pothula Tirumala Naidu, a subordinate of Mahamandaleswara Ramaraja Thirumalarajayyadeva Maharayalu, on Saturday *Sravana Suddha Purnima* of the year *Siddharthi* for the preparation and offering of *pongal prasadam* at the temple. The scale of rations to be issued for preparing *pongal* and the measure of oil for lighting are also indicated in detail. The third inscription is to the west of *Alaya Mandapam* by the side of the first inscription. It is related to *Pareedhavi* year *Saka* 1474. It records in Telugu script the gift of lands to the Swamy on *Ashadha Bahula Amavasya* by Mahamandaleswara Ramaraya Koneti Chinna Tirumaladeva Maharayalu. Another inscription on the lower part of the steps records in Kannada script that in the bright fortnight of *Kartika* in the year *Nala,* the southern entrance was constructed by Joginayaka in commemoration of his parents. The inscription in the northern wall of the *mandapam* records that Venkatadrinayakudu visited the place and had the *darsan* of the Swamy. This inscription is in Sanskrit with Telugu script. The above five inscriptions are related to the time of Sri Veerapratapa Sadasivadeva Maharayalu of Vijayanagar dynasty.

Sri Narasimhaswamy *Rathothsavam* is celebrated for 10 days from *Vaisakha Suddha Triodasi* (April-May). On *Suddha Triodasi* there is *dhwajarohanam* during the day and *kankanam* and *ankurarpanam* during the night marking the inauguration of the festival. On *Chathurdasi* Nrusimhajayanti (birth of the Lord as man-lion to save the devotee Prahlada — manifesting Himself in the stone pillar), is celebrated. On *Purnima govu uthsavam* during day and *seshothsavam* during night are the processions. *Hamsothsavam, hanumanthothsavam, garudothsavam* and *iravathothsavam* (procession on elephant) follow on the subsequent nights. The car festival is on *Bahula Panchami* in the evening. On the following day there is *paruveta* followed by *vasanthothsavam* in the morning and *sayanothsavam* and *kankanavisarjanam* on the concluding day.

The following is the *dhyanam* adopted for the worship of the Lord:

"క్షీరాబ్ధౌ వసుముఖ్య దేవ నికరై
Ksheerabdhow Vasumukhya deva nikarai
అగ్రాది సంవేష్టితాః
agradi samveshtithah
శంఖం చక్ర గదాంబుజ నిజకరైః
Sankham Chakra Gadambuja nijakaraih
బిభ్రం త్రినేత్రా స్థితః
Bibhram thrinethra sthithaha
సర్వాధీశ ఫణాథపాత్రా లసితో
Sarvadheesa phanathapathra lasitho
పీతాంబరాలంకృతో
Peethambaralankrutho
లక్ష్మ్యాలింగిత వామభాగ లసితో
Lakshmyalingitha Vamabhaga lasitho
లక్ష్మీనృసింహోవతుః
Lakshminrusimhavathu"

This is an ancient and widely known *rathothsavam* attracting a congregation of about twenty thousands of all communities from all over Andhra Pradesh as also from distant places of Mysore State, besides a few devotees from other States.

An extent of 1,484 acres of dry land and 84 acres of wet land with an income of five to six thousand rupees per annum is the property of the temple managed by a committee appointed by the Endowments Board. Considerable amount is spent by some devotees during the three important days of the festival for feeding the pilgrims as there are no other facilities for food except a few temporary hotels and choultries. *Pujari* is appointed year after year by the management. Jewels weighing 137 tolas of gold and 260 tolas of silver are in the custody of the management. A *tasdic* allowance (beriz deduction) of Rs. 385 is sanctioned by Government for the *rathothsavam.*

A fair is held for 10 days with shops on and around the hillock selling utensils, glassware, pictures, ready-made clothes, agricultural implements, earthen and wooden toys. A *koneru* and a big well at the foot of the hill supply water to the pilgrims besides the Penna river two miles from the temple.

SOURCE: 1. *Sri B. R. Rama Rao, Census Supervisor.*
2. *Sri S. Manashshe, Teacher, Shaiksanipalle Post,* via *Uravakonda.*
3. *Sri Patil Veerabhadra Gowd, Village Munsiff.*
4. *Sri K. Hanumantha Rao, Karnam, Shaiksanipalle.*
5. *Article on Pennahobilam by the sub-editor of Aradhana — Issue of October, 1962.*
6. *Additional information is by the Research Assistant for Fairs and Festivals, Kurnool.*

15. LATHAVARAM — Situated at a distance of 2 miles from Uravakonda and 22 miles from Guntakal Railway Station. The origin of the village is shrouded in mystery. Like Vajrakarur, Lathavaram is also famous for diamonds. Originally the name of the village appears to have been Ratnagiri on that score. But the reasons for the change in its name as Lathavaram are not known.

The total population of the village is 1,378 and it is made up of the following communities: Caste Hindus — Brahmin, Lingayat, Kamsali (Viswabrahmin), Boya, Kuruva, Kamma, Chakali, Mangali; Scheduled Castes (249) — Harijan; Scheduled Tribes (101) — Sugali (Lambadi); Muslims and Christians. Kammas are in majority. The chief means of livelihood of the people are agriculture, agricultural labour and tanning industry.

The temples dedicated to Sri Anjaneya, Eswara, Poleramma, Maremma, Pothappa and Vuligemma are the places of worship besides a few mosques and churches. There are Sankara *mandiram* and Umamaheswara *mandiram* in addition to the above abodes. There is a picture of Sri Jagadguru Sankaracharya in the Sankara *mandiram*.

Sri Jagadguru Sankara *Jayanti* is celebrated for 6 days from *Vaisakha Suddha Panchami* to *Dasami* (April-May). It is being celebrated in connection with the birthday of Sri Sankaracharya, founder of Advaita cult. On *Dasami* there is procession. Some *sadhus* and pandits gather and hold religious discourses. It is being celebrated for the past 4 or 5 years and is of local importance. The Hindu devotees of the village congregate. *Pujas* are performed by the disciples of Sri Sankaracharya. There is free feeding and *prasadam* is distributed to all.

Animals are sacrificed to Poleramma and Maremma in fulfilment of vows.

SOURCE: 1. *Sri K. Nageswararao, Karnam, Lathavaram.*
2. *Sri C. Venkata Ramanappa, Panchayat President, Lathavaram.*

16. URAVAKONDA — The headquarters of an Independent Deputy Tahsildar in Anantapur Revenue subdivision and situated at a distance of 14 miles from the nearest Railway Station Gulapalyam, 15 miles from Gooty and 18 miles from Guntakal, the Railway Junction. It is connected by bus to the several neighbouring important centres like Anantapur, Tadpatri, Gooty, Guntakal, Kalyandrug, Rayadrug, Pattikonda, Adoni and Bellary. The place was originally called Uragadri or the serpent-hill. The steep hill at the top resembles the outspread hood of a serpent. (*Uraga* means serpent and *adri* means hill). The peculiar feature of the place is that it is a place of wells and of 'no water'. There are two or three deep wells for each street. Mallisettibhavi (*bhavi* is well) to the east of the town two furlongs from the Vajrakarur-Uravakonda road on the outskirts of the town is an elaborate stone well with galleries all round. The well contains two small shrines to the north and the south galleries for Siva and Nandi, and a big *dhwajasthambham*. The water in the wells of the place, particularly in this well, is so brackish that any new visitor to the town would, when he first puts it into his mouth when offered for washing, mistakes it for something other than water given to him by mistake. The sojourner in the Inspection Bungalow near the taluk office should not discredit this statement hastily as the well at the bungalow is the only one that supplies water tolerably good for drinking.

The total population of the town is 17,926 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Thogata, Veerakshatriya, Lingayat, Devanga, Padmasale, Jangam, Kapu, Settibalija, Boya, Uppara, Kuruva; Scheduled Castes (1,433) — Madiga, Mala; Scheduled Tribes (94); Muslims and Pinjari. Veerasaivisim is conspicuously seen in the place, evidently due to the great influence of Sri Karibasavaswamy of the place. The majority of the weaving class are *Lingadharis* (wearers of *Lingam* on their bodies). Many barbers are Lingayats and Lingayat potters are not rare. Some washerman families follow the main principles of abstaining from meat and intoxicating drinks which is the essential feature of Lingayats. Some of them have *Lingams* and worship them at home without wearing them on their bodies. Agriculture is one of the two important means of livelihood of the residents of the place, the other being weaving which forms no mean part. Saris of lower count are woven on a large scale and exported to the several villages and commercial centres of Anantapur, Bellary, Kurnool and Raichur Districts. It is a trading centre producing in considerable quantity groundnut and cotton. There was an abortive attempt to start a spinning mill. There are a number of oil mills and a tannery of the modern type.

There are temples to Siddheswara, Malleswara or Mallikarjuna, Subbaraya and Pandurangaswamy. There are two mosques. Siddheswara temple is within the spacious high-walled compound of Gavi *Mutt*. It is one of the several buildings within the compound and Siddheswara, a Sivalingam covered with the face of Siva made of silver sheet and also *nagabharanam* in silver (the hood of a serpent with five heads over the Sivalingam), is the presiding deity. By the side of this temple, there is the *gavi* (cave) in which the original Swamy was doing penance. This cave is covered by a huge rock over which the *kalasam* is placed. Within the cave there are a Sivalingam and a Basavanna, both in stone. The *mutt* is called Gavi *Mutt* because of this *gavi*. The office room, the Swamy's residence, the *samadhis* of the successive heads of the *mutt*, the spacious kitchen, the dining hall, about a dozen rooms that accommodate the High School students fed and lodged free, and the big step-well form a compact and impressive institution.

The legend about Sri Karibasavaswamy is that he is the *Karakamalasanjatha* (son born in the lotus of the hand of the *guru*) of a line of Veerasaiva Viraktas. These Veerasaiva Viraktas observe life-long celibacy. Their successors to the *mutt* are selected and appointed by them. The main purpose of life of these Viraktas is to spread the cult of Sri Basaveswara, namely the *Shaktivisishtadwaita* cult of Veerasaivism, to eradicate caste distinctions among the Hindus by converting them into the fold, insisting that the followers should abstain from eating meat and taking intoxicating drinks. They guide them to self-realisation by observing *pancha acharas* and *ashta varanas*, through the *shatsthalas* (six stages).

The six stages through which the Viraktaguru takes the devotee to the goal of self-realisation are (1) *Bhakta*, (2) *Maheswara*, (3) *Prasadi*, (4) *Pranalinga*, (5) *Sarana* and (6) *Ikya*. During the first three stages importance is given to *karma* (action). During the last three stages, importance is given to *jnana* or knowledge, *i.e.*, knowledge of self.

Bhakta is one who is pure in mind and body and who is engaged in service to God Siva with full devotion of *navavidha bhakti*.

The next is the *Maheswara* stage when the *sadhaka* realises that the fruits of the highest good deeds are only transitory. The material world is the manifestation of *maya* (delusion). Liberation from the cycle of birth and death has to be the main purpose of life and that liberation can be granted by Lord Siva.

After realising this, the *Maheswara* passes on to the stage of *Prasadi*, he that confines himself to only the *prasada* of Siva, to only what is offered to Siva, to only what is purified by offering to Siva, to only that that develops in him the peace and steadfastness of mind to proceed on to the higher stages. This is the last of the three *karma* stages, stages of action.

The fourth of the six and the first of the *jnana* stages is the *pranalinga* stage. During this stage the *sadhaka* (devotee) realises that his *atma* or soul is the Lord Siva Himself. He gives up worshipping the idols, he turns his face against the external idols and the several things with which he used to worship. He turns his mind towards the Lord within himself.

The next is the *Sarana* stage. At this stage, for the *sadhaka*, there is no God except Siva, no *mantram* except *panchakshari*, everything else that does not relate to Lord Siva is contemptuous. It may be called bigotry; but it is so only outwardly and only for a short time to prepare himself for the sixth and the final stage of *Ikya* or merging with the Lord.

During the *Ikya* stage, the *sadhaka* reaches the stage where he feels he is Lord himself, nay he sees the Lord in every atom of the universe. He sees the brilliance of the Lord everywhere and in everything so that to him the whole world, the whole universe looks like a cloudless sky filled with the brilliance of the Lord with whom he is one. Thus, the Veerasaiva devotee attains *moksha* (liberation) from the ties of the world not after his death, but at the *Ikya* stage.

To pass through these stages, *ashta varanas* (eight environments), *pancha acharas* (five conducts) and some other precepts are prescribed.

One such Virakta was Sri Thontadarya. His disciple Gururaghavavanka adopted Hire Rachotiswamy as his disciple before he entered *samadhi* by the southern side of Balleswara temple of Bellary. Hire Rachotiswamy made Yadavagiri, in the then Nizam's State, his headquarters and was carrying on his preaching of *Shaktivisishtadwaita*. A Muslim Khadri offered to send offerings to the Swamy for his Siva *puja*. Swamy accepted and the Khadri sent platefull of meat covered with clean cloth through his own men. When the covering was removed at the Swamy's *mutt*, the Khadri's servants were surprised to find fruits and flowers instead of the meat they had brought. The Khadri on coming to know of it became a devotee.

Sri Chikka Rachotiswamy was his successor and the next was Chennabasavaswamy who came to be known as Vairagya Chennabasavaswamy on account of his complete renunciation of the world of delusion.

"మస్తకదోళ్ బిళే కంబళియ కొప్పె;
Mastakadol Bile Kambaliya Koppe;
కక్షియోళ్
Kakshiyol
శివ నుభవ శాస్త్ర భస్మ ఘటిక,
Siva Nubhava Shastra Bhasma Ghatika,
బలహస్తదోళ్ దండ ;
Balahasthadol danda;
ఎడ హస్తదోళ్ కమండల, పాదదోళ్ పాదుకె,
Eda hastadol Kamandala, Padadol Paduke,
వక్షదోళ్ కర
Vakshadol Kara-
డిగె, కంఠదోళ్ రుద్రాక్షిమూలె, ఫాలదోళ్
dige, Kantadol Rudrakshimale, Phaladol
భస్మ, సాన్ని
Bhasma, Sanni
ధ్యదోళ్ కౌపీన యుగళ, దేహదోళ్ వందే
dhyadol Kowpeena Yugala, Dehadol Vande
కంథే
kanthe."

This is the pen picture of this great *sanyasi* with all his wordly possessions given by Elagonde Veerabhadrasastry in his 'History of Yadavagiri Peetadhipathi or History of Uragadri Karivrusha Chendraswamy' published by Sree Rangaswamy Book Depot, Uravakonda, Anantapur District.

A rendering of this Kannada pen picture in English is as follows:

"On the head, the hood of the white *cumbadi,* the *cumbadi* hanging down from the head on the back protecting the bare body but for the *cowpeenam;* under the arm-pit, books on Sivanubhava and the pot of *bhasma* or sacred ash; in the right hand a staff, in the left hand *kamandala* or an ascetics water pot; below the feet sandals, the container of *lingam* on the chest, the string of *rudrakshis* in the neck; *bhasma* or the sacred ash on the forehead and a single covering for the body."

He had abstained from cot, fine cloth, listening to stories about women, garlands, using a vehicle of any kind and the like comforts. His motto was that when he was not in his *mutt* or in meditation to go about preaching his philosophy, the motto of his tour being not more than one day in a village and five days in a town which is mentioned in Kannada as "ಹಳ್ಳಿಗೆ ಏಕರಾತ್ರಿ, ಪಟ್ಟಣಕೆ ಪಂಚರಾತ್ರಿ" 'Hallige Ekaratri, Pattanake Pancharatri.'

He selected an island-like place in the Krishna river called Naradakshetra reported to have been the place where Naradamaharshi did penance. There, he was engaging himself in deep meditation, when he was not touring. During one of his lonely tours, he chanced to reach a Hanuman temple by sunset. It was a new place and the Swamy had not yet attracted any devotee of the place. He sat in deep meditation. Hanuman appeared before him with fruits and flowers and requested him to perform his daily observances. Swamy did accordingly. On return from the tour, he found the Krishna river in full floods. Sun had set and he asked the boatmen to take him to the island Naradakshetra. They pleaded that it was getting dark, promised to launch the boat for him early the next morning and turned to their village. To their surprise, Swamy took off his hooded *cumbadi,* spread it on the rushing waters of the river and safely reached the island squatting on it. The boatmen regretted for not having taken him to the island in their boats.

During his next tour, he visited Srisailam and other important sacred places and reached Yadavagiri, the original *mutt.* After satisfying himself that all was running well in the *mutt* he started back to Naradakshetra. On the way, he selected a boy from Koundinyanagar, trained him up to succeed him. He named him Karibasavaswamy, entrusted him with the management of the *mutt,* promised to appear before him whenever he desired to see him and began his tour leaving the responsibility of developing the mission to Karibasavaswamy.

It is this Karibasavaswamy that established the Gavi *Mutt* at Uravakonda and spread the name of his *guru* and himself and left behind a monumental work of establishing several branches of the *mutt* in Anantapur District of Andhra Pradesh and throughout the Kannada area of Mysore, Bombay and the then Nizam's Dominion which appears to have some extent countered the conversion of Hindus to other faiths as Islam or Christianity.

Sri Karibasavaswamy commenced his tour, attracting crowds of followers wherever he went and granting them the desires such as *santhanam* (issues to the issueless), relieving them from several chronic ailments and teaching them the philosophy of *Shakti-visishtadwaitam.* He built *mutts* wherever he went and annexed *manyams* or Inams from the rich and the ruling families and made arrangement for the maintenance of the *mutts* and spreading his religion. His fame spread far and wide, he was welcomed wherever he went, whether it was the Nizam's Dominion or the State of Mysore or the British Province. He established as many as seven to eight thousand *mutts* for which he earned 20 thousand plots of Inam land. Ryots and merchants began to take out *mudupulu* to lay at his feet. He constructed the Ontisthambham *Mutt* (*mutt* with a single pillar) at Gadehothur and reached Uragadri (Uravakonda) his future permanent place of activity.

The devotees of Uravakonda and the surrounding thirty-two villages of Budagavi, Cheekalaguruki, Palthur, Havaligi, Gadekal, Vidupanakal, *etc.,* desired him to establish his central *mutt* at Uravakonda, advanced men, money, material and Inam land for a *mutt* in each of thirty-two villages. The result is the big *mutt* that is described in the previous paragraphs.

There is an old book in Kannada called Kalajnana or 'forebodings of the future' in which it was said that Gootyseema would be the abode of a *mahaneeya* and the public felt that he was the *mahaneeya.* Doing immense good to the public directly and through the hundreds of his branch *mutts* which he managed very efficiently and spending much of his time in the discourses of Siva Leela, he was carrying the duty entrusted to him by his *guru* very efficiently and creditably.

One day he thought of his *guru* Vairagya Chennabasavaswamy and on the seventh day the *guru* sat on a stone slab in front of the *mutt* and sent for him. Karibasavaswamy's joy was boundless and he fell upon his feet pronouncing:

"ಅಜ್ಞಾನ ತಿಮಿರಂ ಧ್ವಂಸಂ
Agnana thimiram dhwamsam
ವಿಜ್ಞಾನಸ್ಯ ಪ್ರವರ್ಧನಂ
Vignanasya Pravardhanam
ಸ್ವರ್ಗಾಪವರ್ಗದಂ ನಿತ್ಯಂ
Swargapavargadam Nithyam
ಗುರುಪಾದ ಮಹಂ ಭಜೆ.
Gurupada maham bhaje."

He narrated about his achievements to the *guru* who, in turn, complimented him that he was Karthavyada Karibasavaswamy (Karibasavaswamy of duty and of action).

The *guru* blessed him with prosperity and increase of his fame and *dharma* and desired to go to Naradakshetra. When Karibasavaswamy requested him to enter the *mutt* and to spend a week there, Chennaba-

savaswamy said that the three *mutts* at Yadavagiri, Naradakshetra and Uravakonda were of Karibasavaswamy's with the hundreds of branch *mutts* and with the vast tracts of Inam lands. The place where he stayed at the moment was his house, what he got by alms was his food, the river water is his for bathing and drinking, and where he slept was his bed room. He left the disciple.

Sri Karibasavaswamy began to manage the entire *samsthanam* of hundreds of *mutts* manifesting his presence at the Uravakonda *mutt;* but, at the same time he was increasing his spiritual power with penance in the presence and company of great *rishis* in the caves of Matanga hills in Hampi, hundreds of miles away. He got the feet of his *guru* carved on the stone slab on which the *guru* appeared at Uravakonda, constructed a temple over it which goes by the name of 'the temple of the feet' and arrangements were made for the daily lighting in the temple and the worship of the feet.

After finishing the *maharudrabhisheka* and *lakshabilvarchana* in the succeeding *Sravanam,* Swamy set out on his southern tour. While in south, his *guru* Sri Chennabasavaswamy sent for him as his earthly stay was expected to come to a close. The messenger went to Uravakonda, came to know of Karibasavaswamy's tour in the south. He returned to Naradakshetra and apprised Swamiji of the tour of Karibasavaswamy in the south.

Sri Vairagya Chennabasavaswamy felt sorry and sent for the devotees of the neighbouring villages of Raichur, Gattu, Gadwal, and other places. He told them that Karibasavaswamy would come after five days, that till then he would be engaged in meditation in his *yogamantapam* (room set apart for meditation) and that nobody should open the doors of the *mantapam* for five days. He entered the room. But, the devotees of Gattu village felt anxious about the Swamy who had closed himself in the room without taking fruits or milk for three days and, disregarding his instructions not to open the doors of the room, they opened them. Swamy was deeply immersed in meditation holding his breath, dead to outside world and immersed in the sense of oneness with God. His physical body had lost its natural weight and was up in the air three feet from the ground. The uproar of surprise by the thoughtless crowd disturbed the deep meditation, there was a noise and a hole in the *brahmarandhram* of the Swamy through which the soul escaped and the lifeless body fell to the ground.

The devotees realised their folly, bathed the body and worshipped it offering thousands of cocoanuts and incense. On the fifth day, the body was buried and the devotees were returning to their respective villages. Karibasavaswamy who rushed back from south to have the last *darsan* was struck down with indescribable grief on learning from the huge crowd that was crossing the river from Naradakshetra about the tragedy. He grew mad with grief and cursed the villagers of Gattu that were responsible for depriving him of the last *darsan* of and discourse with his *guru,* his lord and his everything in life that their families would be replete with *bala vidhavas* (young widows). He worshipped his *guru's samadhi* and went to Uravakonda. At Naradakshetra a costly building was constructed over the *samadhi* of Chennabasavaswamy.

Sri Karthavya Karibasavaswamy created several Upacharanti *Mutts* and appointed deputies to carry on his mission intensively and the branch *mutts* at Budagavi, Yaradikera (Kalyandrug Taluk), Korlagunda, Vidupanakal, and Pathur, Mandigiri, Sirekola, Korakolla, Javalagiri and Gangavara in the erstwhile Nizam's State, Bellary and Roapanagudi in Bellary District. Devotees used to pour from distant parts, get their troubles and grievances redressed, get relief from possession of evil spirits and the like, and get blessed with children. Money and grain and even milk and ghee from the neighbouring villages began to come in plenty. Swamiji immediately arranged for *nityadasoha,* daily feeding of the visitors, whatever be the number. This feeding of the devotees is continuing without break at any time and scores of poor students are fed.

The fame of the Swamy spread so far and wide that the several Peetadhipathis paid their homage in writing and those writings are preserved in the records of the *mutt.* The Maharaja of Mysore sent an invitation, received the Swamy with the highest State honours and offered to grant some Inam lands. Swamiji asked for a grazing field in order to rear up cows as *goseva* was dear to his heart. The Maharaja prostrated at the Swamy's feet and made a permanent assignment of Buddenahalli village for the purpose and also gave him huge sums of money and several jewels set with precious stones. He honoured every follower of the Swamy with several valuable presents. The farewell procession was marked with the seventy-two honours, the highest for a Peetadhipathi or a *guru* that the Maharaja of Mysore gave and some horses and elephants were also sent to the *mutt* along with the Swamy.

Sri Karthavya Karibasavaswamy halted at Hemakuta in Hampi during one of the annual car festivals of Hampi. Swamy's fame had spread so far and wide that the moment the congregation knew of his presence there, they went for his *darsan,* which they felt was as good as the *darsan* of Sri Hampi Pampapathilinga. So numerous were the cocoanuts broken at his feet that the cocoanut water flowed in a channel from the top of Hemakuta down to the eastern main gate of the Virupaksha temple. Swamy who witnessed the car festival at Hampi decided to have an annual car festival at Uravakonda, returned to the Uravakonda *mutt* and accomplished his desire. It was about a century and a half back that this great saint commenced this car festival and it is continuing even now attracting annually large crowds.

Just before leaving for Mysore, Swamy ordered that the car of the *mutt* should be closely fenced with thorns and the people were unable to define the meaning. Swamy simply said "if any son of the soil is competent enough, let him remove the fence." Several suspected that the Swamy would not return to Uravakonda and some thought of Swamiji's approaching *jeevanmukti.*

He constructed the Karanji *Mutt* at Mysore, one more *mutt* at Tumkur in Mysore State on the way to Uravakonda. While he was approaching Yellappanayakana Hosakote in Tumkur District of the Mysore State on the borders of Gooty Taluk, Chippagiri Veerabhadrappa of Uravakonda came to him, had his *darsan* and handed over a chit to him which, he said, was given at Hampi to be handed over to him by a sage who showed him the exact place where the Swamy was then sitting at Hosakote and disappeared.

Swamiji asked the Boyis (the palanquin bearers) not to stop anywhere on the way till they reached Uravakonda. Swamy had already adopted Mari Karibasavaswamy as his successor and when the doors of the palanquin were opened at Uravakonda, the soul had already merged with the Lord and it was only the lifeless body that was found in it.

The news spread to the neighbouring villages and lakhs of devotees gathered to witness the burial of the Swamy. They bathed the body and decorated it with *bhasma* (sacred ash), *rudrakshis* and garlands of flowers to be placed in the underground *yogamantapa* which had already been constructed for doing penance during his lifetime and for *samadhi* after his demise. But, there was an obstacle. The great Siva *yogi* lost his life in the hands of the Boyis or the palanquin bearers. They were literally *bhavis* (*bhavi* is one that is not a Veerasaiva Lingayat). As such, he has lost the right of burial according to the Veerasaiva way, particularly in the *yogamantapa* within the sacred temple compound. The right hand of the Swamy was raised and his mandate was uttered that the body should be buried in the *yogamantapa.* The bearers could not lessen his sanctity, but his power of Sivayoga was great that by the very touch of his palanquin the bearers had become Sivasaranas or Veerasaivas, though they did not actually wear the *lingam* on their body. The crowd jumped up in ecstasy that the Swamy was alive, that he had been in complete *samadhi* and had returned to consciousness. But, after giving the mandate, no sign of life was found in the body. It was duly buried in the *yogamantapa.*

An elaborate description about Sri Vairagya Chennabasavaswamy and Sri Karthavya Karibasavaswamy has been given because of their lives, their exemplary asceticism, their devotion to Lord Siva, their interest in the weal of the followers here and their salvation after death, their concept of duty towards the suffering humanity and the hundreds of *mutts* they have established to perpetuate the cult of Basaveswara.

Sri Karibasavaswamy car festival is celebrated for 8 days from *Phalguna Suddha Panchami* (February-March).

The festival is inaugurated on *Phalguna Suddha Panchami.* On *Shasti* there is the *nagabharana uthsavam,* on *Sapthami* peacock *vahanam,* on *Ashtami iravathothsavam* (procession on elephant), on *Navami basaveswarothsavam* (on the sacred bull) and on *Dasami* the important function *rathothsavam* or car festival. There is *kamadahanam* or fire works on *Ekadasi* and *vasanthothsavam* or conclusion on *Dwadasi.*

From Mari Karibasavaswamy, the successor of Karthavya Karibasavaswamy, there has been a chain of heads of that great *mutt* down to the present learned Swamiji who is also a graduate continuing the good work of the *mutt* managing efficiently the big property, attracting devotees and being respected during the tours in every place. The visitors remain for a day more on *Triodasi* to have Swamiji's *darsan* and blessings before they depart. The function of taking the religious head of the *mutt* in *addapallaki* during the day through the streets of the place is an impressive one, attended by the entire village, the police force and the staff and the students of the local High School which is started with his donation and named after him as Sri Karibasavaswamy High School.

The following special *mantram* is adopted for the worship at the sacred shrines or *samadhis* of Sri Karthavya Karibasavaswamy at Uravakonda and his followers who were nearly half a dozen till now, they being named after either of the great souls Chennabasavaswamy or Karibasavaswamy.

"శ్రీమద్ పుణ్యతరోరాద్రి ఘన పీఠ
Sreemath punyatharoragdri ghana peeta-
స్థాన శోభాకరం
sthana sobhakaram
వ్యామోహాబ్జ నిశాకరం ఘనకృపారత్నా-
Vyamohabja nisakaram ghanakrupharatna-
కరం శ్రీకరం
karam sreekaram
లోకానంద కరం పదాబ్జనాథ భక్తా
Lokananda karam, Padabjanatha bhakta-
నంద సిద్ధాకరం
nanda Siddhakaram
స్వామి చెన్న (కరి) వృషేశ్వరం
Swamee Chenna (Kari) Vrusheswaram
పోరెవుడెందానందదిం వందిపెమ్.
porevudendanandadim Vandipem."

It is a 150-year old festival and of great importance to all non-Brahmin Hindus. It attracts large crowds numbering about 40 to 50 thousands from Anantapur, Kurnool and Bellary Districts and also from other parts of Mysore and Maharashtra States.

A fair is held during the eight days of the festival in the very big field in front of the temple. In

fact, on all sides of the temple, there would be no crops and hundreds of families halt under the tamarind, margosa and other trees. The fair attracts dealers in metalware, glassware, pictures, books, earthen and wooden toys. Sweetmeat shops and hotels are increasing year after year. A few deal in agricultural implements of iron and wood.

Merry-go-rounds, lotteries, gambling, dramas and musical concerts afford entertainment to the visitors.

Mantapams inside and outside the temple afford shelter to the pilgrims. Pandals are erected. There are several big shady trees all round the *mutt*. The big well supplies water. Cart-loads of water is also brought and distributed by devotees to the huge crowd. The daily free feeding is attended to with special care and supervision, and thousands are fed everyday during the festival.

SOURCE: 1. *Sri G. Narayanappa, Teacher, Uravakonda.*
2. *Sri R. Basavana Gowd, Teacher, Uravakonda.*
3. *Sri C. Shan Khan, Teacher, Uravakonda.*
4. *Sri C. S. Hussain Peer, Teacher, Uravakonda.*
5. *Sri K. Ramaseshaiah, Teacher, Uravakonda.*
6. *Book of Sri Yadavagiri Pithadhipathi Charitram by Parigonda Veerabhadra Sastri, Sri Rangaswamy Book Depot, Uravakonda.*
7. *Additional information gathered by the Research Assistant for Fairs and Festivals, Kurnool.*

17. RAMPURAM — Situated at a distance of 3½ miles from the Uravakonda — Anantapur bus route, 13 miles from Uravakonda and 15 miles from Pamidi Railway Station.

The total population of the village is 863 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (74) and Scheduled Tribes (23). The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Sri Ramalingaswamy with a stone Sivalingam is the worshipping place in the village.

Sri Ramalingaswamy car festival is celebrated for 3 days from *Magha Bahula Triodasi* (February — March). Two thousand devotees, local and from the neighbouring villages and belonging to all communities, congregate.

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

18. VAJRAKARUR — Situated at a distance of 5 miles from Gulapalyam Railway Station, 6 miles from Venkatampalle Railway Station, 10 miles from Uravakonda as also from Guntakal and 28 miles from Gooty. There are communication facilities to Uravakonda, Guntakal, Gooty and Bellary by bus. As many diamonds were found in the fields of this village after a shower of rain, this place is called Vajrakarur (*Vajram* means diamonds in Telugu). And yet another story is that this place was called Kowlur in olden days but in course of time it became Vajrakarur.

The paper on 'The Golconda Diamond Mines' by Capt. Leonard Munn, Mining Engineer and Special Officer-in-charge of the Geological Survey Department, the Nizam's Government, relates a curious anecdote connected with Wajra Karur and its diamonds which it describes as

> "very well spread, large stones; they have generally a bright skin, which inclines to be a pale greenish colour, but within are purely white."

The anecdote is worth quoting:

> "About sixty or seventy years ago, when it (Karur) was under the government of the Hindues, and several permitted to adventure in digging, a Portugeez gentleman went thither from Goa, and having spent in mining a great sum of money to the amount of 100,000 pagos, as its reported, and converted everything he brought with him, that would fetch any money, even to what wearing clothes he could spare, while the miners were at work for the last day's expenses he prepared a cup of poyson resolving, if that night he found nothing, to drink his last with the conclusion of his money; but in the evening the workmen brought him a very fair-spread stone of twenty pagos weight.
>
> In commemoration thereof, he caused a great stone to be erected in the place, with an inscription engraven on it, in the Hindues or the Telingana tongue, to the following effect, which remains to be seen to this day:—
>
> "Your wife and children sell,
> sell what you have
> Save not your clothese, may
> make yourself a slave;
> But money get, then to Currure make haste:
> There search the mines, a prize
> you'll find at last,"
>
> After which he immediately returned with his stone to Goa".[1]

The Gazetteer of Anantapur District records that—

> "The village is known for the diamonds which are found round about it. They occur on the surface and after heavy showers of rain a considerable proportion of the population turn out to search for them, carrying their meals with them and spending long hours in closely examining the ground in the hope that they may happen to catch the glint of a gem washed clean by the rain. No year passes with

1. An article by Theo. W. La Tonche in the Sunday Standard, January 20, 1963.

out finds of greater or less importance and native brokers come temporarily to the village from Madras, Poona, Hubli and other places to purchase the stones which are discovered. Some twenty years ago (nearly 80 years back from now) a diamond was found in a field next the road close to the village which was purchased by Messrs. P. Orr & Sons of Madras and after it had been cut at Amsterdam was valued at upwards of £ 10,000".[1] Finds of diamonds of various sizes are still common after the rains when *sowcars* from Hubli and Bombay come to the village to pick up bargains. In January 1929, a villager found a diamond which he sold for Rs. 5,000 to a merchant in Madras. At the same time no Mining Company has yet succeeded in earning a profit out of its operations in this field, and ill-luck according to tradition attends all who come across diamonds."[2]

"A considerable amount of prospecting has been carried out in the village by Companies working under European supervision, but from the nature of the case it is impossible to obtain any detailed account of the operations of these bodies.

Just to the north-west of the village occurs a 'neck' of tuffagglomerate which bears a superficial resemblance to the blue diamond-bearing rock at the Kimberley mines, but which has been shown to be of a different origin. The road to Guntakal passes over the eastern portion of it. This rock is softer than the formation surrounding it and has consequently weathered more rapidly than they have and thus a small hollow has been formed in which a little stream takes its origin. It is in this hollow and in connection with the neck of blue rock that the chief prospecting has taken place. Outside it a quantity of earth extracted from surface pits has been examined and washed but within it several considerable shafts have been sunk.

Apparently the first body to start regular prospecting operations here was a syndicate in which Mr. R. G. Orr and others had an interest. They engaged the services of a pratical diamond miner of Kimberley experience and in 1884 and 1885 put up steam winding and washing gear, sunk shafts in the neck and examined the rock extracted from these. Two or three years later the 'Madras Presidency Diamond Fields Co., Limited,' was floated to continue these operations. The Company met, it is said, with considerable opposition from the diamond interest in Hatton Garden, as the London merchants many of them owned a considerable interest in the South African mines and were not anxious that any large quantity of Indian gems, which have more 'fire' than the African Stones, should be put upon the market lest they should depreciate the value of the latter. The Company bought outright 250 acres of patta and inam land in the neighbourhood and purchased the mining rights in 400 acres more. In much of this, shallow surface-pits were excavated and the spoil washed, but in 1895 this work was stopped and attention confined to the shafts in the neck. Later, the greater part of the land which had been purchased was sold again and eventually the company disposed of its interests to the 'Indian Exploration Company Limited.' This company continued the sinking of one of the principal shafts and has extracted from it a quantity of the blue rock. But apparently not much of this has been washed and for the last few years work has been at a standstill. As far as is known, no diamonds have been found in the blue rock itself and it has apparently yet to be proved that this is a diamond-bearing matrix and what is the source of the stones which are picked up round Vajrakarur."[3]

The total population of the village is 6,292 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Viswabrahmin, Kamma, Rangaraju, Kapu, Sale, Boya, Bestha, Kammara, Settibalija, Chakali, Kummari, Vadla, Maharata; Scheduled Castes (553) — Madiga, Mala, etc.; Scheduled Tribes (68); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, shoe-making, trade, searching diamonds in the fields and other traditional occupations.

There are temples to Sri Venkateswaraswamy and Siva about a furlong from the village beside the road leading to Uravakonda, and the temples of Bhogeswara, Chennakesavaswamy, Srirama, Anjaneya, Gopalaswamy, Beerappa, Sunkulamma and Peddamma besides a few mosques and churches in the village. Sri Venkateswaraswamy is a 4 feet high black stone image in human form.

Sri Venkateswaraswamy car festival is celebrated for 5 days from *Chaitra Bahula Padyami* to *Panchami* (April — May). Arrangements are made 15 days in advance. On the first day there is *bindiseva* (bringing water from the well with music for *abhishekam*), on the second day procession on the *nemali vahanam* (procession on peacock), on the third *Anjaneya vahanam* (procession on Anjaneya), on the fourth *garuda vahanam* (procession on the sacred kite) and on the fifth car festival. Offerings are made not only in kind but also in the form of cash, silver umbrellas, *sikharas* (*kalasam*) for the tower. It is being celebrated for the past 40 years and is of local significance. A committee and the trustee organise the festival. About 10,000 devotees, local and from the neighbouring villages, congregate without any distinction of caste and creed. The present *pujari* is Sri Narayanacharlu, a Vaishnava Brahmin with hereditary rights. There

1. Page 167, Gazetteer of Anantapur District, Volume I, 1905.
2. Page 118, Gazetteer of Anantapur District, Volume II, 1930.
3. Pages 167-168, Gazetteer of Anantapur District, Volume I, 1905.

is 100 acres of Inam land dedicated to the Swamy. Free feeding is arranged on the car festival day.

A fair is held in connection with the festival near the temple for a week. It is being held for the past 40 years and about 10,000 persons of the village and from the neighbouring villages congregate. Eatables, utensils of brass, bronze, aluminium and stainless-steel, glassware, lanterns, torchlights, bangles, pictures of gods and national leaders, cotton ropes and toys made of wood and plastic are brought and sold.

Sports, merry-go-rounds, gambling and dramas afford entertainment to the visitors. There is one drama troupe in the village by the name Venkateswara Natyamandali, Sri K. T. Ranganatham, an allround actor, being the manager of the troupe.

There are choultries and pandals are erected during the period of festival.

SOURCE: 1. *Sri A. Govindulu, Teacher, Zilla Parishad High School, Vijrakarur.*
2. *Sri T. Syed Ahamed, Revenue Inspector, Vajrakarur.*
3. *Sri M. Subba Rao, B.A., B.Ed., Headmaster, Zilla Parishad High School, Vajrakarur.*
4. *Sri V. K. Subba Rao, Karnam, Vajrakarur.*
5. *Sri Patel Nagi Reddy, Village Munsiff, Vajrakarur.*
6. *The Sunday Standard, January* 20, 1963.

19. KAMALAPADU — Situated at a distance of 2 miles from Gulapalyam Railway Station on the Bangalore — Guntakal metre gauge section of the Southern Railway.

The total population of the village is 1,401 and it is made up of the following communities: Caste Hindus — Brahmin, Nambi, Nese (Weaver), Uppara, Boya, Kapu, Balija, Golla, Kuruva, Mangali, Chakali; Scheduled Castes (47) — Madiga, Mala; Scheduled Tribes (169) — Sugali (Lambadi), Yerukula, *etc.*, Muslims and Pinjari. Boyas are predominant. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Siva, Chennakesava, Anjaneya, Beerappa and Peddamma, Sai Baba *Bhajana Mandiram* and a *peerla chavidi* are the places of worship in the village.

Sri Beerappa festival is celebrated for one day on *Chaitra Suddha Padyami* (March — April). It is being celebrated from the inception of the village and is widely known. The Hindu devotees, local and from all places in the district, congregate, Kuruvas being predominant. The *pujari* is a Kuruva with hereditary rights.

Another festival in the village is of Sri Sai Baba celebrated for one day on *Asviyuja Suddha Dasami* (September — October). It is being celebrated for the past 30 years in memory of Sri Sai Baba, a very great sage. It is of local importance. The Hindu devotees of the village congregate. *Pujari* is a Nambi.

Moharram is also celebrated in the month of *Moharram* (May — June) for 10 days. It is mostly confined to the Muslims of the village.

SOURCE: 1. *Sri T. Swamidass, Teacher, Panchayat Samithi School, Vajrakarur.*
2. *Sri P. Gunda Reddy, Village Munsiff, Kamalapadu.*
3. *Sri C. Jonathan, Headmaster, Panchayat Samithi Elementary School, Kamalapadu.*
4. *Sri B. Asvatha Rao, Karnam, Kamalapadu.*
5. *Sri G. Thimma Reddy, Panchayat Board President, Kamalapadu.*

20. GULAPALYAM — Situated at a distance of 4 furlongs from the Uravakonda — Guntakal road, 1½ miles from Gulapalyam Railway Station, 5 miles from Guntakal and 15 miles from Uravakonda. Once upon a time there were 2 villages by name Gulyam and Palyam and they are now combined to form into a single village Gulapalyam.

The total population of the village is 1,591 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Thogata, Kamma, Lingayat, Kamsali, Bestha, Vadde, Vadla, Kapu, Chakali, Mangali, Golla, Kuruva, Kammara, Kummari, Valmiki, Balija; Scheduled Castes (174) — Adi Andhra, Bariki, Madiga, Mala; Scheduled Tribes (16); Muslims and Dudekula. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of the village are of Dharmapuram Anjaneyaswamy, Siva, Chowdamma and Sunkulamma. Sri Anjaneyaswamy is a stone image in the form of Hanuman.

Sri Dharmapuram Anjaneyaswamy car festival is celebrated for 3 days from *Chaitra Suddha Navami* to *Ekadasi* (March — April). On *Chaitra Suddha Navami* procession images of Sita, Rama and Anjaneya are taken in procession on a four wheel car. It is being celebrated for the past 16 years and is confined to the neighbouring villages. The chief patrons for the festival are Lingayats. About 2,000 devotees, local and from the neighbouring villages, congregate, irrespective of caste and creed. *Pujari* is a Vaishnava Nambi with hereditary rights. *Prasadam* is distributed to all. There is poor feeding.

A fair is held to the east of the temple for 3 days in an area of one acre. It is being held for the past 16 years and about 2,000 people, local and from the neighbouring villages, congregate. Sweetmeats, utensils, mirrors, combs, photos, cocoanuts and toys of earth and wood are brought and sold here. There are no hotels or choultries.

SOURCE: 1. *Sri Patel Doddana Goud, Village Munsiff, Gulapalyam.*
2. *Sri K. Anantha Rao, Karnam, Gulapalyam.*
3. *Sri D. Hussain Peeran, Teacher, Gulapalyam.*
4. *Sri Pasupathi Maralaradhya, Teacher, Gulapalyam.*

21. KONAKONDLA — Situated at a distance of 2½ miles from Gulapalyam Railway Station, 5 miles from Guntakal Railway Station, 18 miles from Uravakonda and 42 miles from Anantapur. The village is just at the foot of a hillock on which Kowndinya Mahamuni is believed to have done penance. The village originally was known as Kowndinyapuri after the sage. It was later known as Kondakundi which is used even now, though the Revenue records show it as Konakondla. The Postal authorities have adopted the name Konakundla. During the time of Kowndinya Mahamuni it was surrounded by 101 Sivalingams and an equal number of wells. The *rishi* used to do *abhishekam* twice everyday, once before sunrise and again after sunset to every one of these 101 Sivalingams taking water from one of the wells adjoining the Lingam. Even now people believe that in the Malleswara temple, one of the most ancient temples of the place, they hear the recitation of Vedas, Veena and sound of Gandharva dance at midnight on full moon and new moon days. It is also believed that some *rishis* are living even today on the hillock unseen.

> "In 1804 Konakondla was the scene of an outrage which was unusual even in those unsettled days. Gurappa Nayak, who had been poligar of the neighbouring village of Kamalapadu but had been expelled for contumacy by Munro, and Perumal Nayak, poligar of Doodicondah combined together and attacked Konakondla fort with a party of about 200 men. Their object was to revenge themselves on the headman and kavalgar of the village, who not long before had apprehended the uncle of the former. They surprised Konakondla fort, seized the headman and kavalgar, tortured them for sometime and then had their heads cut off. They also murdered four other men, badly wounded six others, plundered the principal inhabitants and then, hearing that a detachment from Gooty was on their track, made off. Konakondla fort is now in ruins. It stands at the foot of the hill under which the village is built. On the top of this hill are signs of other fortifications in a very commanding position." [1]

> "The place was evidently at one time a centre of Jainism and (except Kambaduru) is the only village in the north or centre of the district which contains any traces of the former prevalence of that faith. Among the habitations, not far from the Adi Chennakesava temple, is a stone slab placed upright in the ground on which there are faint traces of an inscription. Above this is sculptured a Jain tirthankara sitting in the usual cross-legged attitude and having the lobes of its ears distended in the usual fashion. On the back of this stone, it may be mentioned, is a later Telugu inscription, cut the other way up. On the top of a small rocky knoll just south of the village is a slab on which is cut a standing Jain figure about three feet six inches high. It is nude (and so must be the work of one of the Digambara sect), its hands hang down by its sides and it has the usual distended earlobes. , Each side of it are two figures which apparently bear *chamaras*. Close by, among a number of sculptured stones which seem to have once belonged to some temple, is an inscription on a slab of green stone. Its top is broken, but it seems to have been originally headed by a Jain figure, the crossed legs being still visible.
>
> On another low rocky eminence northwest of the village are two more slabs on which are cut two more nude, standing, Jain images, also about three feet six inches high and very similar to the other. Above the head of each is the usual triple crown and on each side is a figure bearing a *chamara*. The villagers have built a mud wall round these, smeared them with black paint and adorned them with Saivite marks. A few feet west of them, on a horizontal piece of sheet rock, is cut in deep outline yet another Jain figure. This is over eight feet in length and is nude and stands erect like the others. Close by it are sculptured on the rock the prints of two feet within an ornamental border and an elaborate circular design about two feet across and ornamented in an unusual manner with odd zig-zag lines and little circles. Below the rock, near a small tank, is a pointed upright stone some ten feet high, which is headed on one side with a quaint inscribed design and halfway up the same side of which, within two enclosing lines, are cut some quite unusual signs or letters covering a space on the stone some two feet square." [2]

The total population of the village is 6,527 and it is made up of the following communities: Caste Hindus — Brahmin, Nambi, Vaisya, Kamsali, Jangam, Kamma, Valmiki, Gajulabalija, Kapu, Nese (Weaver), Yadava, Kuruva, Gandla, Uppara, Kammara, Chakali, Mangali, Kummari, Vadrangi, Larigundla; Scheduled Castes (1,222) — Eariki, Madiga, Mala, *etc.;* Scheduled Tribes (81) — Yerukula; Muslims, Pinjari and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

A donation of fifty thousand rupees by late Sri Y. Sivaramireddy for the building has afforded proper medical facilities to the village. A High School and a few oil factories in the village afford employment for some.

1. Page 162, Gazetteer of Anantapur District, Volume I, 1905.
2. Pages 161-162, Gazetteer of Anantapur District, Volume I, 1905.

Malleswaraswamy temple is an ancient temple of the place. The Anjaneyaswamy temple and the Chennakesavaswamy temple with the stone images of the deities are the other two temples of the place. Very few of the hundred and one temples have survived the damage of wind and rain for ages. There is the *samadhi* (tomb) of Hazarat Khader Vali on the hillock, the range of which extends near to Gulapalyam for two miles. The *samadhi* has to be reached by three thousand steps. There is also the Beerappa temple with his wooden image decorated with moustaches and silver ornaments. In addition there are a few *mutts*, mosques and churches used as places of worship by the villagers.

Sri Beerappa festival is performed for a day on *Chaitra Suddha Padyami* (March — April) i.e., on the Telugu New Year's Day. On the festival day the villagers construct a tall column with the figure of an awe-inspiring human face at the top with moustaches, silver eyes and ornaments. They beat special types of drums as big as cisterns that make a peculiar sound and take the column in procession singing the songs specially intended for the occasion. Fowls and goats are offered to the deity. The head on the dome is said to represent an evil spirit. The Kuruva devotees fast the whole day and go on dancing during the procession in a peculiar manner which they claim would represent the dance and singing of Tumbura and Narada. At times even the women-folk join the dance. The person that conducts the dance dresses himself like a *mantrika* (charmer or magician). People of the place and the neighbouring villages of the district congregate and the festival is being celebrated for centuries. Though all Hindus take part in the festival it is a special festival for the Kuruvas (shepherds and weavers of *Cumbadies*). The *pujari* is a Kuruva.

The story about Hazarat Khader Vali whose original name appears to have been Sattar Hadi runs that he was a Muslim saint who came to this place from somewhere and began to explain the principles of their religion to Muslims. He gave them relief when they were ailing, showed them certain miracles. The sage was said to have been addicted to toddy and *ganja*. When an attempt was made to expose his weaknesses and private questionable life by those that could not understand him the toddy had been converted into grape juice and the *ganja* into fragrant incense. Every morning he used to find five annas under his bed and that gave him his full day's requirements. When rains failed he would sit on the hill and commence *namaj*. Even without the least advance signs of rain, it would rain in torrents and relieve the ryots of their anxiety. He gave glass pieces as *prasadam* to the devotees which changed into sugar.

Sri Hazarat Khader Vali *Urs* is celebrated for 3 days during *Margasiram* or *Pushyam* (November — January). On the first day of the festival there is *gandham, shamshir* on the second day and *jayarath* on the third day. On the last day the descendents of his family who commenced the *urs* after the death of the sage are taken in procession. Sugar, jaggery and incense are the offerings and there is no sacrifice of animals or fowls. The *mujavars* and the manager of the *urs* are Muslims. It is an ancient festival and people from the villages surrounding the Konakondla-Gulapalyam ranges of hillocks congregate. Though the saint is a Muslim, it is practically a celebration by the Hindus who were attracted by the Vali during his lifetime.

After the inauguration of the Panchayat Raj, the Panchayat Officials are evincing good interest. A cattle show, exhibition of physical strength and competitions in weight lifting, etc., by men and dragging stone pillars by bullocks are arranged.

A fair worth mentioning is held for three days where about 3,000 persons congregate. Sweetmeats, utensils, glassware, books, photos, clothes, agricultural implements of iron, rope and wood, toys of mud, rubber and glass are brought and sold.

Dharmappa *Rathothsavam* for three days from *Chaitra Suddha Saptami* to *Navami* is celebrated. The legend about Dharmappa is that in the vicinity of the village, there was an uncared-for image of Sri Anjaneyaswamy exposed to wind, sun and rain. Dharmappa was a cowherd who used to drive the herd to the tree shade for rest during the mid-day near the Anjaneyaswamy. The *chaldi* or *saddi* (the cold food) he had brought for his mid-day meal, he would take only after offering it to the deity and then sleep under the shade for a while. One mid-day he was told in his dream by Anjaneyaswamy to construct a temple for him. He sold away his herd and some charitable persons supplemented the amount and Dharmappa constructed a temple to Anjaneyaswamy. He began weekly worship and offering of jaggery every Saturday. *Bhajans* commenced. Devotees increased and felt the benefits of the Lord's grace when they are in trouble. One Sri Rachanagowd improved the temple with decorations and constructed as many as four choultries at his own cost. He sunk a big well for the convenience of the devotees. The festival began and was called the Dharmappa *Rathothsavam*. It is celebrated for 3 days from *Chaitra Suddha Sapthami* to *Navami* (March — April), the last day's function synchronising with Srirama Navami. A few Brahmin families made it their hereditary privilege and right to perform the several functions and rituals during the annual festival. Devotee after devotee began to feed the pilgrims from Brahmins down to everyone that visited the festival. About five thousand people take part in the festival without any distinction of caste or creed in this ancient festival of the place.

In the Chennakesavaswamy temple, Sri Krishna Jayanti locally called *Utlatheru* is celebrated for two days from *Sravana Bahula Ashtami* (August — September). At the centre of the town, four tall stone pillars are fixed in the ground vertically to form a *mantapam* without walls. A few Yadava (Golla) families who enjoy the hereditary privilege annually

are brought to the place in procession with music. It is also hereditary for a few potter families to bring to the place the earthen pots required for the function. One person will be lurking on the roof of the *mantapam* — a roof not completely covered but with a few openings — holds by a rope a bundle containing cocoanuts, jaggery and other eatables. He will be pulling the bundle up and down tempting the several competitors of the above Yadava families to touch the bundle with sticks. The potters make the floor of the *mantapam* and even the approaches to the floor so very slippery that the competitors slip and fall in their attempt to touch the bundle with sticks. In addition to the slippery ground the potters lurking behind the pillars throw water at the faces of the Yadavas when they attempt to reach the bundle by climbing up the stone pillars. This is an interesting spectacle providing a lot of mirth. On the following night there is the procession of Sri Chennakesavaswamy. That night's entertainment is *'Lakshmamma dopidi'* (loot of the jewels of Goddess Lakshmamma). Some one would be caught hold of as a thief, his hands are bound and he would be teased for a while to the entertainment of the gathering. The concluding part of the function is that the gathering divides itself into two, one representing the Chennakesavaswamy party and the other the party of Lakshmamma and sing *paruveta padyamulu* taunting and making fun of the other party.

Rasasiddhula *Jatara* and Bhagavatamma *Jatara* are also celebrated in *Sravanam* and *Pushyam* respectively.

Kolatams, pandari bhajans, harikathas, dramas and fire works entertain the visitors during the period of the above festivals.

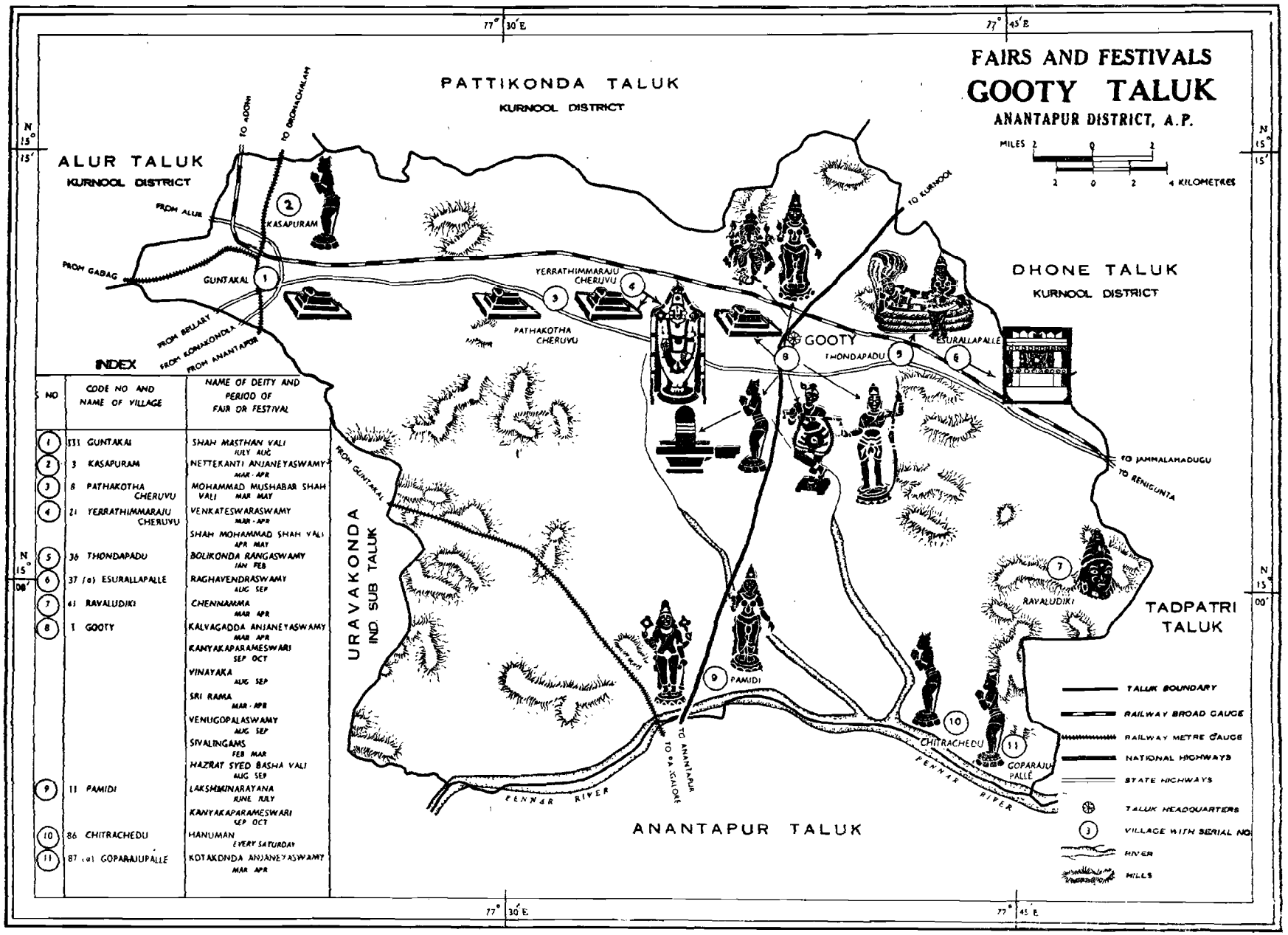
Choultries and hotels provide lodging and boarding facilities to the visitors.

SOURCE: *Sri Ambalam Seetharamacharyulu, Headmaster, Panchayat Samithi Elementary School, Konakondla.*



GOOTY TALUK

FAIRS AND FESTIVALS
GOOTY TALUK
ANANTAPUR DISTRICT, A.P.



INDEX

SI NO	CODE NO AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	311 GUNTAKAL	SHAH MASTHAN VALI JULY AUG
2	3 KASAPURAM	NETTEKANTI ANJANEYASWAMY MAR - APR
3	8 PATHAKOTHA CHERUVU	MOHAMMAD MUSHABAR SHAH VALI MAR MAY
4	21 YERRATHIMMARAJU CHERUVU	VENKATESWARASWAMY MAR - APR
		SHAH MOHAMMAD SHAH VALI APR MAY
5	36 THONDAPADU	BOLIKONDA RANGASWAMY JAN FEB
6	37 (a) ESURALLAPALLE	RAGHAVENDRASWAMY AUG SEP
7	41 RAVALUDIKI	CHENNAMMA MAR APR
8	1 GOOTY	KALVAGADDA ANJANEYASWAMY MAR APR
		KANYAKAPARAMESWARI SEP OCT
		VINAYAKA AUG SEP
		SRI RAMA MAR - APR
		VENUGOPALASWAMY AUG SEP
		SIVALINGAMS FEB MAR
		HAZRAT SYED BASHA VALI AUG SEP
9	11 PAMIDI	LAKSHMINARAYANA JUNE JULY
		KANYAKAPARAMESWARI SEP OCT
10	86 CHITRACHEDU	HANUMAN EVERY SATURDAY
11	87 (a) GOPARAJUPALLE	KOTAKONDA ANJANEYASWAMY MAR APR

P. SUBBA RAO ARTIST

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

Section V

GOOTY TALUK

GUNTAKAL — A Railway Junction where trains from Madras, Bombay, Hubli, Vijayawada, Bangalore and Secunderabad meet. It is 18 miles from Gooty town. The town is two miles from the Railway Junction which though within the limits of the village of Thimmanacherla, has been named Guntakal because at the time the Railway was laid, it was the biggest village in the neighbourhood. Thimmanacherla Railway Station opened later lies a mile and a half to the east. Along the road which runs parallel to the Railway line between these two stations have sprung up houses and business premises of various Railway officials and merchants. The old village of Thimmanacherla is extending towards old Guntakal, the extensions being called Kotha Thimmanacherla. The high ground to the south-west of the Railway Station has furnished several important finds of prehistoric implements etc., some of which are now in the Madras Museum.

The total population of the town is 49,841 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (5,295); Scheduled Tribes (300); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, employment, trade and other traditional occupations. There is a cotton press here which, with its neighbour at Thimmanacherla, deals with the crop of the surrounding *regada* areas in Bellary, Alur and Gooty Taluks. A Co-operative spinning mill has also been located here.

The temples of Eswara, Beerappaswamy, Hanumantharaya and of Chennakesavaswamy, and Shah Masthan Vali *darga* with the tomb of the saint, are the worshipping places in the town. The *darga* is occupying approximately 1 acre of land and an annual *Urs* is conducted here.

Masthanaiah or Shah Masthan Vali was a great saint. He came to this village 150 years ago. He was sitting near a place known as Chinna Darga, in a very bad condition of health. The Village Munsiff and some leaders of the village drove him out of the village. After they drove him, there was a heavy rainfall. They took pity towards Masthan Vali and went to see his condition. To their astonishment they saw him in different ugly forms. In the place where he was sitting, there was no rain at all, though there was a heavy rainfall all round. The leaders of the village were astonished. They approached him and desired to know more about him. He requested them to give him *jeeva samadhi* (burying alive) and they did accordingly.

Sri Shah Masthan Vali *Urs* is celebrated for three days from *Ashadha Bahula Navami* to *Ekadasi* (July — August). Every year the festival is celebrated in his name. The Village Headman, a Hindu, brings the first offerings in procession with much ceremony to the *mujavars* who preside at the function. On the first day there is *janda uregimpu* (procession of the flag), on the second *gandham uregimpu* i.e., the *gandham* (sandal paste) is taken out in procession to the *darga* where it is applied to the tomb and on the last day his hand stick is taken out in procession on a horse with music. Sugar and silver umbrellas are offered to the deity. Hindus make vows at the tomb which has a special reputation for granting offspring to the childless and take part in the *urs* along with the Muslims. The *fakirs* and the poor are fed free. Flowers are distributed to the devotees. This festival is being held for the past 150 years and is widely known. About 15,000 devotees, local and from the neighbouring districts like Kurnool, Bellary and Cuddapah, congregate irrespective of caste and creed. The *mujavar* is a Muslim, Sri Shaik Pedda Abdul Khader Saheb, with hereditary rights.

A fair is held in connection with this festival near the *darga*. About 15,000 persons congregate. Toys of different kinds, baskets, utensils, lanterns, torch-lights, drugs, pictures, photos, mill cloth, handloom cloth and sweetmeats are brought and sold.

The Guntakal Municipality undertakes all sanitary arrangements during the festival period. Hotels are available.

SOURCE: 1. *Sri S. Rahamatullah, Sanitary Inspector, Guntakal Municipality, Guntakal.*
2. *Sri Shaik Abdul Khader Saheb, Mujavar of the darga, Guntakal.*

2. KASAPURAM — Situated beside the Guntakal — Kurnool road at a distance of 2½ miles to the south of Guntakal Railway Junction and 23 miles from Gooty town, the Taluk headquarters. The ruined forts and gates around the village indicate that it was constructed during the sixteenth century.

The total population of the village is 2,462 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Thogata, Kammara, Kapu, Boya, Bestha, Yadava, Kuruva, Chakali, Mangali, Kummari; Scheduled Castes (405) — Madiga, Mala etc., Scheduled Tribes (7) — Yerukula; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade in chunam and other traditional occupations.

The temple of Sri Nettekanti Anjaneyaswamy is situated at a distance of about two furlongs from Kasapuram. It is strongly built with huge blocks of mountain stone and mortar within an inner compound of 100 feet by 120 feet. Within and outside the compound there are about thirty rooms constructed by the devotees. There are three more Anjaneyaswamy temples with the images of Hanuman. The Hanuman stone image in the Nettekanti Anjaneyaswamy temple is what is generally known as the Veeranjaneya form, with ferocity added to divinity, as the commander of evil spirits. The image resembles the one at the entrance of Penukonda town in Anantapur District. In the village there are also the temples of Siva, Chennakesava and the village deity, Devulamma.

There was a village in the vicinity of the Nettekanti Anjaneyaswamy temple called Nettekallu. It is now in ruins and the residents shifted to the present locality of Kasapuram and built the village. About 400 years ago, Kotha Kota Bhimachar, a Vaishnava devotee found the stone image of Sri Anjaneya in the midst of a bush. It was removed and a small temple was constructed. Afterwards, Anantacharyulu, Ramanujacharyulu and Garudacharyulu and their descendents improved the temple as trustees and *archakas*. The image found is on a stone slab and is about 10 feet high. It is believed that it is a *swayambhu* (naturally formed) and not created by any human hand. Because it is now installed in the vicinity of Nettekallu (now in ruins) it is known as Nettekanti Anjaneyaswamy.

Sri Nettekanti Anjaneyaswamy *Aradhana* takes place for 3 days from *Chaitra Suddha Padyami* (March — April). Muddalapuram, Nettekallu, Budidapadu, Karivemula and Sangala were the Inam villages, originally endowed for the temple. Three of them were taken away by Morari Row of Gooty who ruled over the tract from the Gooty fort. The remaining two were resumed by the British Government and an annual subsidy of Rs. 207 was sanctioned for daily lighting etc. Now the management has been taken over by the Hindu Religious and Charitable Endowments (Administration) Department of Andhra Pradesh and a permanent committee with succession rights and an Executive Officer have been appointed. Cocoanuts, flowers, and cash are offered to the deity in fulfilment of vows.

The following is the *mantram* adopted for the worship of Sri Anjaneyaswamy and Sri Rama respectively:

"శ్రీ ఆంజనేయ మదిపాటలాననమ్
Sri Anjaneya madipatalananam
కాంచనాద్రి కమనీయవిగ్రహం
Kanchanadri kamaneeyavigraham
పారిజాత తరుమూల వాసినం
Parijata tarumoola vasinam
భావయామి పవమాన నందనం
Bhavayami pavamana nandanam".

"శ్రీ రామ రామ రామేతి రమే రమే
Sri Rama Rama Ramethi Rame Rame
మనోరమే
manorame
సహస్రనామ తత్తుల్యమ్ రామనామ
Sahasranama tattulyam Ramanama
వరాననే
varanane"

It is a widely known festival and attracts about 10,000 devotees from the neighbouring places of Kurnool, Bellary and Anantapur Districts and a few hundreds from distant places of Madras, Mysore and Maharashtra States. Even Christians and Muslims partake in the festival and some of them are also accustomed to break cocoanuts before the Lord.

Besides the annual festival, the place is a regular pilgrim centre. Everyday about a dozen families come in and a dozen go out, maintaining always a score of sojourning families. They come there for relief from trouble and for getting otherwise incurable diseases cured. Several patients, particularly mental and hysterical, have got relief. The routine service there is to take a bath in the nearby well and go round the temple 108 times or 54 times both in the morning and evening. The patients attend the *puja* and *harathi* both in the morning and night, remain on a single meal throughout the day, receive *prasadam* of the Lord and after eight in the night engage themselves in *bhajan*. There are several forms of *harathi, archana* and *seva* and the schedule of fees prescribed for each is put up on a board and the Executive Officer receives the amounts and issues permits. The fees range from 6 Paise for offering a cocoanut to Rs. 75 to *kanaka seva*. *Tamalapakula seva* (decorating the Lord with betel leaves arranged in rows in a bamboo frame) is the general *seva* by ordinary devotees at Kasapuram. *Kavacha samarpana* is another kind of *seva*. On payment of Rs. 5 the Lord is decorated with the silver armour. Several marriages are performed there. Devotees experience supernatural happenings. There is a crowd of two to three hundreds each Saturday. Devotees make offerings in cash and in kind according to their prayer and particularly cash and jewels are put into a locked and sealed box which is opened periodically in the presence of the Executive Officer and the Committee.

The *pujaris* are Vaishnava Brahmins of Kaundinyasa *gotram* with hereditary rights. Three families are sharing the rights at present at the rate of one each month by turns.

There is a fair held in connection with the festival for the last 50 years with a congregation of about 10,000 as noted above. Several shops from Guntakal, Gooty, Uravakonda and Maddikera sell eatables, fancy

goods, toys, pictures, books, domestic bamboo articles, glassware, earthenware and utensils of copper, bronze, brass and aluminium.

The temple well supplies water to the pilgrims. The thirty rooms and the big choultry are insufficient for the huge crowd of 10,000. Several shelter themselves under big rocks in the surrounding hillocks. Big margosa trees in a private land were affording shade and shelter to some hundreds and they were cut off by the owner before the authorities thought it fit to acquire the land and the trees and it is a very striking disappointment today to the visitors that were frequently visiting the place earlier. Several visitors put their own pandals, sheds and tents.

Whirling-wheels, *kolatams*, street dramas, *harikathas, bhajans, purana kalakshepams,* lotteries and gambling entertain the visitors.

SOURCE: *Sri Seeripi Anjaneyulu, Sahitya Saraswathi, President, Rayalaseema Sahitya Parishath, Anantapur.*

3. PATHAKOTHA CHERUVU — A Railway Station on the Madras — Raichur broad gauge section of the Southern Railway situated at a distance of 3 miles from Gooty.

The total population of the village is 1,340 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (170); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The tomb of the saint Mohammad Mushabar Shah Vali is the place of worship in the village.

Sri Mohammad Mushabar Shah Vali *Urs* is celebrated for 3 days in *Chaitram* or *Vaisakham* (March — May) in memory of Mohammad Mushabar Vali, a great saint. About 3,000 devotees, local and from the neighbouring villages, congregate without any distinction of caste or creed.

A fair is held with a few shops selling toys and bamboo baskets.

SOURCE: *Statement of fairs and festivals furnished by Collector, Anantapur and Superintendent of Police, Anantapur.*

4. YERRATHIMMARAJU CHERUVU — Situated at a distance of 1½ miles from the Gooty — Guntakal road, 3 miles from the Pathakotha Cheruvu Railway Station and 6 miles to the norht-west of Gooty town.

> "Yerra Thimmaraju after whom the tank is named was a governor of the country round about Gooty, Yadiki and Tadpatri in the time of Rama Raja, the usurper of the Vijayanagar throne. He represented to the king that the site was an excellent one for a tank and orders were accordingly given for its construction. Three hamlets were submerged by the waterspread and their inhabitants settled in a new village at one end of the tank bund which was called, after the tank, Yerrathimmaraju Cheruvu."[1]

It is also said that Yerra Thimmaraju and his brother Nalla Thimmaraju came here for hunting. There was the Puleru river flowing. Because there were tigers in abundance in that region the river went by the name Puleru (In Telugu *puli* means tiger and *eru* means river). Yerra Thimmaraju thought of constructing a dam across this river. He paid the coolies seven winnowing panfuls of precious stones towards their labour and seven more as bonus. The stones used for the construction are very big and perhaps they might have been dragged by elephants. After Puleru was bunded up a small temple was constructed at the foot of the tank bund and a deity was installed with the name Puletaiah, lest all about the stream Puleru should be forgotten. That temple is ruined now. It is said that 10 years ago, the *dhwajasthambham* was demolished by some body who had done it with the hope that there was some hidden treasure under it. Here and there, there are some inscriptions and images, especially of Siva, in the village.

The total population of the village is 1,711 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Uppara, Bestha, Boya, Kavalidora; Scheduled Castes (339) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and pisciculture.

The temples of Sri Venkateswaraswamy with a stone image of the deity, Siva, Anjaneyaswamy and of Veerabhadraswamy, and a tomb of Shah Mohammad Shah Vali are the places of worship in the village.

Sri Venkateswaraswamy festival occurs for 1 day on *Chaitra Suddha Padyami* (March — April). This festival is of ancient origin though of local significance. The residents of the village congregate without any distinction of caste or creed. Donations are collected in the village to conduct this festival. *Prasadam* is distributed to all.

Festivals are also celebrated in the Sri Venkateswaraswamy temple on *Asviyuja Suddha Dasami* (September — October) and during Sankranti i.e., from 13th to 14th January.

Teppothsavam is celebrated in *Kartikam* (October — November) when the *uthsava vigrahams* are taken on a boat with music.

Another festival of the place is Sri Shah Mohammad Shah Vali *Urs* occurring for 2 days from the full moon day in *Vaisakham* (April — May). On the first day there is *gandham puja* and on the second day

1. Page 168, Gazetteer of Anantapur District, Volume I, 1905.

urs. Every Thursday sugar is offered. Offerings are also made in the form of cash and kind. There is a horse maintained in the name of Shah Mohammad Shah Vali. The *mujavar* has hereditary rights enjoying Inam lands. This festival is being held for the past 300 years. All communities take part.

During the *urs kolatams* and dramas afford entertainment to the visitors.

SOURCE: *Sri R. Lakshmikantham, Headmaster, Zilla Parishad Middle School, Yerrathimmaraju Cheruvu.*

5. THONDAPADU — Situated at a distance of 3 miles from Jakkalacheruvu Railway Station on the Bombay — Madras Railway line and 5 miles from Gooty on the Gooty — Tadpatri bus route.

The total population of the village is 1,474 and it is made up the following communities: Caste Hindus — Brahmin, Kapu, Boya, Ediga, Chakali, Mangali, Sathani, Golla; Scheduled Castes (163) — Adi Andhra etc.; Scheduled Tribes (61) — Yerukula etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is a temple of Sri Bolikonda Rangaswamy with his 6 feet high stone image in human form and in sleeping posture. In the temple compound, there are a *mantapam*, a well and a car.

There is a small hillock before the temple known as Bolikonda Rangaswamy Gutta (In Telugu *gutta* means a small hillock). The entire area is formed of small hillocks, the perimeter being 6 miles. Even today it is believed that there is some hidden treasure on the hill. There are also some *gariselu* (underground granaries) and earthen pots. It is believed that Rushyasringa, the great saint has performed penance here, in this hill region.

Once a shepherd boy suffering from a chronic disease went to the hillock Bolikonda and there he met Lakshmamma, a great *yogini*. She asked him to bathe in the dust (completely smear dust over head and body) and come to her. He did accordingly and recovered from his ill-health. In gratitude and devotion, he installed two stone images and proclaimed that those that worship these images would get relief from incurable diseases, and *brahmahathyadosham*. He constructed the present temple of Sri Anjaneyaswamy at the foot of the hill to the north. Several devotees constructed *mantapams* round the temple and made arrangements to instal the image of Sri Anjaneyaswamy and to celebrate the car festival. Sri Bogalikatta Subbaiah and others took a leading part to instal the image of the deity.

Sri Bolikonda Rangaswamy festival is celebrated for 3 days from *Magha Purnima* (January — February). The festival arrangements are made 8 days before the commencement of the festival. Vows are made and fulfilled in the form of *panneram bandlu* *i.e.*, distributing *panyaram* taken in carts. Golden and silver umbrellas and waist belts are offered to the deity. Hair cutting ceremonies are also performed. This festival is being held from 1905 and is confined to some neighbouring villages of Gooty Firka. About 10,000 devotees, local and from the neighbouring villages, congregate, irrespective of caste and creed. *Pujari* is a Sathani, with hereditary rights. During the festival there is free feeding and *prasadam* is distributed to all.

A fair is held in connection with this festival where about 10,000 persons congregate. Sweetmeats, utensils, lanterns, torchlights, books, pictures, photos, clothes, toys and sugarcane are sold.

There are choultries and big trees affording shade and shelter. Free feeding is arranged in the temple itself.

Merry-go-rounds, lotteries, gambling and dramas afford entertainment to the visitors.

SOURCE: 1. *Sri A. Zainulabdin, Village Level Worker, Gooty.*
2. *Sri K. Prathapa Reddy, Deputy Panchayat Officer, Gooty.*

6. ESURALLAPALLE, hamlet of JAKKALACHERUVU — Situated at a distance of 1 mile from Jakkalacheruvu Railway Station on the Madras — Bombay Railway line and 8 miles from Gooty.

The total population of the village is 2,742 and it is made up of the following communities: Caste Hindus — Vaisya, Kamsali, Vadde, Bestha, Kamma, Kapu, Bailja, Golla, Kuruva, Chakali, Mangali; Scheduled Castes (255); Scheduled Tribes (109) — Yerukula etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The *brindavan* in which Sri Raghavendraswamy entered *jeeva samadhi* is symbolised and worshipped. The life history of Sri Raghavendraswamy is described in detail under monograph No. 12 Manchala of Adoni Taluk, Kurnool District.

Sri Raghavendraswamy *Aradhana* is celebrated for 1 day on *Sravana Bahula Vidiya* (August — September) every year in his memory as Sri Raghavendraswamy entered *jeeva samadhi* on *Sravana Bahula Vidiya* (August — September). As Sri Raghavendraswamy belonged to Madhwa sect among Brahmins, worship is done by Madhwa Brahmins. A day before the day of worship *purva aradhana* is performed. (This will be done by the usual Brahmin who performs worship daily). The next day *Madhwa aradhana* is done. This is done by 5 or 9 or 11 Madhwa Brahmins. Each Brahmin performs one item of worship. Reading Geeta, chanting vedic hymns, *japas*, *homam* are done. From 8 O'clock in the morning, the worship of palanquin takes place. Singing devotional songs the devotees take the photo of Sri Raghavendra-

swamy in procession. A stream of devotees flow in for the occasion. Cocoanuts are offered at every house. By the time the palanquin reaches its place in Anandashramam it will be about 1 p.m. By then, the Brahmins finish all *japas* and penances. Then the eatables offered to Raghavendraswamy are distributed. Afterwards, 10 bags of cooked rice is served to all. Then follows the folk songs and dances based on devotion. In the night, after supper, *harikatha* is arranged. On the 3rd day, *uttara aradhana* is done. This is done by the usual priest. The people are fed. Every festival is performed in the *ashramam* in a splendid way.

The chief patron of the festival is Sri Lakshmaiahswamy of Anandashramam. Sri Lakshmaiahswamy was born at Gadekal in a Kamma family. About 30 years ago, after the demise of his wife and only daughter, without marrying a second time, taking the guidance of a *guru*, he came to this village and became a teacher in the elementary school. Before his arrival, there was no school in the village. On account of his efforts the school was established. Later, he resigned his job and concentrating on spiritual matters, he established the Anandashramam. He visited Badirikashramam, Mantralayam and some other places of pilgrimage. Since then, he has been rendering medical aid not only to the people of Esurallapalle, but also to the neighbouring villagers. That the factious villages became abodes of peace is a proof of his service. For his *darsan*, people are coming from many places. His disciples are innumerable.

SOURCE: *Sri P. R. Chowdappa, B.A., B.T., Headmaster, Parishad Middle School, Esurallapalle.*

7. RAVALUDIKI — Situated at a distance of 5 miles from Rayalcheruvu Railway Station on the Madras — Raichur broad gauge section of the Southern Railway.

The total population of the village is 1,462 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (348); Scheduled Tribes (3); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Chennamma *Jatara* is celebrated for one day in *Chaitram* (March — April). About 500 local devotees congregate without any distinction of caste or creed. Further details are not available.

SOURCE: *Statement of fairs and festivals furnished by Collector, Anantapur.*

8. GOOTY — The Taluk headquarters, situated at a distance of 2 miles south of the Railway Station of the same name on the Madras — Raichur broad gauge section of the Southern Railway and 18 miles from Guntakal. It is a Broad gauge Railway District headquarters and has communication facilities to towns and important business centres like Yemmiganur, Pattikonda, Kurnool, Anantapur, Bellary and Cuddapah. Its mythological name is Sankhupuri. It is at the foot of a hill that has twisted itself in the form of a *sankhu* (conch). In ancient times, some minor rulers built forts on the hills surrounding the village. In the 7th century itself, Gooty came to prominence. Some ancient inscriptions like 'Dimmagudi Sasanamu' found in Andhra, belong mostly to Gooty Kingdom. This place has also another name, Gowthama Puri. It is believed that there was Gowthama *Ashramam* here. It is also said that the name may be derived from the Telugu word *guthi* (గుత్తి) meaning a cluster or bunch, this word being descriptive of the group of hills on which the fort stands. A rich and interesting account of the history of this place is given in the District Gazetteer of Anantapur District, 1905, excerpts of which are reproduced below in extenso.

> "The centre of the place is its famous old hill-fortress. A roughly circular cluster of steep, bare, rocky hills, each connected with the next by lower spurs, encloses in its midst a considerable area of level ground. Within this enclosure is the original town of Gooty. Round the whole of the outside of the cluster of hills runs a strong wall of rampart built of stone pointed with chunam, which is guarded by frequent round towers or bastions. On the north and on the west where the connecting spurs are lowest, there are two openings through this wall, leading into the town. In former days these were fortified and provided with gates. There are also in the wall two small sally-ports which connect with paths across the outer circle of hills. The westernmost hill of this circle is a huge, precipitous mass of bare rock which towers hundreds of feet above all the others. On this is built the citadel of the fort. It is approached by a paved path which leads first to an outlying spur of considerable extent-which is itself strongly fortified and was known in former days as Mar Gooty—passes through the fortifications on this spur, winds upwards round the steep sides of the great rock above it and at length reaches the summit of the fortress, which is 2,105 feet above the level of the sea and probably nearly 1,000 feet above the surrounding country. This rock commands the whole of the other fortifications and also the town in their centre, is defended by a series of walls perched one above the other along its precipitous sides and connected with re-entering gateways flanked by bastions and forms, as Wilks puts it, 'a citadel which famine or treachery can alone reduce'. It is supplied with water from a number of reservoirs which have been made in the clefts of the rock to catch the rain. One of these is traditionally declared to be connected with a stream at its foot.
>
> It contains no buildings or remains of architectural interest. On the top are two erections which were apparently a gymnasium and a powder-magazine respectively and (on the edge of a cliff some 300 feet high) a small pavilion of polished chunam which is called 'Morari Rao's seat', and commands an excellent view of the town below. Here it is said, Morari Rao

(see below) used to sit and play chess or swing himself (the places where the swing was suspended are still shown) varying the monotony by now and again watching a prisoner or two hurled from the top of the adjoining rock. There are many other buildings in ruins and some of these were used by Munro as prisons for refractory poligars. In 1838, also, the hill chiefs who had been concerned in the rebellions in Ganjam were confined in them. Within Mar Gooty are the barracks which were at one time occupied by the detachment of Native infantry which was posted here when the place was ceded to the Company. The fort and the buildings on it are on the list of constructions specially conserved by Government.'[1] "Morari Rao's seat has now been repaired, but it appears to be too narrow to have contained a swing on which Morari Rao and his mistress (as the story goes) could have swung; and the tradition regarding the rock from which prisoners were hurled to break the monotony of his stay on the 'seat' is discredited by the fact that the only rock that is visible from it has no considerable drop."[2]

"The old town of Gooty in the hollow within the circle of hills is very crowded and as was only to be expected from its situation, is unpleasantly warm in the hot weather. Consequently the place is now extending on the level ground to the west of the hills, outside the fortifications. Here are the Taluk Office, the travellers' bungalow and the buildings belonging to the Mission. The only public office still within the fort is the District Munsif's Court." [3] "The munsif's court within the fort has also been removed to a new building close to the Taluk Office and the ancient building in which it was located is now in ruins. This building is believed to have been the residence of Narasimhayya, Diwan to one of the Musalman chiefs of Gooty, and the large stone revetted tank on the road near the Taluk Office was built by him and bears his name." [4]

"At the foot of the path leading to the citadel is the European cemetery. Here rested for a short time the body of Sir Thomas Munro, who died at Pattikonda in Kurnool on the 6th July 1827 when on a farewell tour, as Governor of the Presidency, through his beloved Ceded districts. His remains now lie in St. Mary's Church in the Fort at Madras, but a cenotaph stands in the Gooty cemetery. At Pattikonda, Government planted a tope and constructed a tank to his memory and at Gooty they built at a cost of Rs. 33,000 the 'Munro Chattram' (in which hangs an engraving of Archer Shee's full length portrait of Munro now in the Banqueting Hall at Madras) and also the tank facing the hospital and adjoining the road to the station. For the upkeep of these an endowment in land and money of Rs. 2,045 per annum was granted. Part of this was originally expended in feeding travellers in the *chattram* and part in the maintenance of a dispensary in the verandah of the building. In 1869 the dispensary was removed to the building now occupied by the present hospital, which was erected from the endowment, the feeding of travellers was discontinued and Rs. 1,500 out of the annual endowment was transferred to the upkeep of the dispensary in its new quarters. In 1884 the institution was handed over to the management of the taluk board and it is now known merely as the hospital, few people seeming to remember that it ever had any connection with the Munro Memorials." [5] "The hospital now called the Munro Hospital is being taken over by Government for maintenance as a taluk headquarter hospital. Munro's choultry is very popular among all classes of travellers, but the Munro tank close by hardly ever gets its full supply of water owing to scanty rainfall." [6]

"Other graves of interest in the Gooty cemetery are those of Captain Archibald Macleod — Commandant of Munro's escort, who died (also of cholera) three days after his chief — of Peter Bruce and of Francis William Robertson. Peter Bruce was connected with the old Bellary district for many years, and died at Gooty on the 2nd September, 1821 when on circuit there as First Judge of 'the Provincial Court of the Centre Division.' He gave his name to Bruce — pettah in Bellary town. F. W. Robertson was Collector of the old Bellary district for 15 years and died at Anantapur (then its headquarters) on the 16th December, 1838. His memory is still held in affection and the many topes he planted throughout his charge are still remembered. These were all sold in 1859 and with them, by some blunder, was also sold the Munro memorial tope at Pattikonda. The mistake was not discovered until 1867, when Government peremptorily ordered the tope to be taken back and the purchaser compensated.

West of all the buildings in Gooty lies the big tank. It irrigates 1,050 acres and is said to have been constructed in 1619 by Rama Raya, one of the expatriated princes of the Vijayanagar dynasty. It was badly breached in the flood of 1817.

Materials for a continuous history of the fort are not available. Several MSS. in the Machenzie collection which might have been of assistance are among the papers which have been carried off to the India Office and so cannot be consulted. Local tradition says that its name is derived from the fact that the *rishi* Gautama lived upon the big rock, but the alleged residences of this *rishi* are as improbably numerous as Homer's birth-places.

1. Page 153, Gazetteer of Anantapur District, Volume I, 1905.
2. Page 116, Gazetteer of Anantapur District, Volume II, 1930.
3. Page 154, Gazetteer of Anantapur District, Volume I, 1905.
4. Page 116, Gazetteer of Anantapur District, Volume II, 1930.
5. Page 154, Gazetteer of Anantapur District, Volume I, 1905.
6. Page 116, Gazetteer of Anantapur District, Volume II, 1930.

The Ganga king Marasimha II (A. D. 973) took pride in his title of 'King Ganga of Gutti' which he perhaps derived from this fortress. Near the top of the citadel, on the rocks by the deserted Narasimhasvami temple, are eight inscriptions. Owing to their exposed situation seven of them (all in Canarese) are greatly damaged. Three are quite illegible; of a fourth only the date (1507 A. D.) can be deciphered; and of the remaining three all that can be ascertained is that they belong to the time of the Western Chalukya king Vikramaditya VI, surnamed Tribhuvanamalla, who ruled from 1076 to 1126 A. D., and that two of them are dated A. D. 1121-22 and 1122-23 respectively.

Vira-Ballala II (1191 to about 1212) — one of the kings of the Hoysala dynasty which, with the Yadavas, overthrew the Western Chalukyas — claims in an inscription at Harihar in Mysore territory to have taken Gooty and later an officer of the Yadava king Singhana (1210 — 47) is recorded as having subdued 'the Pandyas of Gooty in the Nolambavadi province'. The last of the eight inscriptions on the citadel consists of one verse in Sanskrit in the Sragdhara metre which Dr. Hultzsch translates as follows: 'Prosperity! Victorious is the king of forts, the best of mountains, Gutti-durga by name! (This mountain is) the nave of the wheel of the sovereignty over the whole earth of the illustrious king Bukka, the lord of fortune, who is another form (assumed by) Vishnu for protecting the world, (and it is his) ancient auspicious conch shell with convolutions from left to right (and thus resembles) the centre of the discus of (Vishnu) the lord of Lakshmi, and his conch-shell Panchajanya.' Dr. Hultzsch thinks this Bukka must have been the Vijayanagar king of that name who ruled from 1343 to 1379 and that the happy simile of the conch with right-handed whorls (a very rare article and one which always brings prosperity to its fortunate owner) was suggested by the shape of the Gooty rock and the windings round it of the path which leads to its summit.

The fort doubtless continued a possession of the Vijayanagar kings until the overthrow of their dynasty at the battle of Talikota in 1565, but except that insriptions at Tadpatri show that it was the capital of a rajya (or province) and give the names of one or two of its governors, nothing is on record regarding its history during that time. A local MS. gives a list of eight of its governors, but as the average length of their terms of office is said to have been as much as 27 years and their names do not agree with those in the Tadpatri grants it is probably quite apocryphal. Krishna Deva (1509-30) the greatest of the Vijayanagar kings is popularly credited with having built the fortifications, but it is clear from what has been stated above that they had been begun many years before his time.

The Musalmans do not seem to have been able to take the place until some while after their overthrow of Vijayanagar at Talikota. Its name does not appear in the lists of their conquests in their new territory and there is evidence to show that as late as the end of the sixteenth century it was still part of the possessions of the fallen Vijayanagar princes who ruled from Penukonda. One of the Mackenzie MSS. says that it was taken by treachery after a siege of twelve years by a Muhammadan Sirdar named Mir Jumla, but gives no date. This man may have been the Mir Jumla who is known from other sources to have been the minister and general of Abdullah, king of Golconda from 1611 to 1672. The MS. states that after besieging the place in vain for twelve years this man sent a message to the garrison saying that his master had issued an order relinquishing to them the possession of the fortress and that this order would be delivered to the chief in command of the garrison if he came for it with only a few attendants. The chief, guileless gentleman, went down accordingly and was promptly imprisoned. Whereupon the rest of the garrison surrendered. It seems an unlikely story.

When Aurangzeb reduced the Golconda king to obedience he apparently took Gooty from him but how or when this happened does not appear.

About 1746 the famous Maratha freelance, Morari Rao, whose exploits in the wards in the Tamil country figure so prominently in Orme's history, was permitted by the Nizam to establish himself in the fort. Some accounts say that it was already in the possession of his family, having previously been taken by stratagem by his uncle another Murari Rao. In 1754 he made it his permanent residence and repaired its fortifications. The present is no place for any account of Morari Rao's doings, which belong rather to the history of the southern districts, but seeing how considerable was his influence on Anantapur history space may be found for the following summary by Orme of the qualities which made him and his following such important factors in the politics of those times:

'He soon made himself admired and respected by his neighbours, enlisting none of his countrymen but such as were of approved valour, and treating them so well, that they never entertained any thoughts of quitting him: on the contrary the whole army seemed as one family; the spirit of exploit which he contrived to keep up amongst them by equitable partitions of plunder, rendered them fond of their fatigues, and they never complained but when they had nothing to do. The choice he made of his officers still more discovered his capacity; for there was not a commander of 100 horse who was not fit to command the whole; notwithstanding which every one was contended in his particular station, and they all lived in prefect harmony with each other, and in perfect obedience to their general, so that this body of troops were, without exception, the best soldiers of native Indians at this time in Indostan. Besides the qualities common to the rest of the Mahratta nation, such as activity, strata-

gem, great dexterity in the management of their horses and sabres, they had by their conflicts against Europeans surmounted in a great degree the terror of fire-arms, although opposed to them with the steadiest discipline; and what is more extraordinary were even capable of standing against the vivacity of a cannonade from field pieces, although this terrible annoyance, never made use of in India before the war we are commemorating, continued to strike all other Indian troops with as much terror as their ancestors felt when musketry was first employed against them.'

Among the enemies Morari Rao's career had made for him, the bitterest was Haidar Ali, the usurper of the Mysore throne. In 1768 one of Haidar's marches took him to the neighbourhood of Gooty but he was not then strong enough to hope to take the place and therefore received with apparent complacency the amicable advances of Morari Rao. The deep and determined animosity of these rival adventures was veiled by an intercourse of pretended reconciliation, and confirmed by a personal interview and an interchange of costly presents.'

Later, however, in 1775 Haidar was in a better position to pay off old scores and again appeared before the place. Wilks' account of what followed is too excellent to abridge:—

'On entering the territory of Gooty, Hyder sent a complimentary message to Morari Row, to announce that he has arrived at his house (country), that they were ancient friends and that he would be troublesome to him for grain and forage for his horses; the value of which he estimated at a lac of Rupees. Morari Row understood the Mahratta jargon, and replied in plain terms that he also was a *Cenaputti* (General), and was in the habit of levying, not paying, contributions. On Hyder's nearer approach to Gooty, he repeated a message of similar import, with the same result. He therefore sat down regularly before the place; the guns which monsier Lally had employed against Bellary, were a convenient resource; and a battering train for this very purpose had also been ordered from Seringapatam....After a siege of about five weeks, the town and lower forts were carried by assault; and a large booty was found, consisting of two thousand horses, a considerable number of the elephants of State, a vast amount of private property, and a very respectable equipment of garrison and field guns and military stores.

"Hyder continued for two months longer the siege of the upper fort and was repulsed in numerous attempts, to establish himself in the lowest division of these works; but the improvident measure had been adopted of admitting within the walls of the citadel, an immense number of followers, of horses, camels, and even horned cattle: and although, with ordinary precautions, the reservoirs of water were numerous and ample the strange absurdity of the measure which we have noticed, had reduced the besieged to the utmost distress, and Morari Row found himself under the necessity of sending an envoy to Hyder to treat for peace. The conditions were settled after much discussion; namely, the payment of twelve lacs of rupees: eight in cash or valuables, and a hostage for the payment of the remainder. The cash amounted to only one lac, and plate and jewels to the estimated value of the remaining seven were sent by the hands of the hostage.

Hyder received his hostage with great courtesy, and invited him to dinner; the young man, considering hostilities to be at an end, was induced by the gracious manners of Hyder to be unreserved in his communications; the conversation was purposely turned to the events of the siege, and Hyder took the opportunity of paying some appropriate compliments to the experience of Morari Row, and the conduct of his troops; not omitting to observe that he frequently noticed the exemplary gallantry of the young man himself. This of course induced some corresponding civilities; and in the warmth of discussing the past, he was so imprudent as to observe that there was no want of troops or provisions, and nothing short of being reduced to three days' water could have induced Morari Row to agree to such hard conditions. Hyder heard all this with his accustomed command of countenance; and after dinner referred the young man to the proper department, for the delivery of his charge. The description of the valuables had been generally stated in the negotiation, and it was understood, that if on a fair valuation the amount should fall short of the seven lacs, Hyder would still receive it, and accept the hostage for the remainder. The period of inspection was designedly prolonged; the appraisers on Hyder's part were duly instructed, he himself testified great impatience for the adjustment, and when the appraisers accompanying the hostage, returned to report the total amount, including cash, to be only five lacs, Hyder affected the greatest disappointment and anger, said that Morari Row was trifling and deceiving him; and ordered the hostage immediately to return with his paltry five lacs, and announce the negotiation to be at an end.

He now fitted his operations to the circumstances of the siege, taking more care to prevent a single person from descending to hollows in the rock, which they had been accustomed to risk, for a scanty supply of water than to serve his batteries, or expedite his approaches; and the besieged could not even execute the alternative which he had proposed, of prolonging his defence, by secretly dismissing the greater part of his garrison.

"On the third day after this mode of warfare had been adopted, Morari Rao could no longer restrain his men from exclaiming, even from the parapets, to the besiegers that they were dying of thirst, and begged to capitulate. Hyder coolly directed them to be informed that there was abundance

of water below; and if they desire to quench their thirst they must all descend unarmed, with Morari Row at their head: that he would fire at any flag of truce, and reject all advances, except in the form which he had prescribed. In the course of the day, Morari Row accompanied by his son and followed by his unarmed garrison, descended and threw himself on Hyder's clemency. For the present, the family was sent to Seringapatam; but after Hyder's return to that place, they were despatched to Cabal Droog; where Morari Row soon afterwards died. Without the aids to which we have formerly adverted, it is certain that a confinement on this rock is not necessarily a sentence of death; many of the family survived for fifteen years and were destroyed in the general massacre of prisoners which was perpetrated by Tippoo's orders in 1791."

Haidar, and after him his son Tipu, held the place until 1799. After the fall of Seringapatam and the death of Tipu in that year it fell to the share of the Nizam.

Colonel Bowser was sent with a detachment to take over this and other fortresses on the Nizam's behalf. He found Gooty in the possession of a Brahmin who had turned Musalman and taken the name of Zeruwar Khan. This man, on hearing of Tipu's death, had imprisoned the Killadar of the fort, himself assumed the command and set to work to pillage Gooty and the villages round about it to provide funds to pay his followers. He next offered the place to the Marathas and the transfer was in course of negotiation when Colonel Bowser appeared. Zeruwar Khan declined to give up the fort to this officer, so the latter procured two siege guns from Banganapalle and began to make a breach in the lower wall. The guns were apparently poor affairs, as the carriage of one of them was so dilapidated that it took five days to repair and the axle of the other broke as it was being got into position, but by the time the breach had been nearly completed (3rd August, 1799) the garrison turned upon Zeruwar Khan and put him in irons and then surrendered themselves. The British loss was Captain Roberts and nine men killed and Col. Bowser and 38 men wounded.

Gooty formed part of the territory ceded to the Company by the Nizam in 1800. In March, 1801 General Dugald Campbell, then commanding at Bellary, recommended on the ground of its great natural strength, that the place should be made an arsenal or military depot. He gave it as his 'firm belief that with Bombproof cover for a thousand men and a Garrison not exceeding that number the upper fort would baffle the efforts of any enemy however numerous, — however well versed in the art of war.'

The place was however only garrisoned with two companies of native infantry detached from the force at Bellary under the command of two British Officers. These troops lived for some time in the barracks still to be seen in Mar Gooty and afterwards in quarters on the open ground to the west of the town. They were finally withdrawn about 1860 after the present police force had been organised.

In 1804 a conspiracy was formed among certain dispossessed poligars and others to seize Gooty and Adoni forts and instal in this part of the country Kudrit Ullah, the son of Basalat Jang the former jaghirdar of Adoni. The conspiracy collapsed miserably, the only definite action taken by the malcontents being the plunder of Konakondla and the murder of its headman and others."[1]

The total population of the town is 19,278 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (2,655) — Madiga, Mala, etc.; Scheduled Tribes (49); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, Government employment, trade and other traditional occupations.

"There are no temples of architectural merit in Gooty. The interior of the little shrine at the foot of the citadel rock has a Jain flavour and among the slabs of stone which have been used to pave the path to the top of the citadel is more than one with Jain ornament cut upon it. The Komatis have built a new temple to their patron goddess Kanyakaparameswari. The mass of the people pay their chief allegiance to the Ellamma and Mariamma temples. The former goddess as elsewhere, dislikes animal sacrifices while the latter cannot have too many of them. Even Brahmans offer Mariamma, rice, betel and nut. Ellamma is held in special repute as the giver of progeny to the childless, and not a few of the people of the town are named Ellappa, Ellamma, Ellanna and so forth in fulfilment of vows taken at her shrine."[2]

The other places of worship in the town are the temples of Kalvagadda Anjaneyaswamy, Vinayaka, Rama, Venugopalaswamy, Nagareswara, Narasimhaswamy, Srimathi Neelammagari Sivalayamu and of late Sri Aakula Lakshmi Narayana Srestigari Sivalayamu and Gowthama *Ashramam*. There are a Protestant Church, a Roman Catholic Church at the Railway Station, 3 mosques including Jumma *Masjid*, 2 other mosques and the *darga* of Hazrat Mahbub Subhani at the Railway Station, Hazrat Syed Basha Vali *darga* on the Gooty hill, Hazrat Nabisab Khadari *darga*, Hazrat Syed Bashavali Sare Mubarak *darga* beside the Railway Station road, Hazrat Syed Durebaradaru *darga* on the Gooty-Tadpatri road and Hazrat Syed Yadulla Basha *darga* near the foot of the hill to the east of Gooty.

1. Pages 155-161, Gazetteer of Anantapur District, Volume I, 1905.
2. Page 154, Gazetteer of Anantapur District, Volume I, 1905.

The temple of Kalvagadda Anjaneyaswamy situated at a distance of 2 to 3 furlongs to the west of the town was constructed about 80 years ago. Because this temple is on the bank of a small canal, it is known as Kalvagadda Anjaneyaswamy temple (In Telugu *kalva* means canal and *gadda* means bank).

Sri Kalvagadda Anjaneyaswamy *Rathothsavam* is celebrated for 9 days from *Chaitra Suddha Padyami* (March — April). The car festival taking place on *Navami* extends from this temple to the Rama temple at the foot of the hill to the east of the village. After the close of the celebrations, the car is drawn back to its original place. *Panakam* and *panyaram* are distributed to all present. This festival is being celebrated from 1954. This festival is performed on a grand scale by the donations collected from the villagers by the Gooty Aasthika Brundam (the hosts of theists). Sri K. Jayadeva Sarma is the chief patron and *pujari* with hereditary rights. The aim of the festival is not only perpetuating Hindu religion and religious culture, but also to hold literary and *puranic* conferences, cattle shows and competition, exhibition of physical strength and development, and to encourage popular dance, music and poetry. The neighbouring villagers also congregate without any distinction of caste or creed. Everyday during the festival there is 'Ramayana Purana Sravanam' by Brahmasri Vellala Chidambaraswamy, a very famous Sanskrit and Telugu Pandit.

A fair is held in connection with the Kalvagadda Anjaneyaswamy festival, near the temple. About 20,000 persons congregate. This fair lasts for 2 days. Nearly 100 shops are opened. Eatables, toys, mirrors, combs, pictures and photos of gods, etc.; are brought and sold.

Folk songs, folk dances and propagation of theism are notable. An exhibition arranged by the Agriculture Department is a special attraction.

In Sri Kanyakaparameswari temple, Devi Navaratrulu are celebrated for 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September — October). This temple is specially intended for Vaisyas and the deity is their family deity. Donations are collected from Vaisyas by the Vaisya Sangham, according to their ability and volume of business. During the 9 days of the festival, on each day, one person bears the expenses. *Pujas* begin from 9 p.m. The devotees take the deity round the *garbha gudi* (sanctum sanctorum) in procession with music. The *mylaru* of the temple belonging to Veeramustis who have been recognised by the Vaisyas for annual contribution as the devotees and followers of the Kanyakaparameswari, wear the several emblems of the goddess, hold a pole about 10 feet, well-decorated with coloured cloth, with another emblem of the deity at the top and sing in praise of the Devi to the chorus of all the Vaisya devotees gathered. Like this, it goes on for 9 days. On the 10th day, the deity Kanyakaparameswari is taken in a car in procession to the *Samee Vrukshamu*. On return of the procession to the temple, cocoanuts and *harathi* are offered. By 10 p.m., the procession reaches the temple accompanied by music. On the next day there is a feast for all the Vaisyas. On the same day there is *vasanthothsavam*. There is local congregation of Hindus. The *pujari* of Kanyakaparameswari temple is appointed by the Vaisyas on the basis of monthly salary. The *pujari* resides in the temple premises.

In the Peta, Ganapati *Uthsavamulu* are celebrated during Vinayaka Chaviti on *Bhadrapada Suddha Chaviti* (August — September). The Vinayaka temple is in the midst of the bazaar; the businessmen of the village offer donations and decorate the temple beautifully with electric lights. Pandals are also erected. The devotees perform *pujas* to the deity. The local Hindus congregate. There is *harikatha kalakshepam* in the night.

In the Sri Rama temple near the Railway Station Srirama Navami is celebrated for 9 days from *Chaitra Suddha Navami* (March — April). On everyday there will be *pujas* and *harikatha kalakshepams*. On the 9th day there is procession. All this is done by the donations collected from the villagers. Local Hindus congregate.

In Sri Venugopalaswamy temple which is very ancient, *bhajans* are performed on all Saturdays. On Krishnashtami i.e., on *Sravana Bahula Ashtami* (August — September), there is *utla jatara, Rathothsavam* is also celebrated on the same day. Local Hindus congregate. There is some Inam land. *Pujari* is Sri Jayadeva Sarma, a Vaishnava Brahmin.

Nagareswara temple is at the entrance of the fort. This temple is also a very ancient one and is situated 10 feet below the ground level. On Sivaratri day local Brahmins gather there and perform *pujas* and *abhishekams*. Sri Sankaraiah, an old Brahmin, collects donations for conducting *pujas* and burning incense etc.

At a distance of half a mile from the Gooty Railway Station there is a small hillock on which is a cave and in it is a *swayambhu* Sivalingam. This is known as Gowthama *Ashramam*. The cave leads inside to a very great extent. It is believed even today that there are some *rishis* performing penance. Now and then, during calm nights, some low sounds resembling those of enchanting some Sanskrit *slokams* are said to be heard from this cave. In the *Ashramam* for every Sivaratri *i.e.*, on *Magha Bahula Chathurdasi* (February — March) there is *abhishekam* to Lord Siva. Pandals are erected and decorated with electric lights. The devotees observe *jagarana*. *Harikathas* and religious discourses are held.

Sri Hazrat Syed Basha Vali was a *moulvi*. When the Gooty fort was occupied by the Muslims, he is believed to have died in that battle. After the battle ended, in the fort on the top of the hill, his tomb

was constructed. His head was lying on the road outside the village at a distance of 3/4th mile. There also a *samadhi* was built.

Sri Hazrat Syed Basha Vali *Urs* is celebrated in these two *dargas* simultaneously in memory of the great saint for 2 days from the 8th day after Milad-un-Nabi. *Urs* and *gandham* are celebrated magnificently on the first and second days respectively. After the day of *gandham,* the devotees go to the hill in large numbers and pay homage in the *darga* there. Sugar is offered. Local people and from the neighbouring villages belonging to all communities take part. *Fakirs* come in large numbers and they are fed free. Late Sri C. Venkoba Rao, a Brahmin, was the chief among those who started this festival.

A fair is held for 2 days in connection with the above *urs*. About 20,000 persons, local and from the neighbouring villages, belonging to all communities, congregate. Eatables, toys, mirrors, combs, pictures and photos of gods, etc., are brought and sold.

SOURCE: 1. *Sri B. Kesava Sastry, Deputy Inspector of Schools, Gooty.*
2. *Sri V. Chidambaraswamy, Telugu Pandit No. II, M. S. M. School, Gooty.*
3. *Sri P. Ramachandra Rao, Telugu Pandit No. II, M. S. M. School, Gooty.*
4. *Sri B. J. Abhishekam, L. T. Assistant, M. S. M. School, Gooty.*
5. *Smt. K. Venkateswari, Secondary Grade Assistant, Government General Education and Special Training School for Women, Gooty.*
6. *Smt. M. Helen, Mistress, Government General Education and Special Training School for Women, Gooty.*
7. *The District Gazetteer of Anantapur district.*

9. PAMIDI — Situated 'on the bank of the Pennar near the point where it is crossed by the Railway from Guntakal to Dharmavaram' at a distance of 2 miles from Pamidi Railway Station on the Guntakal — Bangalore Railway line, 12 miles from Gooty on the Gooty — Anantapur bus route and 20 miles from Guntakal.

On the bank of Uttara Pinakini river, there was a Sivalingam and a serpent was lying there, curling itself round the Sivalingam in the form of a knot. A cowherd saw this and revealed this to some elderly persons in the village. Bhogeswarappa, a ryot built there a Siva temple and slowly a village rose there. Because the serpent was curling itself round the Sivalingam in the form of a knot, the town was named Paamumudi. (In Telugu *paamu* means serpent and *mudi,* a knot). Slowly, in usage, this town went by the name Pamidi.

> "The place lies on low ground among stretches of paddy-fields watered by several channels from the river, some of which pass among the houses. A MS. in the Mackenzie collection says that of these sources the Pedda kalva, or 'big channel', was dug by Rama Raja the usurper of the Vijayanagar throne; the Padamati kalva was made in the time of the Golconda kings; and the Gangi Reddi kalva was constructed by a big ryot of that name. The same document gives a sketch of the history of the place, but this contains little but the names of its various subordinate governors — none of whom were men of importance — and accounts of the way in which, being a weak place, it was continually plundered by the troops of the various powers which succeeded one another in this part of the country."[1]

The total population of the town is 8,716 and it is made up of the following communities: Caste Hindus — Vaisya, Rangaraju, Boya, etc., etc.; Scheduled Castes (956); Scheduled Tribes (50); Muslims and Christians. Agriculture, agricultural labour, trade, tailoring and other traditional occupations are the chief means of livelihood.

> "The town is now known chiefly for its hand-printed cotton stuffs. All of these are made by Marathas of the Rangari caste, who speak good Marathi, and not the corrupt tongue used by the Pattegara weavers, and still keep up communication with their caste-fellows in Western India. Every three years, it is said, one of their priests comes from Broach to visit them; they still intermarry with families from that side of the Peninsula; and they have their own temple dedicated to Vithoba, a form of Krishna who is perhaps the most popular of all the gods of the Maratha country.
>
> How and when these people came to Pamidi it is not now easy to ascertain. Their own account is that they were attracted several centuries ago by the special suitability of the Pennar water to their business, dyes made with it being particularly brilliant and fast, and they have a saying to the effect that 'one Pamidi is worth 7,000 Bandars,' the Bandar referred to being Masulipatam, which was formerly very famous for its cloths. Judging from the rapid increase in the population of the village in recent years their trade is in a flourishing condition."[2]
>
> "Two inscriptions in the village record private grants to two of its temples. Just south-west of the market-place, on the bank of the Gangi Reddi channel is a slab called *koti-lingam rayi,* or 'the stone of the crore of lingams'. On it are cut a series of little lingams, in ten parallel rows containing ten each. In the middle is one which is bigger than the rest. The villagers believe that a visit to this stone every morning and evening brings luck, especially to

1. Pages 162-163, Gazetteer of Anantapur District, Volume I, 1905.
2. Page 163, Gazetteer of Anantapur District Volume I, 1905.

barren women who are anxious for children."[1]

"The Koti Linga Rayi was enclosed in a small stone building, which has now fallen down and the *rayi* is now buried under its debris and neglected. Of the temples, that to Lakshminarayana (also called Vithaleswara and Panduranga) was excavated early in the last century; and its *manamantapam* is in the Vijayanagar style. Two other ancient temples stand on the bank of the Pennar, one to Siva called Bogeswara, and the other to Kesava."

The other places of worship in the village are Kanyakaparameswari temple with her image in female form and mosques.

Sri Lakshminarayana festival also known as *Utlamanu Parusa* is celebrated for 5 days from *Ashadha Suddha Ekadasi* to *Purnima* (June — July). On the *Purnima* day there is procession. Curd, milk, plantains and *boruguiu* are mixed well and kept in an earthen pot. This pot is tied to a branch of a neem tree and the pot is broken to pieces with a bamboo stick. This festival is being held for the past 2 centuries and is of local significance only. About 400 persons, especially Rangarajus, congregate. *Pujari* is a Rangaraju.

During the festival, on the *Chathurdasi* day, there are dinners for Rangarajus only.

Another festival of the place is Kanyakaparameswari festival occurring for one day in *Asviyujam* (September — October). This festival is of ancient origin but of local significance. About 500 devotees congregate. Only Vaisyas take part.

SOURCE: 1. *Sri Avadhanam Narasimha Rao, Telugu Pandit, Zilla Parishad High School, Pamidi.*
2. *Sri S. Krishnamurthy, Science Assistant, Zilla Parishad High School, Pamidi.*

10. CHITRACHEDU — Situated in the south-east corner of the taluk at a distance of about 9 miles from Pamidi.

The total population of the village is 1,209 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (239); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

"Carved on a boulder at the extreme eastern extremity of the village is the biggest image of Hanuman in the district. It is called the Kotakonda Hanumanta and is some 15 feet high by 9 feet broad. Above it are representations of Rama, Lakshmana and Sita and below it of Indrajit, the son of Ravana. *Puja* is done to it every Saturday by an aged Nambi, who uses a ladder to enable him to smear the upper parts of it with the orthodox red ochre and oil.

North-east of it stands a hill known as Giriappa Konda, on the top of which is a *dhwajasthambha* and a tree. Near the foot of the hill is a temple to Anantagiri, by the path up to which lies a boulder some four feet square which is called the *balanthi rayi* or 'pregnant woman's stone'. The story runs that the shrine used to be at the top of Giriappa Konda. Once when the *pujari* was away his wife was doing the duty for him, walking every day to the top of the hill. As she was with child she found this extremely toilsome and one day called out to the god O svami! how ever am I to climb this hill every day to do *puja* to you?' The god replied that if she would go down the hill he would come to the bottom with her and live there and save her the daily walk. He, however, stipulated that she should not look back as she went. When the woman reached the place where the *balanthi rayi* now stands she forgot the god's injunctions and looked back, and the deity in his wrath flung at her this boulder on which he was riding down the hill, and killed her. A son was, however, born to her as she was dying and afterwards grew up to perform many miracles, such as travelling in a palanquin which went along by itself without bearers and so forth. There is a representation of him on one of the pillars of the present Anantagiri temple. This temple was erected to provide a home for the god at the place where he stopped when the woman looked round. Every one who goes to it chips a little dust off the *balanthi rayi* as he passes and rubs this between his brows. There are five inscriptions on stone in different parts of the village."

SOURCE: *Pages* 151 — 152, *Gazetteer of Anantapur District, Volume I,* 1905.

11. GOPARAJUPALLE, hamlet of MOLAKATALLA — Situated at a distance of 15 miles from Pamidi Railway Station on the Guntakal — Bangalore metre gauge section of the Southern Railway.

The total population of the village is 518 and it is made up of some sub-communities of Caste Hindus; Scheduled Castes (4); Scheduled Tribes (4) and a few Muslims. Agriculture and agricultural labour are the chief means of livelihood of the people.

Sri Kotakonda Anjaneyaswamy festival is celebrated for 1 day on *Chaitra Suddha Padyami* (March — April). This festival is of ancient origin but of local significance. About 500 devotees of all communities take part.

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

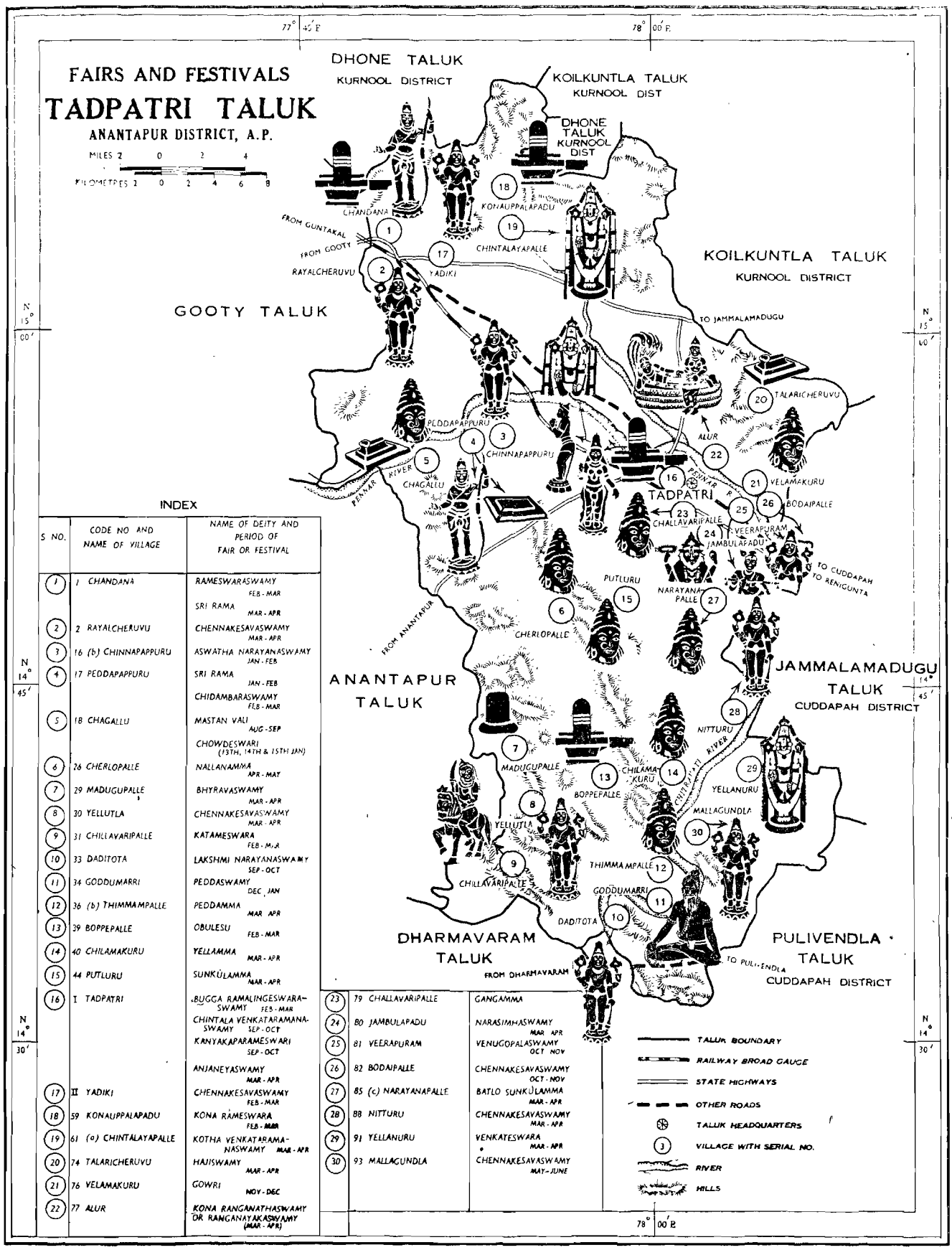
1. Page 163, Gazetteer of Anantapur District, Volume I, 1905.
2. Page 117, Gazetteer of Anantapur District, Volume II, 1930.

TADPATRI TALUK

FAIRS AND FESTIVALS

TADPATRI TALUK

ANANTAPUR DISTRICT, A.P.



MILES 2 0 2 4

KILOMETRES 2 0 2 4 6 8

INDEX

S NO.	CODE NO AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	1 CHANDANA	RAMESWARASWAMY FEB - MAR
		SRI RAMA MAR - APR
2	2 RAYALCHERUVU	CHENNAKESAVASWAMY MAR - APR
3	16 (b) CHINNAPAPPURU	ASWATHA NARAYANASWAMY JAN - FEB
4	17 PEDDAPAPPURU	SRI RAMA JAN - FEB
		CHIDAMBARASWAMY FEB - MAR
5	18 CHAGALLU	MASTAN VALI AUG - SEP
		CHOWDESWARI (13TH, 14TH & 15TH JAN)
6	26 CHERLOPALLE	NALLANAMMA APR - MAY
7	29 MADUGUPALLE	BHYRAVASWAMY MAR - APR
8	30 YELLUTLA	CHENNAKESAVASWAMY MAR - APR
9	31 CHILLAVARIPALLE	KATAMESWARA FEB - MAR
10	33 DADITOTA	LAKSHMI NARAYANASWAMY SEP - OCT
11	34 GODDUMARRI	PEDDASWAMY DEC, JAN
12	36 (b) THIMMAMPALLE	PEDDAMMA MAR APR
13	39 BOPPEPALLE	OBULESU FEB - MAR
14	40 CHILAMAKURU	YELLAMMA MAR - APR
15	44 PUTLURU	SUNKULAMMA MAR - APR
16	I TADPATRI	BUGGA RAMALINGESWARA-SWAMY FEB - MAR
		CHINTALA VENKATARAMANA-SWAMY SEP - OCT
		KANYAKAPARAMESWARI SEP - OCT
		ANJANEYASWAMY MAR - APR
17	II YADIKI	CHENNAKESAVASWAMY FEB - MAR
18	59 KONAUPPALAPADU	KONA RAMESWARA FEB - MAR
19	61 (a) CHINTALAYAPALLE	KOTHA VENKATARAMA-NASWAMY MAR - APR
20	74 TALARICHERUVU	HAJISWAMY MAR - APR
21	76 VELAMAKURU	GOWRI NOV - DEC
22	77 ALUR	KONA RANGANATHASWAMY OR RANGANAYAKASWAMY (MAR - APR)
23	79 CHALLAVARIPALLE	GANGAMMA
24	80 JAMBULAPADU	NARASIMHASWAMY MAR APR
25	81 VEERAPURAM	VENUGOPALASWAMY OCT NOV
26	82 BODAIPALLE	CHENNAKESAVASWAMY OCT - NOV
27	85 (c) NARAYANAPALLE	BATLO SUNKULAMMA MAR - APR
28	88 NITTURU	CHENNAKESAVASWAMY MAR - APR
29	91 YELLANURU	VENKATESWARA MAR - APR
30	93 MALLAGUNDLA	CHENNAKESAVASWAMY MAY - JUNE

P. SUBBA RAO ARTIST

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

Section VI

TADPATRI TALUK

CHANDANA — Situated at a distance of 1½ miles by cart track from Rayalcheruvu Railway Station and 16 miles from Tadpatri town.

The total population of the village is 3,177 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Jangam, Kavalidora, Nese (Weaver), Valmiki, Nambi, Archaka, Kapu, Settibalija, Golla, Kuruva, Ediga, Chakali, Mangali, Maddi, Kammara, Kummari, Dasari; Scheduled Castes (410) — Adi Andhra, etc.; Scheduled Tribes (50) and Muslims. Kavalidoras are in majority. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of the village are of Rameswaraswamy with a stone Sivalingam, Sri Rama with the stone image of the deity in human form, Chennakesavaswamy, Anjaneyaswamy and of Bolikondarayaswamy.

Sri Rameswaraswamy festival is celebrated for 4 days from *Magha Bahula Triodasi* (February — March). This festival is of ancient origin but of local significance. The Hindu residents of the village congregate. Free feeding is arranged to all the devotees.

Srirama Navami is celebrated for 2 days from *Chaitra Suddha Navami* (March — April). This festival is of ancient origin but of local significance. The chief patrons are Jangams. The local people and those of the neighbouring villages belonging to Hindu community participate in the festival. The *pujari* is a Nambi. The poor are fed free.

During the festival days, the devotees prepare and consume choice sweetmeats. On Sivaratri they observe *jagarana.*

SOURCE: 1. *Sri J. Venkata Ramanappa, Teacher, Chandana.*
2. *Sri B. Mopuri Reddy, President, Chandana Panchayat, Chandana.*

2. RAYALCHERUVU — Situated at a distance of a furlong from the Rayalcheruvu Railway Station on the Raichur — Madras broad gauge section of the Southern Railway. The Bellary — Nellore road passes just by the side of the village. As there is a tank constructed during the reign of Sri Krishnadevaraya the village is called Rayalcheruvu.

The total population of the village is 2,321 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kamma, Kapu, Settibalija, Boya, Ediga, etc.; Scheduled Castes (124) — Madiga, Mala, etc.; Scheduled Tribes (17) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and employment in factories.

There is a temple of Chennakesavaswamy in the middle of the village with the stone image of the deity in human form.

Sri Lakshmi Chennakesavaswamy car festival is celebrated for one day on *Chaitra Suddha Vidiya* (March — April). This festival is of ancient origin but of local significance. The local Hindus congregate. The *pujari* is a Smartha Vaidika Brahmin. *Prasadam* is distributed to all.

> "On the southern side of the main street of the place, outside the *chavadi,* is a stone slab, some five feet by three, on which is cut a charm (*yantram*) and which is known as the *yantram rayi,* or 'magic stone'. The charm consists of 81 squares, nine each way, within a border of tridents. Each square contains one or more Telugu letters but these will not combine into any intelligible words. At the bottom of the stone is cut a lingam and two pairs of footprints. Some twelve years ago, it is said, the village suffered severely for three years in succession from cholera, and a Telugu mason, a foreigner who was in the village at the time, cut this charm on the stone to stop the disease. It was set up with much ceremony. The mason went round the village at midnight without a stitch of clothing on him and with the entrails of a sacrificed sheep hanging round his neck. Many cocoanuts were offered to the stone and many sheep slain before it. The mason tossed a lamb into the air, caught it as it fell, tore its throat open with his teeth and then bounded forward and spat out the blood. More sheep and more cocoanuts were again offered and then the slab was set up. The mason naturally demanded a substantial return for the benefit he had conferred upon the inhabitants. When cholera now breaks out the villagers subscribe together and do *puja* to the stone in accordance with directions left them by him. A washerman acts as *pujari* and 101 pots of water are poured over the slab; thread is wound round it 101 times; 101 dots are made on it with *kunkumam;* and 101 limes, cocoanuts and quarter anna bits are offered to it."[1]

It is, however, not known whether this practice is still in vogue.

SOURCE: *Sri Peetakara Naga Sanjeeva Rao, Karnam, Rayalcheruvu.*

1. Page 198, Anantapur District Gazetteer, Volume I, 1905.

3. CHINNAPAPPURU, hamlet of DHARMAPURAM — Situated at a distance of 4 miles from Juturu Railway Station on the Madras — Raichur broad gauge section of the Southern Railway.

The total population of the village is 1,352 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (114) and Muslims. The chief means of livelihood of the people are agriculture and other traditional occupations.

> "There is a pipal tree by the bank of the Pennar under which is a small idol and at which, on the third Sunday in *Magham,* a bathing festival takes place. The tree is most sacred and has a great reputation for granting the requests of those who make vows at it. The story about it is as follows: A *rishi* was one day doing penance under it when a second *rishi* came by. This second man told the first that he was going to Hampi to do a penance, but as it was a ceremony which ought not to be interrupted his intention was not on any account to be revealed. Later, a third *rishi* came by the tree who asked the first whether he knew where the second was, as he had a knotty point of theology which he wished to discuss with him. The second broke his promise and told, and the third *rishi* went on to Hampi and unwittingly interrupted the second in his penance. On this the second was wroth with the first and pronounced a curse upon him by which he became a devil living in this pipal tree. After many years the saint Sankaracharya came by and restored him to his original form and built the neighbouring temple. The tree now standing there is not the identical tree in which lived the *rishi* who had been turned into a devil. That was washed away one day by a flood. But next morning this present tree appeared growing in its place."[1]

Sri Aswatha Narayanaswamy festival — perhaps that of the pipal tree quoted above — is now celebrated for 3 days in *Magham* (January — February). This festival is of ancient origin but of local significance. Nearly 5,000 Hindu devotees, local and from the neighbouring villages, congregate.

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

4. PEDDAPAPPURU — Situated on the bank of the river Pennar. The Tadpatri — Peddapappuru bus route runs at a distance of 3 furlongs from the village and the Juturu Railway Station on the Madras — Raichur broad gauge section of the Southern Railway lies at a distance of 5 miles.

The total population of the village is 1,856 and it is made up of the following communities: Caste Hindus — Thogata, Talari, Kapu, Vadde, Kuruva, etc.; Scheduled Castes (281) — Adi Andhra, etc.; Scheduled Tribes (7) and Muslims. Thogatas are in a majority. The chief means of livelihood of the people are agriculture and weaving.

There are temples to Sri Rama with the image of the deity in human form, Chidambaraswamy with a tomb, Sri Krishnaswamy, Anjaneyaswamy and of Chowdeswari in the village.

Sri Rama or Ramakoti festival is celebrated for one day on *Magha Suddha Navami* (January — February). Cocoanuts and *thambulam* are offered to the deity. This festival is being celebrated for the past 45 years and is of local significance. The residents of the village of all communities participate in the festival. The *pujari* is a Thogata.

Sri Chidambaraswamy festival is the other one celebrated in memory of a saint of the same name for 2 days from *Magha Bahula Triodasi* (February — March). Vows are fulfilled and cocoanuts and *thambulam* are offered to the deity. The festival is being celebrated for the past 50 years and is of local significance. Thogatas are the chief patrons. The local Hindus congregate. *Prasadam* is distributed to all. Free feeding is arranged on the last day.

SOURCE: 1. *Sri A. Sri Ramulu, Karnam, Peddapappuru.*
2. *Sri U. Subba Raju, Assistant Teacher, Peddapappuru.*

5. CHAGALLU — Situated on the bank of the Pennar river at a distance of 7 miles from Juturu Railway Station on the Madras — Raichur broad gauge section of the Southern Railway and 14 miles from Tadpatri.

The total population of the village is 1,669 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Thogata, Jangam, Kammara; Kapu; Balija; Boya; Kummari; Chakali, Mangali; Scheduled Castes (174) — Madiga, Mala; Scheduled Tribes (10) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, weaving, trade and other traditional occupations.

There are temples to Chennakesavaswamy, Anjaneyaswamy, Virupaksheswaraswamy, Siddheswaraswamy, Sri Rama and Chowdeswari in the village. The images of the deities Chennakesavaswamy and Sri Rama are in human form while that of Eswara is in the form of a Sivalingam. Chowdeswari who is in the form of a *sakthi* is the village deity protecting the village from famine and pestilence. The tomb of Mastan Vali is another place of worship for the villagers. Mastan Vali was a great saint who renounced the world and even gave up food. He used to foretell future happenings.

Mastan Vali *Urs* is celebrated for 1 day in *Bhadrapadam* (August — September). The tomb is decorated with *gandham* and other sweet-smelling articles, worshipped and a procession taken out. The *urs* is a festive occasion for all. This festival is of ancient

1. Page 196, Gazetteer of Anantapur District, Volume I, 1905.

origin but of local significance. Both the Hindu and Muslim residents of the village congregate without any distinction of caste or creed. The *mujavar* is a Muslim and *prasadam* is distributed to all.

The annual *Jatara* of Chowdeswari is celebrated for 3 days during Sankranti *i.e.,* in Pushyam (generally on 13th, 14th and 15th January). *Bonalu Panduga* is the name of the festival because *bonam* (cooked rice) is carried to the temple in procession with music by the devotees and offered to the deity. He-buffaloes, sheep and goats are sacrificed. This is a common festival observed in several villages and celebrated from the inception of the villages by only the local Hindus. Thogatas are the chief patrons. Even the *pujari* is a Thogata and *prasadam* is distributed to all.

The other common festivals observed in the village are Ugadi *i.e.,* Telugu New Year's Day on *Chaitra Suddha Padyami* (March — April), Moharram in the Muslim month *Moharram* (June — July), Srirama Navami on *Chaitra Suddha Navami* (March — April) and Sivaratri on *Magha Bahula Chathurdasi* (February — March).

SOURCE: 1. *Sri K. Kodandaramappa, Karnam, Chagallu.*
2. *Sri P. Lakshmi Reddy, Village Magistrate, Chagallu.*

6. CHERLOPALLE — Situated at a distance of 12 miles from the Tadpatri Railway Station on the Madras — Raichur broad gauge section of the Southern Railway and on the 13th mile on the Tadpatri — Pulivendla road.

The total population of the village is 3,685 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Lingayat, Kamma, Kammara, Kapu, Balija, Vadla, Boya, Kummari, Chakali, Mangali; Scheduled Castes (286) — Adi Andhra, etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Nallanamma with her stone image, Sri Venugopalaswamy, Anjaneyaswamy, Sri Rama, Maremma and of Peddamma are the places of worship in the village.

It is said that some years back, an ancestor of the present *pujari* went to the nearby Nallamalai hills in a bullock cart to bring wood for the construction of his house. While he was returning with the material the bullocks, after travelling some distance, felt the load too heavy to pull further and seemed tired. The driver Pasupula Nagireddy sat despondent. When he examined the load he saw in the cart a stone slab. He threw it away and the bulls could pull only for a short distance. On re-examining the load, Sri Nagireddy found the stone again in the cart. When he tried to remove it again, an invisible voice was heard saying that she was coming as his family deity, that she should be kept in his house and worshipped. Nagireddy kept it in his cart and then the cart ran swiftly and he could thus reach his native place quickly. He kept the stone in his house and used to worship and offer *naivedyam* daily. Later, a temple was constructed and the image installed in it.

Subsequently, some members of the family left Cherlopalle and settled in Chalavemula. They did not like to shift the image of the deity from Cherlopalle. So they got chiselled an image of the deity in the form of a *sakthi* on a stone slab, constructed a temple, installed it there and began to worship it. The deity in Chalavemula expressed through some person that Cherlopalle was her *puttinillu* (birth place or parents' house), that Chalavemula was her mother-in-law's place and that she desired to go to Cherlopalle, her parents' place, annually and receive *vadibiyyamu, cheera* (sari) and *ravika* (blouse). This is an annual custom in Hindu society. The daughters go to their parents' houses once a year or so according to their convenience and bring a sari, blouse and the all important *vadibiyyamu* i.e.; rice and raw turmeric placed at one end of the sari presented to her by her parents or brothers. Accordingly, every year, on the full moon day in *Vaisakham* (April — May) the image of the deity is taken to Cherlopalle on a *sudibandi* dragged by some pairs of bulls. *Sudibandi* is a cart with a heavy wooden pole fixed vertically. They return the same night with all the honours due to a daughter from the parents such as *vadibiyyamu, cheera, ravika* and *etc.,* after the festival. On the return journey, a goat is tied to the top of the *soolapumanu,* placed in the *sudibandi,* by the side of the picture. The *sudibandi* with *soolapumanu* is followed by a cart of *kudumulu* and a he-buffalo. On reaching Chalavemula, they celebrate the festival on the following two days. In course of time, the devotees felt it not possible to observe this festival annually due to financial difficulties and decided to celebrate it on alternate years. They are accordingly celebrating the festival once in two years till now.

Nallanamma *Jatara* is celebrated every alternate year for 1 day on the full moon day in *Vaisakham* (April — May). Cocoanuts and *vadibiyyamu* are offered in fulfilment of vows; *bonalu* are also offered. Domestically, the devotees take oil bath, wear new clothes and enjoy feasts. This festival is being celebrated from times immemorial but is of local significance. Kapus are the chief patrons. The devotees of all communities, local and from the neighbouring villages of the firka, congregate. The *pujari* is a Kapu with hereditary rights. *Prasadam* is distributed. Free feeding is arranged to visitors according to the availability of funds. Special *pujas* are performed to Sri Venugopalaswamy and Anjaneyaswamy during *Kartikam* (October — November).

SOURCE: *Sri B. Hanumantha Rao, Teacher, Panchayat Samithi Elementary School, Cherlopalle.*

7. MADUGUPALLE—Situated at a distance of 5 miles from Maddipalle on the Tadpatri — Pulivendla bus route and 19 miles from Tadpatri Railway Station.

The total population of the village is 1,525 and it is made up of the following communities: Caste Hindus — Kamma, Kapu, Vadde, Boya, Balija, Kuruva, etc.; Scheduled Castes (160) — Madiga, etc.; and Scheduled Tribes (9). The chief means of livelihood of the people are agriculture and agricultural labour.

The temple of Bhyravaswamy with the image of the deity in the form of a *boddurayi* is the only place of worship in the village.

Sri Bhyravaswamy festival is celebrated for 2 days from *Chaitra Suddha Vidiya* (March — April). This festival is of ancient origin but of local significance. The devotees, local and from the neighbouring villages, belonging to all communities, congregate. The *pujari* is a Boya with hereditary rights. The present *pujari* is Sri Bayanna *alias* Santeppa.

SOURCE: 1. *Sri Patil Narayana Reddy, Madugupalle.*
2. *Sri P. Venkata Rao, Karnam, Madugupalle.*

8. YELLUTLA — Situated at a distance of 4 miles from the Tadpatri — Pulivendla bus route and 25 miles from Tadpatri town and Railway Station on the Madras — Raichur broad gauge section of the Southern Railway.

The total population of the village is 1,226 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Nambi, Kamma, Talari, Settibalija, Bestha; and Scheduled Castes (154) — Adi Andhra, Adi Andhras being predominant. The chief means of livelihood of the people are agriculture and agricultural labour.

There are temples to Chennakesavaswamy, Anjaneyaswamy, Sri Rama and Ankalamma in the village. The stone image of the deity Chennakesavaswamy is 3 feet high in human form housed in a temple with stone walls and having a stone *mantapam.*

Sri Chennakesavaswamy festival is celebrated for one day on *Chaitra Suddha Vidiya* (March — April). The rituals observed are *aradhana* at 6 O'clock in the morning and *paruveta* and *uthsavam* in the evening at 4 O'clock. The festival is taking place from the inception of the village and is of local significance. Vaishnava Brahmins are the chief patrons. The residents of the village of all communities congregate. The *pujari* is a Nambi of Sathagopa *gotram.*

SOURCE: *Sri B. Venkata Subbaiah, Headmaster, Elementary School, Yellutla Post,* via *Bukkarayasamudram.*

9. CHILLAVARIPALLE — Situated amidst hills at a distance of 4 miles from Gugudu on the Anantapur — Gugudu bus route, 12 miles from Putluru and 25 miles from Anantapur Railway Station on the Guntakal — Bangalore metre gauge section of the Southern Railway.

The total population of the village is 838 and it is made up of the following communities: Caste Hindus — Kapu, Bestha, Boya, etc.; and Scheduled Castes (75) — Adi Andhra, etc. The chief means of livelihood of the people are agriculture and preparation of chunam.

Katameswara temple at a distance of 1½ miles from the village, Peddamma temple in the middle of the village and Batamma temple at a distance of 2 furlongs are the places of worship for the villagers. The Katameswara temple is situated in Katameswara *kona* amidst hills. The stone image of the deity is in human form riding a horse.

Sri Katameswara festival (festival locally referred to as '*Parusha*') is celebrated for 2 days from *Magha Bahula Triodasi* (February — March). On the first evening, the horse vehicle of the deity is decorated and taken to the temple accompanied by music. On the evening of the following day, the vehicle is brought back to the village. Offerings are made in cash and in kind. This festival is of ancient origin and widely known. The devotees, local and from the other villages of the district, belonging to all communities, congregate. The *pujari* is a Kapu with hereditary rights.

There are choultries for the pilgrims and two small ponds, the water in them having a peculiar taste. It abounds in *neredu* (eugenia jambolane) trees. The place is reputed to be healthy and a holy one. It is believed that ailing persons are cured of their diseases if they reside there for some time. The sick come from distant towns like Kurnool, Cuddapah, Chittoor and Banganapalle, reside there for one or two months and return home cured of their ailments. The place is considered to be sacred and to have been sanctified by the sojourn of Pandavas during their exile of twelve years. All through the year, there will be pilgrims visiting that valley because of the curative effect and of the peace prevailing there. Though amidst hilly forest, nobody need have any fear of poisonous reptiles, wild animals or thieves. In fact no crow gets down in that locality. It is believed that Drowpadi, the wife of Pandavas, cooked food for her husbands and keeping it there, prohibiting the crows and kites from touching the food, went up the hill in search of them, as they had gone there for hunting. It is believed that her order is valid even today.

SOURCE: *Sri A. R. Satyanarayana Rao, Teacher, Chillavaripalle.*

10. DADITOTA — Situated at a distance of 3 miles from Goddumarri on the Pulivendla — Tadpatri bus route, 16 miles from Chinnekuntapalle Railway Station on Dharmavaram — Pakala metre gauge section of the Southern Railway and 35 miles from Tadpatri of which 32 miles is by bus and the rest by cart track.

The total population of the village is 2,474 and it is made up of the following communities: Caste Hindus —Brahmin, Vaisya, Kamsali, Kammara, Kamma, Kapu, Boya, Kummari, Vadrangi, Kuruva, Chakali, Mangali; Scheduled Castes (354) — Adi Andhra, etc.; Scheduled Tribes (7) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of the village are of Sri Lakshmi Narayanaswamy, Sri Rama, Anjaneya and of Eswara. The stone image of the deity Lakshmi Narayanaswamy is in human form.

Sri Lakshmi Narayanaswamy festival is celebrated for one day on *Asviyuja Suddha Dasami* (September — October). This festival is of ancient origin but of local significance. There is a trustee for the temple. The residents of the village of all communities congregate. The present *pujari* is one Sri Srinivasacharlu, a Brahmin of Pancharathrulu sect.

Srirama Navami is also celebrated in this village for one day on *Chaitra Suddha Navami* (March — April). Fuller details are, however, not available.

SOURCE: 1. *Sri J. Venkata Narayana Reddy, President, Yuvajana Sangham, Daditota.*
2. *Sri G. Narayana Reddy, Teacher, Daditota.*
3. *Sri C. Ramaiah, Teacher, Daditota.*

11. GODDUMARRI — Situated at a distance of 1½ miles from the Tadpatri — Pulivendla bus route and 32 miles from Tadpatri Railway Station on the Raichur — Madras broad gauge section of the Southern Railway.

The total population of the village is 2,188 and it is made up of the following communities: Caste Hindus — Thogata, Talari, Kapu, Settibalija, Mangali, etc., etc.; Scheduled Castes (423) — Adi Andhra, etc.; Scheduled Tribes (5); Muslims and Dudekula. The chief means of livelihood of the people are agriculture, agricultural labour, weaving and trade.

The *mutt* of Peddaswamy with his photo, two temples of Sri Ramaswamy with the stone images of the deity, Veerabhadraswamy temple, Sri Venkateswaraswamy temple, Garuda temple and a *peerla chavidi* are the places of worship in the village.

Sri Peddaswamy *Aradhana* is celebrated for 2 days on *Pushya Suddha Ekadasi* and *Dwadasi* (December — January), in memory of Peddaswamy who was teaching the *Advaita* philosophy. Cocoanuts are offered and *akupujas* are performed by the devotees in fulfilment of vows. On the first night, fast and *jagarana* are domestically observed. This festival is being celebrated for the past 10 years and is of local significance. Thogatas are the chief patrons. The local Hindus congregate. There is no specific *pujari*. Free feeding is arranged on the second day.

SOURCE: *Sri Karnam Subba Rao, Karnam, Goddumarri.*

12. THIMMAMPALLE, hamlet of CHINTAKAYAMANDA — Situated at a distance of 30 miles from Tadpatri Railway Station on the Madras — Raichur broad gauge section of the Southern Railway.

The total population of the village is 2,834 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Mangali, Kuruva, etc., etc.; Scheduled Castes (419) and Scheduled Tribes (40). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Peddamma *Jatara* is celebrated for one day on *Chaitra Suddha Vidiya* (March — April). Animals are sacrificed in fulfilment of vows. This festival is being celebrated for the last 20 years and is of local significance. Kuruvas are the chief patrons. The Hindu residents of the village congregate.

Sweetmeats, lanterns, torchlights, combs, mirrors, pictures of deities are sold during the festival.

Getting the stone slab dragged by bulls affords entertainment.

SOURCE: *Sri S. Narayana, Headmaster, Samithi Elementary School, Thimmampalle.*

13. BOPPEPALLE — Situated in a hilly region at a distance of one mile from the Tadpatri — Goddumarri road and 24 miles from Tadpatri town and Railway Station on the Raichur — Madras broad gauge section of the Southern Railway.

The total population of the village is 1,804 and it is made up of the following communities: Caste Hindus — Reddy, Kamma, Talari, Kuruva, etc., etc.; Scheduled Castes (313) and Scheduled Tribes (4). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Obulesu is situated on a hill whereas the temples of Sri Rama and Anjaneya are located in the village.

Sri Obulesu *Aradhana* is now generally celebrated for one day on *Phalguna Purnima* (February — March) though it was hitherto being celebrated for 2 to 3 days. Only cocoanuts are offered to the deity. This festival is of ancient origin but of local significance. Reddys are the chief patrons and Sri Devana Obireddy is the trustee of the temple. The devotees, local and from the neighbouring villages of the firka, congregate. Only Hindus participate in the festival. The *pujari* is a woman. *Vanabhojanam* (dinner arranged in a garden or picnic) is a special attraction of the festival.

SOURCE: *Sri Ch. Jaya Devadanam, Village Level Worker, Boppepalle.*

14. CHILAMAKURU — Situated at a distance of 8 miles from the Anantapur — Pulivendla road, 12 miles from Vanganur Railway Station and 16 miles south of Tadpatri.

The total population of the village is 865 and it is made up of the following communities: Caste Hindus — Balija, Mutracha, Mangali, Chakali, Kummari, etc.; Scheduled Castes (72) and Scheduled Tribes (12). The chief means of livelihood of the people are agriculture and agricultural labour.

There is a temple of Yellamma in the village with the image of the deity in human form.

Yellamma *Jatara* is celebrated for one day on *Chaitra Suddha Vidiya* (March — April). Animals are sacrificed. Use of intoxicants is in vogue. The devotees take bath in the river, observe fast and keep awake in the night on that day. This festival is being celebrated for the past 50 years but is of local significance. The principal patrons and followers are Balijas. The devotees, local and from the nearby villages, numbering about 500 congregate. Only Hindus participate in the festival.

A fair is held in the vacant site of the Government by the side of the temple where sweetmeats, lanterns, torchlights, looking glasses, combs, pictures of gods are sold.

Kolatams and *kattesamu* (competition among men in stick fighting) entertain the visitors.

SOURCE: 1. *Sri U. Imam Saheb, Karnam, Chilamakuru.*
2. *Sri J. Nagendar Rao, Upper Division Clerk, Panchayat Samithi Office, Putluru.*

15. PUTLURU — Situated at a distance of 7 miles to the south of Tadpatri town and Railway Station on the Raichur — Madras broad gauge section of the Southern Railway. It is said that once some Kodela Reddys who happened to camp here got separated on account of a quarrel, constructed some houses and settled here permanently.

The total population of the village is 3,880 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Devanga, Kamma, Kammara, Vadrangi, Kapu, Yadava, Talari, Kummari, etc.; Scheduled Castes (483) — Madiga, Mala, etc.; Scheduled Tribes (4); Muslims, Dudekula and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, weaving, serving under landlords and other traditional occupations.

The temples of the village are of Sunkulamma with the image of the deity carved on stone in female form, Anjaneyaswamy, Sri Rama, Siva and Veerabhadraswamy. There is also a church in the village. The temple of Sunkulamma is located by the side of the road and hence the deity is known as Bata Sunkulamma. (In Telugu *bata* means road).

Sunkulamma *Jatara* is celebrated for 2 days from *Chaitra Suddha Vidiya* (March — April) to obviate epidemics and for the welfare of the village. Cocoanuts are offered to the deity and animal sacrifice is observed. This festival is of ancient origin but of local significance. Three to four thousand devotees of the village and of the neighbouring villages of all communities congregate without any distinction of caste or creed. The *pujari* is a Yadava with hereditary rights. Some devotees feed the poor and some others distribute castor oil to infants.

A fair is held in the open space outside the village where sweetmeats, bangles, utensils, lanterns, mirrors, combs, drugs, cinema and story books, cloth, toys made of mud and wood, and bamboo articles are sold.

Bhajans, kolatams, dramas, swings, gambling, show of strength, bulls dragging stone slab, etc., afford entertainment to visitors.

Pandals are erected and hotels cater to the needs of the visitors.

By the side of Sunkulamma temple, there is a tomb of a monkey. When rains fail, the ryots pray and perform *pujas* to it.

SOURCE: 1. *Sri C. Nagannaidu, L. T. Assistant, Zilla Parishad High School, Putluru.*
2. *Sri Pulipati Subbaramaiah, Telugu Pandit, Putluru.*
3. *Sri M. Venkata Reddy, Headmaster, Panchayat Samithi Elementary School, Chintalapalle, hamlet of Putluru.*

16. TADPATRI — The Taluk headquarters situated on the southern bank of the river Pinakini 'which at this place takes the northern course, or becomes Uttara Vahini, and hence is considered as very sacred at this spot.' It is at a distance of 1½ miles from Tadpatri Railway Station on the Raichur — Madras Railway line, 30 miles from Gooty, 32 miles from Anantapur and 47 miles from Guntakal Railway Junction. The Cuddapah — Bellary trunk road passes through the town.

> "There appear to be no local records or traditions regarding the history of the place, but one of the Mackenzie MSS. gives some account. According to this the first person to improve the village was Ramalinga Nayudu, who was the local governor under the Vijayanagar kings in the reign of Krishna Deva (1509-30 A.D.). He began the fine temple of Ramalinga or Rameswara on the river bank which is referred to later, and dug irrigation channels from the Pennar. His son Timma Nayudu obtained the place as a *jaghir* and dug more channels and began the Chintala Tiruvenkataswamy temple also referred to below. After the downfall of the Vijayanagar kings at the battle of Talikota in 1565 the place was ruled by governors appointed by the Muhammadan victors. Later on Aurangzeb's troops turned them out. They did much wilful damage to the *mantapam* in the Chintala Tiruvenkataswamy temple and built a fort on the sand-dune to the north-east of the shrine, where the weekly market is now held. Later again, Morari Rao of Gooty took the village

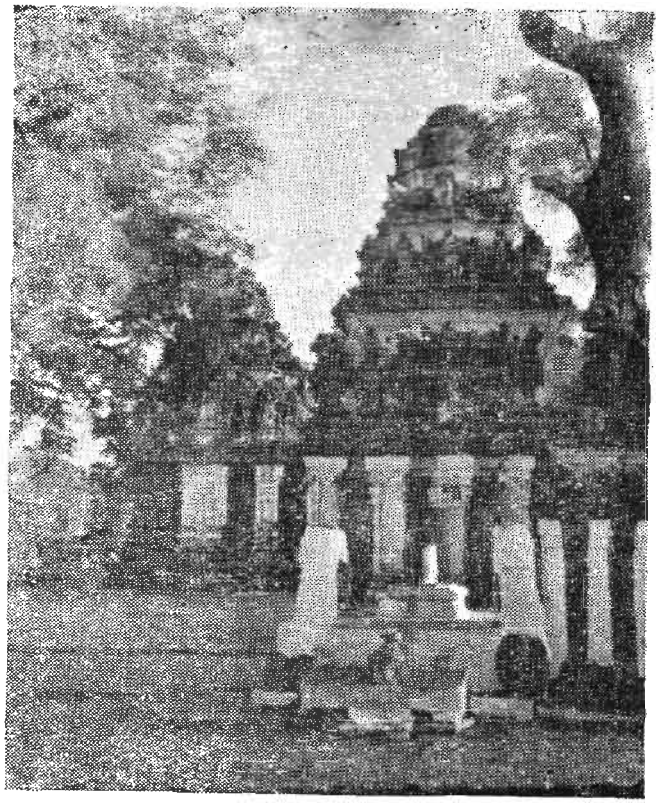


Plate IV : Sri Bugga Ramalingeswaraswamy temple

—*Courtesy : Assistant Commissioner, H. R. & C. E. (Admn.) Dept., Anantapur*

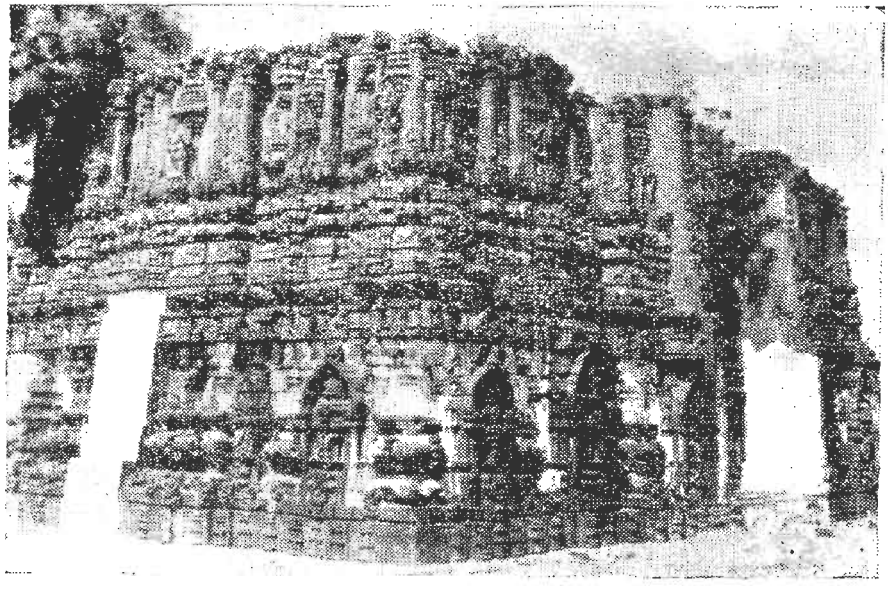


Plate V : Elaborately sculptured walls of Bugga Ramalingeswaraswamy temple

—*Courtesy : Assistant Commissioner, H. R. & C. E. (Admn.) Dept., Anantapur*

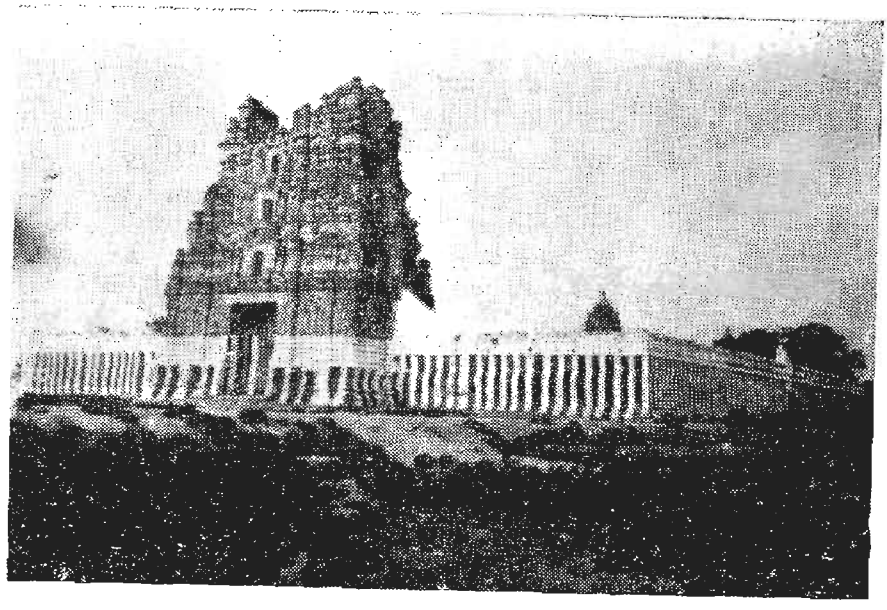


Plate VI : A view of Sri Chintala Venkata-ramanaswamy temple

—*Courtesy : Assistant Commissioner, H. R. & C. E. (Admn.) Dept., Anantapur*

and appointed *amildars* to govern it. His people repaired the *mantapam* which the Muhammadans had damaged. Morari Rao was eventually defeated by Haidar Ali and Tadpatri again changed hands. The details given in the MS. are of little interest and consist chiefly of particulars of various plundering raids by poligars, Marathas and Musalmans to which (being apparently a defenceless sort of place) the town was continually subjected."[1]

"It is stated that the area in which this place is situated was formerly known as Bhaskara Kshetra, to the south of which, there existed a thick forest consisting of plenty of palm trees. Hence it was called Thallapalle or Tamlapalle (village of palms or Tati Vanam)."[2]

'The local legend has it, that at the very same spot, where the Ramalingeswara temple stands, Lord Parasurama lived and performed penance and *tapascharya* worshipping Lord Siva in his *lingakara*. There is in the temple a perennial underground force from which water always oozes into the *garbha gruha*, exactly at the spot where the Siva Lingam is consecrated".[3]

Another version is that during the reign of Harihara Rayalu, Nandyala Veera Raghava Raju, who was ruling the place, developed this village into a town and named it Tadpatri.

Another legend has it that Lord Rama during his exile, came here and killed Tataki, a demon and that incident is said to be the origin of the name Tadipatri. To wash off the sin of *sthreehatya* (killing a woman), Lord Rama is believed to have installed a Sivalingam on the bank of the river Pennar and worshipped it.

The total population of the town is 23,809 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kamsali, Kshatria (Raju), Kamma, Padmasale, Kapu, Pattekari, Talari, Settibalija, Mangali, Chakali, Thamballa, Pattusale, Balija, Sale, Bhavasagara, Swakuta, Maharashtra; Scheduled Castes (1,931) — Adi Andhra, Madiga, Mala, etc.; Scheduled Tribes (103) — Yerukula, etc., etc.; Muslims, Dudekula and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade, weaving, service and other traditional occupations.

Bugga Ramalingeswaraswamy temple (Plate IV) and Chintala Venkataramanaswamy temple (Plate VI) are the two important and famous temples at this place 'elaborately decorated with sculptures representing the adventures of Krishna, Rama and other mythological events. Among the bas-reliefs is a figure holding a Grecian bow, rarely seen in Hindu sculptures.' 'The icon of the Lord Ramalingeswaraswamy is uncut and roughly formed and hence the popular tradition is, that the Linga is *swayambhu* or self-manifest.'

'The entire Siva Purana is carved in stone on the walls of the temple with delicate skill and in elaborate detail' (Plate V). To the left of the sanctum sanctorum there is the temple of Parvati and to the right that of Kodanda Ramaswamy. To the north-east of the temple lies the temple of Chandi by the side of which there is the high *sthambhala mantapam.* In front of Ramalingeswaraswamy there is the image of *Nandi.* The temple is so near the river that the flood waters at times enter the temple. The temple was built in the 14th century by Sri Ramalinga Naidu during the regime of Sri Proudha Devaraya. In addition there are the temples of Kanyakaparameswari with the image of the deity in female form, of Sunkulamma with the image of the deity in human form, of Anjaneyaswamy, of Bhavanarushi and of Vithoba. Mosques and churches are the places of worship for the Muslims and Christians respectively.

"The Ramalingeswara temple stands on the very edge of the Pennar and is only defended from being washed away by a weak rampart of loose stones. In the great flood of 1851 the river flowed right through it and brought down all the upper (or brick and plaster) part of the great southern *gopuram* and also washed away much of the lower, or sculptured stone, courses. The ruins of these lie scattered about in the sand or have been added to the defensive rampart. The lower part of this *gopuram* and the similar portion of the similar northern tower (which was never finished) are the two great beauties of the temple and far surpass anything else in the town. Fergusson, indeed, considers them to be probably the finest pieces of work which the Vijayanagar kings ever effected and superior to anything in their capital at Hampi. He gives two full-page wood-cuts of them and says they are 'covered with the most elaborate sculpture, cut with exquisite sharpness and precision, in a fine close-grained hornblende (?) stone, and produce an effect richer, and on the whole perhaps in better taste than anything else in this style. It is difficult of course to institute a comparison between these *gopuras* and such works as Tirumala Nayak's choultry at (Madura) or the corridors at Rameswaram (on Pamban island); they are so different that there is no common basis of comparison but the vulgar one of cost; but if compared with Halebid or Belur (in Mysore), these Tadpatri *gopuras* stand that test better than any other works of the Vijayanagar Rajas.' It has, however, to be remembered that at Hampi the only material available was a coarse-grained granite which did not admit of a delicate finish. The finer Tadpatri stone gave the builders there an immense advantage over their rivals at the capital.

1. Pages 199-200, Gazetteer of Anantapur District, Volume I, 1905.
2. Page 46, Temples and Legends of Andhra Pradesh by Sri N. Ramesan, 1962.
3. Pages 46-47, Temples and Legends of Andhra Pradesh by Sri N. Ramesan, 1962.

Five inscriptions at this temple have been copied by the Government Epigraphist. The earliest is dated A.D. 1198 and records a grant to a Jain. It therefore appears to have been transferred to this temple from some Jain building of which no traces now remain. Of the others, one is dated 1507-08 in the time of king Narasimha of Vijayanagar and seems to record the remission of the marriage-tax in the Gooty province; another dated 1509-10 mentions a grant to the temple by Saluva Timmayya — governor of Gooty and minister of the famous king Krishna Deva who did so much to beautify Hampi — and says that he had built a *matapam* in the temple and was constructing the *gopuram* and the enclosing walls; the third dated 1513-14, records a grant of land to the temple in the same king's reign by Saluva Govindayya, governor of the province of Gooty; and the last, which is dated 1531-32, mentions another grant in the time of Krishna Deva's successor, Achyuta Raya."[1]

"The Kaifiat collected by Col. Mackenzie and also the other epigraphical details of the temple furnish us with a history of the place. It is stated that the *swayambhu* Linga, in course of time got obscured, and was covered by ant-hills, and was thus lost to the devotees. It was then discovered only by means of a cow which used to come every day to the spot, and give its milk as an offering to the Lord. The Kaifiat records that with the royal patronage of the Vijayanagar king, Sri Ramalinga Naidu built the western, northern and southern *gopurams* of the temple and also the Mahadwara *gopuram* on the south. To the east of the temple at the spot where Lord Parasurama is said to have done his penance, there is a temple installed with the idol of Sri Rama and this is known as Rama Padam.

The *gopuram* of the Sri Ramalingeswaraswamy temple, is not merely massive, but is also built with a great deal of attention and care. It has been chiselled and polished with such attention, that the totality of the impression that it creates is something majestic and magnificent. The Kaifiat records that a sculptor by name Yellanchari was brought all the way from Benares in order to do the work thoroughly.

The other temple, namely, Chintala Venkataramana Murthi temple is dedicated to Lord Vishnu. The tradition has it that this was built by Sri Timma Naidu, son of Ramalinga Naidu, who built the Siva temple and that this was also built under the orders of the Vijayanagara kings so that people may have the facility of worshipping both Lord Siva and Lord Vishnu at the same place. The temple has been built strictly in accordance with the *Silpa Sastra*, and with the *garbha griha*, the *madyaranga*, the *astana mantapa*, the *antarala gopura*, the *prakara*, the *yagnasala*, the *kalyana mantapa*, etc. (One of the *mantapams* can be seen in Plate VII). These contain sculptures from the Ramayana and Bharata epics. Originally the temple was called after the Lord Chintala Tiruvengala Nathaswamy. The word Chintala was used to describe the Lord, since the *moola bhera* was discovered at the foot of a tamarind tree.

The main *gopura* facing the east is a solid huge structure, built partly of stone and partly of brick. The stone part contains exquisite figures of Vidyadharas, Apsaras and Avataras in neat and well arranged rows. Just above the line of threshold, there are two horizontal lines of carvings one showing the elephantal procession and the other the procession of horses, all going from one end to the other. Inside the temple, every wall is covered with beautiful and delicately delineated pieces of artistic sculpture. A stone chariot which is a masterpiece of architectural design, is also available. Two holes are carved into the chariot and it is stated that twice a year the Sun's rays are reflected through these to the foot of the deity.

There is Rangamantapa covered with forty pillars in the Vijayanagar style of architecture. Beyond the Rangamantapa is the *mukhamantapa*, in which, all the scenes of the Ramayana commencing from *Putrakameshti yagna* of Dasaratha to the Pattabhisheka of Sri Ramachandra are carved. The scene of reconciliation of Rama and Sita is especially a beautiful piece of architecture. It depicts the *Devatas* on the west, the *Vanaras* on the east, and in between; *Agni* as testifying to the sanctity of Sita; and Rama and Sita standing hand in hand. On the southern and western walls of the temple, scenes from the Bhagavata, depicting the life of Sri Krishna and his *leelas* are sculptured. We have also rare sculptural specimens of the various Avataras of Lord Vishnu. One particularly interesting piece of sculpture is that of Lord Narasimha, not in his usual posture of killing Hiranyakasipa on his thigh, but shown as wrestling with him. The sculpture of Vamanavatara is also a beautiful one, showing one foot on the head of Bali, and the other compassing the entire universe.

To the north of the main temple, are shrines of the Goddesses. Adjacent to these is the Paryanka griha which is built in the shape of an octagon. There are figures and forms that are sculptured on this, which are said to have been carried out by Timma Nayudu, out of the presents given to him by the Vijayanagar king Sri Aliya Ramaraju."[2]

"The pillars supporting it are of the usual Dravidian style, with rearing *yalis* and other monsters surrounding a central staff. The ornament is not however so completely detached from the central portion as it generally is, and the pillars have consequently a heavy appearance. The demon Ravana with his ten heads; Hanuman inter-

1. Pages 201-202, Gazetteer of Anantapur District, Volume I, 1905.
2. Pages 47-49, Temples and Legends of Andhra Pradesh by Sri N. Ramesan, 1962.

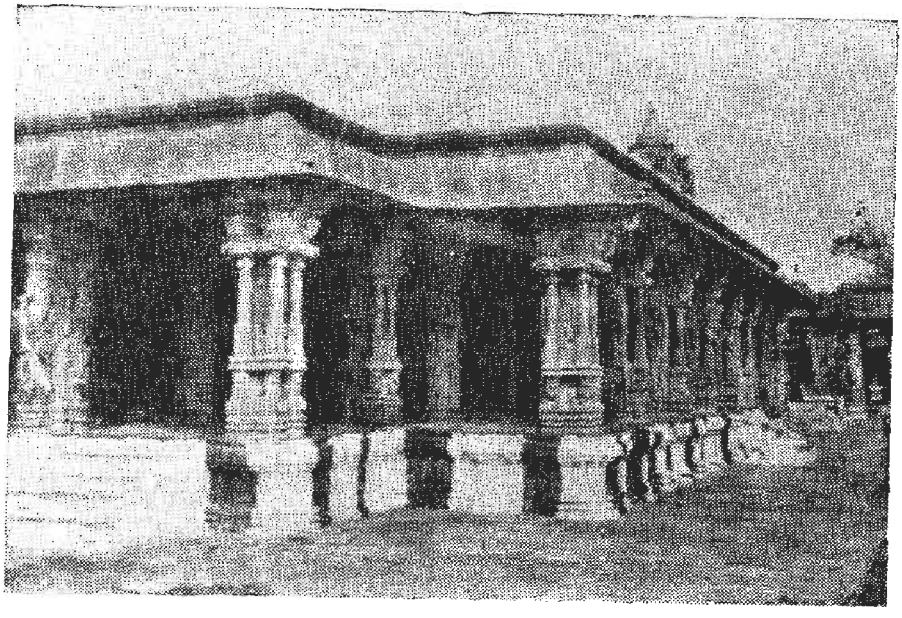


Plate VII : A *mantapam* in Sri Chintala Venkata-ramanaswamy temple

—*Courtesy: Assistant Commissioner, H. R. & C. E. (Admn.) Dept., Anantapur*

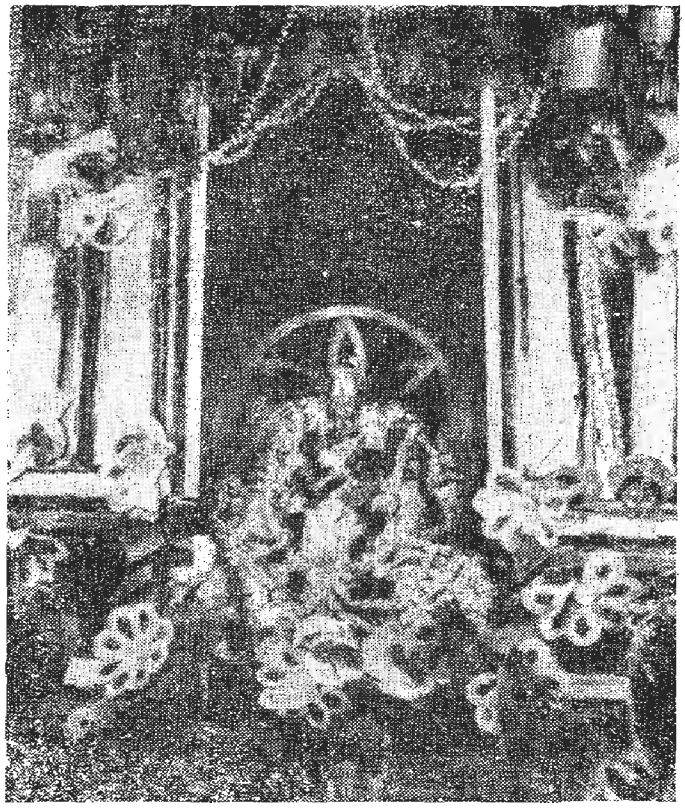


Plate VIII : Presiding deity of Kanyaka-parameswari

—Courtesy : Assistant Commissioner, H. R. & C. E. (Admn.) Dept., Anantapur

viewing him and trying to make himself equally tall by curling his tail round and sitting on it; Rama shooting an arrow through a tree to show Sugriva what a useful ally he was; Sita giving her ring to Hanuman to take to Rama as proof that she was alive; Vali making his famous dying speech to Rama; Krishna carrying off the clothes of the milk-maids when they were bathing; the same god playing with the cobra — these and very many other scenes are sculptured in a series of panels all round the shrine in places where usually there is no ornament whatever. The *mantapam* in front of the Lakshmi shrine is again richly decorated and the ceiling in high relief in the centre of it is noteworthy.

As to the date of the temple, Fergusson says that it is older than the Ramesvara shrine and "in so far as whitewash and paint will allow one to judge, ranges with the works of the earliest kings of the Vijayanagar dynasty."[1]

"In one of the bazaar streets is a noteworthy construction. It is a temple which is being erected by the local Komatis to their caste goddess Kanyakamma, the deified form of the Komati girl who, according to the story, threw herself into a pit of fire to stop the persecution to which her castefellows were being subjected by a king who wanted to marry her in spite of their objections. The temple is built upon an original design, even employing arches in its construction, but the sculpture with which it is being decorated, instead of being the shoddy work which is usually considered good enough nowadays, is quite excellent in design and finish. It is much of it copied from the two temples above referred to and it is not too much to say that, though unequal in parts, it is most of it well able to stand comparison with the old work. The stone employed is a fine-grained grey-green material. The workmen are Kamsalas from Proddatur in the Cuddapah district."[2] The construction of the Kanyakamma temple of the Vaisyas has been completed, but being situated in a lane its architectural effect is considerably diminished. A fine view of the town and the river can be had from the top of this temple."[3]

Plate VIII shows the presiding deity of Kanyakaparameswari.

Sri Bugga Ramalingeswaraswamy festival is celebrated for 11 days from *Magha Bahula Ashtami* to *Phalguna Suddha Tadiya* (February — March). Car festival is celebrated on *Amavasya*. There are metal images for the procession. Clothes and jewels are offered in fulfilment of vows. The devotees take bath in the Pennar and pray the Lord. The festival is being celebrated from the inception of the town and is of local significance. The Hindu devotees, local and from the neighbouring villages, congregate. The *pujari* is a Lingayat. *Prasadam* is distributed to all and poor feeding is arranged for a day.

Another festival of the place Sri Chintala Venkataramanaswamy festival is celebrated for 10 days from *Asviyuja Suddha Ashtami* (September — October). This festival is of ancient origin and of local significance. The devotees, local and from the neighbouring villages, congregate. Only Hindus participate in the festival. The *pujari* is a Brahmin. *Prasadam* is distributed to all.

Sunkulamma *Jatara* is celebrated for 3 days from *Chaitra Suddha Padyami* (March — April). It is believed that the celebration of this *jatara* relieves the villagers of their ailments and diseases. Animals are sacrificed on a large scale during this *jatara*. The *pujari* of Sunkulamma is a Balija.

The other important festivals observed in the town are Kanyakaparameswari festival or Devi Navaratrulu for 10 days from *Asviyuja Suddha Padyami* (September — October) and Anjaneyaswamy festival for 9 days from *Chaitra Suddha Padyami* (March — April).

Though there is no fair as such, during the festival days, some shops that sell flowers, fruits, sweetmeats, ghee, glassware, utensils, toys etc., are opened.

On every Sunday, the Sahithi Samithi arranges either reading of *puranam* or religious lectures in Sri Chintala Venkataramanaswamy temple.

SOURCE:
1. *Sri S. Teekoji Rao, Correspondent, Andhra Patrika, Nagulakatta.*
2. *Sri G. S. Narasappa Rao, Correspondent, Andhra Prabha, Tadpatri.*
3. *Sri Allidi Vasudeva Rao, Tadpatri.*
4. *Sri K. Seshacharyulu, Telugu Pandit, Tadpatri.*
5. *Sri Gollapinni Ramachandra Sastry, Telugu Pandit, Tadpatri.*
6. *Sri M. Sreenivasa Rao, Merchant and factory owner, Tadpatri.*
7. *Sri Josyam Janardhana Sastry, Retired Telugu Pandit, Tadpatri.*
8. *Sri S. V. Subba Rao, Municipal Commissioner, Tadpatri.*
9. *Sri P. Narayana Raju, Teacher, Municipal, Elementary School, Tadpatri.*
10. *Sri V. Rama Subba Rao, Karnam, Tadpatri.*
11. *An article on Tadpatri published in Andhra Prabha Weekly,* dated 26—12—1962.

17. YADIKI — Situated on the Gooty — Tadpatri bus route at a distance of 4 miles to the east of Rayalcheruvu Railway Station on the Madras — Raichur broad gauge section of the Southern Railway, 16 miles from Tadpatri and 18 miles from Gooty. 'The town was formerly the headquarters of a Taluk but in 1859 the Yadiki villages were divided between Gooty and Tadpatri Taluks.' It is said that this place was for-

1. Pages 200-201, Gazetteer of Anantapur District, Volume I, 1905.
2. Page 202, Gazetteer of Anantapur District, Volume I, 1905.
3. Page 129, Gazetteer of Anantapur District, Volume II, 1930.

merly known as Vedukapuram and that in course of time it was changed as Yadiki. Another version is that in olden days Yadavas constituted the preponderant community in this place and hence named as Yadavapuram. Gradually the name Yadiki came into use.

> "Two of the Mackenzie MSS. give an account of the history of Yadiki which goes into great detail and names the builders of the various temples, mosques, tanks, etc., in and about the town. According to these, the Chennakesava temple, the biggest in the village, was constructed by a Timma Nayudu (perhaps the man referred to in the account of Tadpatri above) who had obtained this and Gandikota and other places as a *jaghir* from the Vijayanagar kings. But the dates in the MSS. are very shaky and it is probably unsafe to rely implicitly upon the statements in them."[1]

The total population of the town is 9,276 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kamsali, Sale, Kapu, Kamma, Pattunoolkar, Chakali, Mangali, Kummari, etc.; Scheduled Castes (721) — Madiga, Mala, etc.; Scheduled Tribes (44); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade, weaving, service and other traditional occupations.

The Chennakesavaswamy temple in the town is a big one with a 60 feet high *gopuram*. The 4 ft. × 2 ft. image of the deity is in human form wearing a crown, decorated with jewels and donned in nice clothes. This temple is believed to have been constructed by a palegar during the reign of Vijayanagar kings. In the compound of the temple there are the images of Anjaneyaswamy, Lakshmi Devi, Nagulu, Alwars and Aswathanarayanaswamy *i.e.*, the neem and the *ravi* tree (ficus religiosa) side by side, with raised pial or platform constructed round them in a square or a rectangular form. This place is considered sacred by the Hindus and generally *nagas* (cobras) are installed around the trees and worshipped. In addition there are 3 temples of Eswara, one temple each of Rama, Pandurangaswamy, Chowdamma and of Malleswari and a mosque. Malleswari is the family deity of Pattunoolkars (weavers of silk fabrics).

Sri Chennakesavaswamy *Rathothsavam* is celebrated for 11 days from *Phalguna Suddha Ashtami* to *Bahula Tadiya* (February — March). The rituals observed are as follows: On the first day, *ankurarpanam;* on the 2nd, *dhwajarohanothsavam* in the morning and *pushpaka vimanothsavam* in the night; on the 3rd night, *simhavahanam;* on the 4th night, *anantha seshavahanothsavam;* on the 5th night, *Hanumanthothsavam*; on the 6th night, *garudothsavam;* on the 7th morning *gajendra uthsavam;* on the 8th morning *kalyanothsavam;* on the 9th night, *paruveta* and *aswavahanothsavam;* on the 10th morning, *vasanthothsavam, teerthavali, avabhruthasnanam* and *hamsothsavam* in the night and the festival concludes with *grama seshothsavam* in the morning and *ekanthothsavam* in the night of the eleventh day. The following is the transliteration of the Sanskrit *stotram* adopted for the worship of Chennakesavaswamy:

"వేదనుద్ధరతే, జగంతి వహతే
Vedanuddarathe, jaganthi vahathe
భూగోళ ముద్బిభ్రతే
Bhoogola mudchibharathe
దైత్యన్ ధరయతే బాలించలాయతే
Daithyan darayathe balinchalayathe
క్షాత్రం క్షయం కుర్వతే
Kshathram kshayam kurvathe
పౌలస్థ్యం జయతే హలింకలాయతే
Powlasthyam jayathe halinkalayathe
కారుణ్య మతనోతే
Karunya mathanrathe
మ్లేచ్ఛనుర్మాయతే దశకృతి కృతే
Mlechchanurmayathe dasakruthi kruthe
కృష్ణాయతుభ్యన్నమహే"
Krishnayathubhyannamahe."

Presentations in cash and in the form of gold jewels and clothes are made on the *rathothsavam* day in fulfilment of vows. The following is the daily programme during the festival:

5 a.m. *Mangalavadyamu* (music with pipes and drums)
6 a.m. *Gangaharanam,* etc. (bringing water for worship)
7 a.m. Rituals prescribed by *agamas* (*agamavihitha*)
8 a.m. *Baliharanam*
9 a.m. *Thirumajjanam* and *sahasranama puja*
10 a.m. Procession with music in the town
11 a.m. Offerings, *viswaroopa darsanam,* etc.
4 to 6 p.m. *Harikathas,* music, etc.
6 p.m. Evening *pujas,* etc.
From 9 p.m. to 2 a.m. daily processions as described above.

On the *rathothsavam* day free feeding is arranged by the Sri Lakshmi Chennakesavaswamy Seva Bhajana Brundam with the money collected from the devotees and *panakam* and *panneram* are distributed by Sri Bala Ramana. This festival is of ancient origin but of local significance. Sri Chinna Balappa, a Padmasale by caste, is the trustee for the festival and the followers are Brahmins. Nearly 12,000 devotees of all communities, local and from the neighbouring villages within a radius of 10 miles, congregate. The *pujari* is a Brahmin of Athreyasa *gotram* with hereditary rights, the present one being Sri Aluru Ramaswamy.

A fair is held in connection with Chennakesavaswamy festival in the open place on the left side of

1. Page 204, Gazetteer of Anantapur District, Volume I, 1905.

the temple. About 12,000 people of the locality and from the neighbouring villages belonging to all communities congregate. Eatables, utensils, glassware, lanterns, torchlights, mirrors, combs, books, pictures and photos of gods, cine stars and national leaders, toys made of earth, wood and plastic, and agriculturai implements are brought and sold in the fair.

Merry-go-rounds, circus, magic, lotteries, dances, especially by Devadasis before the deity, weight dragging competition for bulls, etc., afford entertainment to the visitors.

Another festival of the place is Peddamma *Jatara* celebrated in the month of *Pushyam* (December — January) once in 5 or 9 years. The devotees leave some he-buffaloes in the name of the deity in fulfilment of vows and sacrifice them after the worship of the deity at the time of the *jatara*, keeping the animal to the west of the deity. Cocoanuts are also offered. Some thousands of persons including those of the neighbourhood congregate.

SOURCE: 1. *Smt. S. Padmavathamma, Assistant Mistress, Zilla Parishad Elementary School, Yadiki.*
2. *Sri K. Abdul Rahiman, Bill Collector, Panchayat Office, Yadiki.*
3. *Sri M. Nagappa, Assistant Teacher, Zilla Parishad Elementary School, Yadiki.*
4. *Sri P. Venkata Ramanappa, Teacher, Zilla Parishad High School, Yadiki.*

18. KONAUPPALAPADU — Situated four miles north of Yadiki, at the mouth of a picturesque valley in the Erramalai hills which is called by the same name' and 4 miles from Rayalcheruvu Railway Station on the Raichur — Madras broad gauge section of the Southern Railway.

The total population of the village is 975 and it is made up of some sub-communities of Caste Hindus; Scheduled Castes (133); Scheduled Tribes (17) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

> "Near it, under an overhanging cliff, one of the perennial springs of water which occur in several places along this line of hills and elsewhere in the district runs over a series of small ledges of rock and forms a little water-fall (*kona*). It never dries up in the hottest weather and is utilised for irrigating some thirty acres of land. By it is the Kona Rameswara temple. This is not of any beauty architecturally, but at Sivaratri it is the scene of a considerable festival." [1]

Sri Kona Rameswara festival is celebrated for 2 days from *Magha Bahula Chathurdasi* (February — March) in connection with Sivaratri. This festival is of ancient origin but of local significance. About 3,000 persons of the village and the neighbourhood belonging to all communities congregate, without any distinction of caste or creed.

There are choultries for the visitors.

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

19. CHINTALAYAPALLE, hamlet of KAMALAPADU — Situated at the foot of a hill at a distance of 7 miles from Rayalcheruvu Railway Station on the Madras — Raichur broad gauge section of the Southern Railway.

The total population of the village is 1,097 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Nese (Weaver), Kapu, Balija, Boya, Vadde, Golla, etc.; Scheduled Castes (228) — Madiga, Mala, etc.; Scheduled Tribes (4); Muslims and Dudekula. The chief means of livelihood of the people are agriculture and agriculturai labour.

Sri Kotha Venkataramanaswamy temple and Anjaneyaswamy temple are the places of worship for the villagers. Venkataramanaswamy temple is situated at a distance of a mile to the east of the village with the stone image of the deity in human form as in Tirupati.

Sri Kotha Venkataramanaswamy festival is celebrated for 3 days from *Chaitra Suddha Padyami* (March — April). *Puja*, festival and *paruveta* are the rituals observed, one on each day. Cocoanuts and camphor are offered to the deity in fulfilment of vows. This festival is of ancient origin but of local significance. The devotees of all communities, local and from the neighbouring villages, congregate without any distinction of caste or creed. The *pujari* is a Niyogi Brahmin with hereditary rights. *Prasadam* is distributed to all. Choultries are available near the temple.

SOURCE: *Sri P. Pulla Reddy, Headmaster, Zilla Parishad School, Chintalayapalle.*

20. TALARICHERUVU — Situated at a distance of 5 miles in a direct line north-east of Tadpatri and 8 miles by foot-path from Tadpatri Railway Station.

The total population of the village is 442 and it is made up of the following communities: Caste Hindus — Kapu, etc., etc.; Scheduled Castes (70) — Adi Andhra; and Muslims, Kapus being predominant. The chief means of livelihood of the people are agriculture and agricultural labour.

There is a *darga* with the tomb of the saint Hajiswamy in the village.

Sri Hajiswamy *Urs* is celebrated for 2 days in the dark fortnight of *Phalgunam* (March — April) in commemoration of the death anniversary of Hajiswamy, a Muslim saint who entered *samadhi* here. *Gandham*, flowers and sugar are offered in fulfilment of vows.

1. Pages 196-197, Gazetteer of Anantapur District, Volume I, 1905.

Animal sacrifice is observed according to the Muslim customs. This festival is of ancient origin and widely known. Both the patrons and followers are Muslims. The devotees, local and from the other parts of the district, congregate. All communities participate in the festival. The *mujavar* is a Muslim. Free feeding is arranged.

> "Three miles north of the village, and some four miles by a stony bridle-path from Bogasamudram, in the middle of one of the level plains of which the summits of all the curious flat-topped hills of these parts consist, is a strange cave. It is formed by a sudden crevasse in the limestone and sandstone rocks and leads steeply downwards about 50 feet into the bowels of the earth by a passage which is some 70 yards long. Part of the way along it the solid rock through which it passes is broken by an opening leading to the upper air, and this serves to light the greater part of the cave, but at the bottom it is quite dark. At its mouth, the passage is four or five yards wide, but it rapidly narrows until its breadth is only as many feet. Steps have been made all the way down. At the bottom is a little pool of very clear water containing swarms of small fish. It is some four feet across and through it flows slowly, at right angles to the passage, a stream of water which emerges from the rock on one side of the pool and disappears into a hole in it on the other. The people say that this is the same stream which forms the perennial spring at Alur, three miles east of Tadpatri. It is also declared that if the stream which passes through the pool is followed up it will be found to lead to a large subterranean lake.
>
> In the month of *Kartigai* (*Kartikam*) a considerable festival occurs at the cave, and round about its mouth a number of trees have been planted, and several *mantapams* and temples built, for the accommodation of the visitors to this. An essential item in the list of ceremonies which each of the pilgrims to it has to perform is a bath in the pool at the bottom of the cave."[1]
>
> "There are a Siva temple a few yards from the mouth of the cave pool, and a tomb for the Jangam who built them, a little nearer. The idol has disappeared."[2]

SOURCE: *Sri P. Obula Reddy, Village Magistrate, Talaricheruvu.*

21. VELAMAKURU — Situated at a distance of half a mile north of the Penna river, 3 miles from Vanganur Railway Station on the Madras — Raichur broad gauge section of the Southern Railway, 5 miles to the east of Tadpatri town and 7 miles from Tadpatri Railway Station on the above Railway line.

The total population of the village is 1,094 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kammara, Sathani, Kapu, Mutracha, Vadde, Golla, Chakali, Mangali, Kummari, Ediga; Scheduled Castes (163) — Madiga, etc.; and Dudekula. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of the village are of Anjaneyaswamy, Chennakesavaswamy and of Siva with the stone images of the deities in human form.

Gowri (a synonym for Parvati) festival is celebrated for 5 days from *Kartika Suddha Triodasi* to *Bahula Vidiya* (November — December). This festival is of ancient origin but of local significance. The elders of the village play an important role in the festival. The residents of the village of all communities congregate. The *pujari* is a Kummari (Potter).

During *Kartikam* (October — November), special *pujas* are performed to Anjaneyaswamy.

On every *Chaitra Suddha Vidiya* (March — April), he-buffaloes, sheep and goats are taken with *panderamu* carts accompanied with music and sacrificed to the deities Maremma and Karremma in the Madiga colony. Cocoanuts, camphor and *neivedyam* are also offered to the deities. The *pujari* is a Madiga while that of Anjaneyaswamy and Chennakesavaswamy is a Sathani.

The other common festivals observed in the village are Nagula Chaviti, Dasara, Sankranti, and Ugadi (New Year's Day).

SOURCE: 1. *Sri B. Venkatanarayana Reddy, Supervisor of Co-operative Societies, Tadpatri.*
2. *Sri F. Balarami Reddy, Village Magistrate, Velamakuru.*

22. ALUR — Situated at a distance of half a mile north of the Penna river, 2 miles by road from Saddaladinne on the Saddaladinne — Tadpatri bus route and 5 miles from Tadpatri Railway Station on the Madras — Raichur broad gauge section of the Southern Railway.

The total population of the village is 1,049 and it is made up of the following communities: Caste Hindus — Brahmin, Kammara, Mutracha, Kummari, Chakali, Mangali, Kapu, Vadla, etc.; Scheduled Castes (88)— Adi Andhra, Madiga, Mala; and Scheduled Tribes (4). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Kona Ranganathaswamy or Ranganayakaswamy, Ahobila Nrusimhaswamy, Anjaneyaswamy, Eswara and Peddamma are the places of worship for the villagers. Ranganayakaswamy temple

1. Pages 203-204, Gazetteer of Anantapur District, Volume I, 1905.
2. Page 129, Gazetteer of Anantapur District, Volume II, 1930.

is an old structure situated on the top of a hill at a distance of 2 miles from the village enclosed in a big rampart. On the front side there is the *gali gopuram*, its *mukhadwaram* facing south. The stone image of the deity Ranganayakaswamy is in the form of Vishnu in sleeping posture.

Sri Kona Ranganathaswamy festival is celebrated for 9 days from *Chaitra Suddha Navami* to *Bahula Vidiya* (March — April). On *Chaitra Suddha Navami* the procession images of the deity are taken from Alur to the Ranganathaswamy temple, *homam* is performed by Brahmins in the night and the images given a bath in the tank. On the next day the procession images are brought back to the village in a palanquin and in the night, the images are taken out in a procession in *simhavahanam* throughout the village. *Seshavahanam* on *Ekadasi*, *hanumanthavahanam* on *Dwadasi*, *garudavahanam* on *Triodasi*, *yenugavahanam* on *Chathurdasi*, *rathothsavam* on *Purnima*, *aswavahanam* on *Bahula Padyami* are the other rituals observed. On the morning of *Vidiya* the images of the deities are taken in a palanquin to the hill, the *homam* is completed and *prasadam* is then distributed. This day is called *thirthavadi* day. The images are brought back to the village in a palanquin on that night and the festival terminates with the performance of *chiluka vahanothsavam*. During all these days, dance by Devadasis is arranged. Cocoanuts, camphor, fruits, flowers, rice, dhal, *dakshina* and *thambulam* are offered to the deity. *Mudupulu* and presentations are offered to the deity in fulfilment of vows.

On *rathothsavam* day *i.e.*, on *Purnima* the devotees including those of the neighbouring villages who have to fulfil their vows, go to Kona Ranganathaswamy temple early in the morning with decorated *panderam bandlu*, take their bath and meal and at 2 or 3 O'clock in the afternoon they proceed to Alur, witness the car festival and then get back to their houses. On *thirthavadi* day a number of persons assemble at the Kona Ranganathaswamy temple, witness the entertainments till the evening and get back to their places in the night. On *rathothsavam* day, free feeding is arranged in the choultries. One Sri Pogeti Balaiah of Tadpatri arranges poor feeding at Alur on the *rathothsavam* day. *Panakam* and *panneram* are also distributed by him. The festival is of ancient origin though of local significance. The Executive Officer and the trustee undertake the responsibility of organising the festival. Daily *pujas* are performed. Pilgrims and devotees will be arriving daily to worship the Lord. The number of devotees attending the temple will be more on Saturdays and throughout the month of *Kartikam* (October — November). The number will increase to a few thousands on *rathothsavam* day and *thirthavadi* day. All communities participate. The *pujari* is a Aruvela Niyogi Brahmin with hereditary rights.

Competitions in dragging a huge stone by bulls is a special attraction. Magic, gambling, lotteries and other games provide entertainment to the visitors. At a distance of 2 miles from this village, there are rows of hills. Two rivulets are flowing in the valleys. Both these rivulets having perennial flow meet near Kona Ranganathaswamy temple towards the north. There are very big pials, choultries and swimming ponds for the pilgrims. Big trees afford shade in the summer. Unfortunately, in 1958, due to excess of rains, the Talaricheruvu (a tank) on the top of the hill breached and on account of the force of the current some choultries, trees and a pond were washed away. Some 10 to 12 choultries situated on an elevated place are, however, remaining in tact without any damage.

SOURCE: 1. *Sri B. Obi Reddy, Karnam, Alur.*
2. *Sri Avula Nagi Reddy, Village Munsiff, Alur.*

23. CHALLAVARIPALLE — Situated to the east of the Tadpatri — Yellanuru bus route at a distance of 4 miles from Tadpatri Railway Station on the Raichur — Madras broad gauge section of the Southern Railway.

The total population of the village is 405 and it is made up of the following communities: Caste Hindus — Brahmin, Kamma, etc.; Muslims and Dudekula. Kammas are in majority. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of the village are of Sri Rama, Katamaiah and of Gangamma. The image of the deity Sri Rama is in human form. Gangamma is worshipped in female form.

Gangamma *Jatara* is celebrated once in 5 years or when rains fail on a day selected by the villagers in the rainy season. Animal sacrifice is observed and vows are fulfilled. This festival is of ancient origin but of local significance. The devotees, local and from the neighbouring villages, of all communities, congregate without any distinction of caste or creed. There is free feeding and *prasadam* is distributed to all. Srirama Navami is also celebrated in this village on *Chaitra Suddha Navami* (March — April) by the residents of the village. The *pujari* of Sri Rama temple is a Brahmin.

SOURCE: *Sri T. Gurvi Reddy, Karnam, Challavaripalle, Vanganuru Post.*

24. JAMBULAPADU — Situated at a distance of one mile from the Cuddapah — Bellary road and 5 miles from Tadpatri town and Railway Station on the Raichur — Madras broad gauge section of the Southern Railway.

The total population of the village is 275 and it is made up of the following communities: Caste Hindus — Brahmin, Kamma, etc.; Scheduled Castes (1) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

There is a pillar constructed on a pial in the village. This pillar is a personification of the deity Narasimhaswamy. He is called by different names as Sthambha Narasimhaswamy (*sthambham* in Telugu means pillar), Jwala Narasimhaswamy and Gajjela Narasimhaswamy. A sheet shaped in the form of a lion's face is attached to the pillar and worshipped.

Sri Narasimhaswamy festival is celebrated for one day on Telugu New Year's Day *i.e.*, on *Chaitra Suddha Padyami* (March — April). *Prabhas* are taken in procession on that day. Vows are fulfilled by devotees. In *Kartikam* (October — November), special *pujas* are performed to the deity. This festival is of ancient origin but of local significance. One Sri Nayanigari China Ramaiah of Kamma caste is the chief patron. The local people and those from the neighbouring villages congregate. Only Hindus participate in the festival. The *pujari* is a Brahmin of Pancharathra sect with hereditary rights.

Poor feeding is arranged on the festival day.

SOURCE: *Sri Aswarthu Reddy, Village Magistrate, Jambulapadu.*

25. VEERAPURAM — Situated at a distance of 2 furlongs from the Cuddapah — Bellary road, 1½ miles from the Vanganuru Railway Station on the Madras — Raichur broad gauge section of the Southern Railway and 5 miles from Tadpatri towards Cuddapah.

It is known from the inscriptions in the village that this is an *agraharam* of Brahmins.

The total population of the village is 1,166 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Chakali, etc.; Scheduled Castes (83); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and trade.

The temples of Sri Venugopalaswamy, Anjaneyaswamy, Eswara and of the village deity, and a church are the places of worship in the village.

The image of the deity Sri Venugopalaswamy, otherwise known as Sri Krishna, is in human form with 4 hands holding *sankhu* and *chakra* (conch and discus) in two hands and playing flute with the other 2 hands. *Dasavatharams* (ten incarnations of Lord Vishnu) are carved around this image.

Sri Venugopalaswamy festival is celebrated during the entire month of *Kartikam* (October — November). Sugar and cocoanuts are offered to the deity in fulfilment of vows. This festival is being celebrated approximately for the past 100 years but is only of local significance. The trustee of the temple is a Kapu and he is the chief patron. The residents of the village of all communities congregate. At present there is no *pujari*. *Prasadam* is distributed to all.

SOURCE: *Sri V. Muni Ramaiah, Karnam, Veerapuram.*

26. BODAIPALLE — Situated at a distance of 1½ miles to the north of the Cuddapah — Bellary road, 2 miles from Vanganuru Railway Station on the Madras — Raichur broad gauge section of the Southern Railway and 7 miles from Tadpatri.

The total population of the village is 939 and it is made up of the following communities: Caste Hindus — Nambi, Vaisya, Sale (Weaver), Talari, Kapu, etc.; Scheduled Castes (153). The chief means of livelihood of the people are agriculture, agricultural labour and weaving.

There is Chennakesavaswamy temple in the village with the image of the deity in human form holding *sankhu, chakra, gadha* and *padma* in his four hands. There is also the temple of Sri Rama with his image in human form.

Sri Chennakesavaswamy festival is celebrated for 30 days from *Kartika Suddha Padyami* to *Amavasya* (October — November). Cocoanuts and camphor are offered to the deity. This festival is of ancient origin but of local significance. The residents of the village of all communities congregate without any distinction of caste or creed. The *pujari* is a Nambi with hereditary rights.

SOURCE: *Sri V. Satyanarayana Murthy, Karnam, Bodaipalle.*

27. NARAYANAPALLE, hamlet of SENEGALAGUDURU — Situated at a distance of 8 miles from Tadpatri Railway Station on the Raichur — Madras broad gauge section of the Southern Railway.

The total population of the village is 3,755 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (483); Scheduled Tribes (50); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Batlo Sunkulamma *Jatara* is celebrated for 3 days from *Chaitra Suddha Tadiya* (March — April). The festival is of local significance. About 5,000 devotees, local and from the neighbouring villages, congregate. Only Hindus participate in the festival.

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

28. NITTURU — Situated at a distance of 2 furlongs from the Bhogasamudram — Rayalcheruvu road and 5 miles by cart track from Juturu Railway Station on the Madras — Raichur broad gauge section of the Southern Railway.

The total population of the village is 490 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kamsali, Kammara, Kamma, Kapu, Boya, Mangali; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

There are temples of Chennakesavaswamy with his stone image, Siva and of Anjaneyaswamy in the village. There are 2 *uthsava vigrahams* of the deity Chennakesavaswamy for purposes of procession.

Sri Chennakesavaswamy festival is celebrated for 2 days on *Chaitra Suddha Padyami* and *Vidiya* and on Srirama Navami *i.e., Chaitra Suddha Navami* (March — April). The procession images of the deity are peramoulated in the village. Cocoanuts are offered in fulfilment of vows. This festival is of ancient origin but of local significance. The trustee is the chief patron and Hindus are the followers. The local devotees as well as those from the neighbouring villages belonging to all communities congregate. The *pujari* is a Brahmin.

A festival is also celebrated in Siva temple on Sivaratri *i.e.*, on *Magha Bahula Chathuraasi* (February — March).

There is an old pond with an area of 150 sq. yards in the middle of the village. There are steps on all the four sides. This is said to have been built some centuries ago. The peculiarity of this pond is that the quantity of water remains constant in all seasons.

SOURCE: 1. *Sri S. Eranna, Teacher, Zilla Parishad Elementary School, Nitturu.*
2. *Sri K. V. Manikya Rao, Karnam, Nitturu.*

29. YELLANURU — Bounded by Venkatadripalle on the east (2 miles), forest on the west, the Chitravati river on the north and tank on the south. It is situated at a distance of 3 miles from Jangampalle towards the east, 15 miles by bus from Kondapuram Railway Station on the Bombay — Madras broad gauge railway line and 16 miles by bus from Tadpatri on the Tadpatri — Simhadripuram bus route.

The total population of the village is 5,513 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Mutracha, Kapu, Balija, Yadava, Chakali, Mangali, etc.; Scheduled Castes (6)—Madiga, Mala; Scheduled Tribes (25); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Sri Venkateswara, Anjaneyaswamy, Nrusimhaswamy, Vighneswara and Eswara, a mosque and a church are the places of worship in the village. Venkateswara temple is a stone structure with spacious rooms and verandahs. The *mula vigraha* of the deity is very handsome to look at. The image of Anjaneyaswamy, said to have been installed by the great sage Vyasa, is very high and awe-inspiring. The temple is, however, in a dilapidated condition. The other three temples of Nrusimhaswamy, Vighneswara and Eswara are also in a ruinous state with no worship.

Sri Lakshmi Venkateswara festival is celebrated for 8 days from *Phalguna Bahula Padyami* (March — April). On *Hanumanthothsavam* and *garudothsavam* days there will be nautch. The congregation will be more on *rathothsavam* day. The festival terminates with *vasanthothsavam* and *ekanthothsavam*. Cocoanuts are offered to the deity. This festival is being celebrated from the inception of the temple but is only of local significance. There are Inam lands in the name of the deity. The devotees, local and from the neighbouring villages, congregate. Only Hindus participate in the festival. The *pujari* is a Srivaishnava Brahmin. *Prasadam* is distributed to all.

Free feeding is arranged on the last day.

Dasara is also celebrated in the temple from *Asviyuja Suddha Padyami* to *Dasami* (September — October). *Akupujas* are performed during the entire month of *Kartikam* (October — November).

SOURCE: *Sri Pusunuru Narasimha Sastry, Secondary Grade Teacher, Parishad High School, Yellanuru.*

30. MALLAGUNDLA — Situated at a distance of 18 miles by foot from Tadpatri Railway Station.

The total population of the village is 920 and it is made up of the following communities: Caste Hindus — Brahmin, Kamma, Uppara, Kapu, Balija, Golla, Kuruva, Talari; and Scheduled Castes (77) — Madiga. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Chennakesavaswamy, Sri Rama, Anjaneyaswamy, Eswara and Peddamma are the places of worship in the village. The image of the deity Chennakesavaswamy is in human form.

Sri Chennakesavaswamy festival is celebrated for 11 days from *Vaisakha Suddha Purnima* to *Bahula Dasami* (May — June). There will be processions on *vahanams* during the festival. The important ritual observed is dragging the temple car on *Vaisakha Bahula Tadiya*. This festival is of ancient origin but of local significance. Sri Kodandapani Raghavendracharyulu is the trustee who undertakes the responsibility of organising the festival as well as free feeding. The devotees, local and from the neighbouring villages, congregate. Only Hindus participate in the festival. The *pujari* is a Brahmin appointed on a monthly salary of Rupees 25.

Free feeding is arranged on the evening of the car festival day.

Peddamma *Jatara* is also celebrated in this village on *Chaitra Suddha Vidiya* (March — April). Animals are sacrificed and *pannerapu bandlu* are taken round the temple in fulfilment of vows. Fuller details are not available.

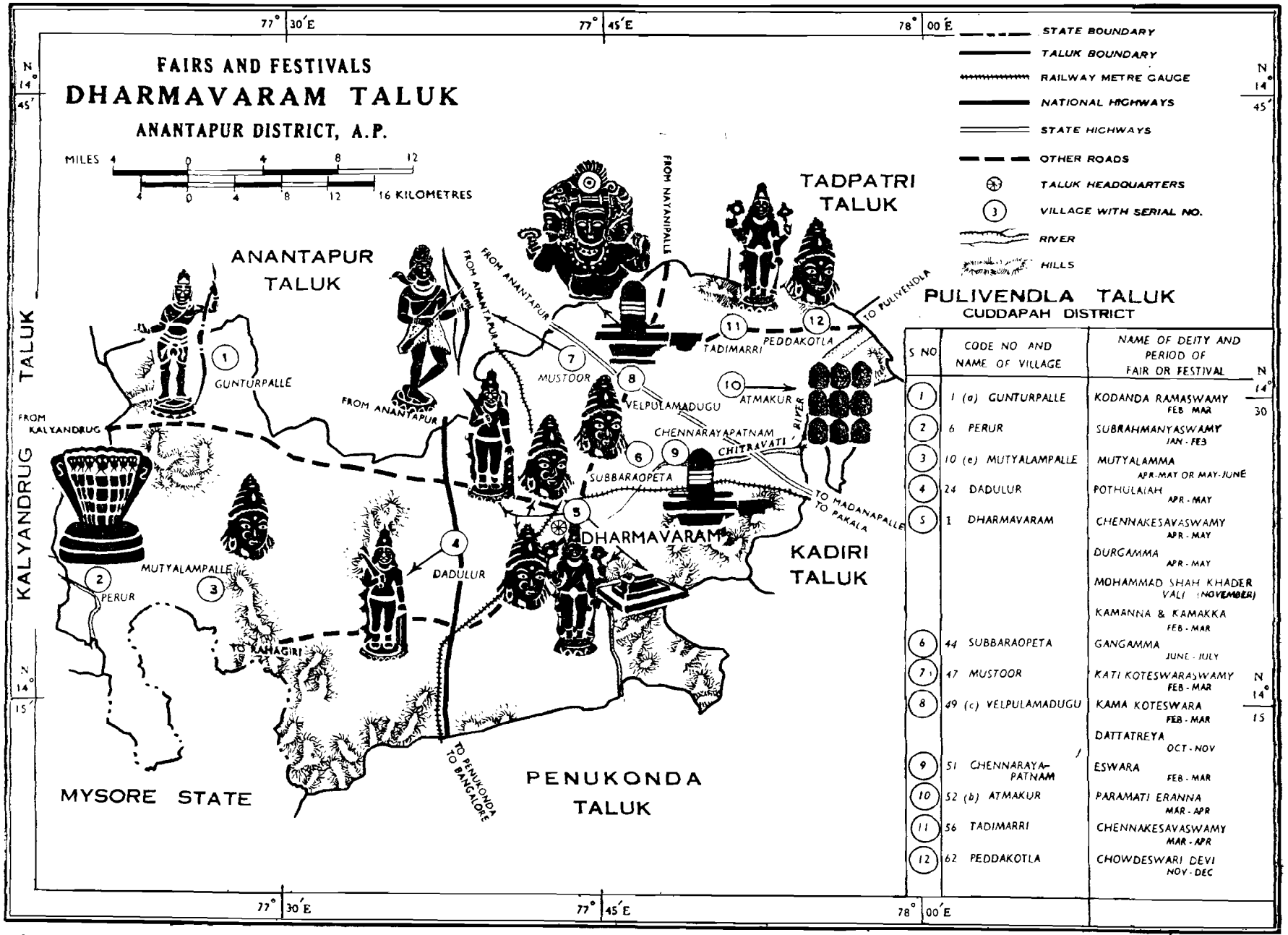
SOURCE: *Sri Baba Saheb, Village Magistrate, Mallagundla.*

DHARMAVARAM TALUK

FAIRS AND FESTIVALS

DHARMAVARAM TALUK

ANANTAPUR DISTRICT, A.P.



S NO	CODE NO AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	1 (a) GUNTURPALLE	KODANDA RAMASWAMY FEB MAR
2	6 PERUR	SUBRAHMANYASWAMY JAN - FEB
3	10 (e) MUTYALAMPALLE	MUTYALAMMA APR-MAY OR MAY-JUNE
4	24 DADULUR	POTHULAIAH APR - MAY
5	1 DHARMAVARAM	CHENNAKESAVASWAMY APR - MAY
		DURGAMMA APR - MAY
		MOHAMMAD SHAH KHADER VALI (NOVEMBER)
		KAMANNA & KAMAKKA FEB - MAR
6	44 SUBBARAOPETA	GANGAMMA JUNE - JULY
7	47 MUSTOOR	KATI KOTESWARASWAMY FEB - MAR
8	49 (c) VELPULAMADUGU	KAMA KOTESWARA FEB - MAR
		DATTATREYA OCT - NOV
9	51 CHENNARAYA-PATNAM	ESWARA FEB - MAR
10	52 (b) ATMAKUR	PARAMATI ERANNA MAR - APR
11	56 TADIMARRI	CHENNAKESAVASWAMY MAR - APR
12	62 PEDDAKOTLA	CHOWDESWARI DEVI NOV - DEC

© SUBBA RAO ARTIST

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

Section VII

DHARMAVARAM TALUK

GUNTURPALLE, hamlet of THUMUCHERLA — Situated at a distance of 16 miles from Anantapur and 24 miles from Dharmavaram.

The total population of the village is 2,619 and it is made up of the following communities : Caste Hindus — Vaisya, Kamsali, Boya, Kapu, Lingabalija, Vadde, Kuruba, Ediga, etc.; Scheduled Castes (530) — Madiga, etc.; and Scheduled Tribes (22). Kurubas are predominant. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Sri Kodanda Ramaswamy, Anjaneya, Eswara and Kollapuramma are the places of worship. There is no image in Kodanda Ramaswamy temple but only wooden *padukalu* (sandals) are worshipped. There is also a temple of Sri Kodanda Ramaswamy one mile to the east of the village on a hillock where the festival takes place. It is believed that *Siddhas* are living there unseen. There is a rock in front of the temple and it is said that under the rock there are the images of Sri Rama and Lakshmana made of *panchalohas* (five metals). People from distant places even beyond sixty miles attend the festival as there is a belief that several diseases found otherwise incurable are cured by taking the medicine called *Amavasya mandu* which is distributed on the new moon day during the festival for twelve paise. The efficacy of the medicine is attributed to the presence of the images of Sri Rama and Lakshmana under the rock.

Sri Kodanda Ramaswamy festival is the common festival of both Gunturpalle and Kondapalle, another hamlet, celebrated for 2 days from *Magha Bahula Chathurdasi* (February — March). Cocoanuts, camphor and silver umbrellas are offered to the deity in fulfilment of vows. The festival is being celebrated from times immemorial. The chief patrons are Kurubas. Local Hindus and those from the neighbourhood numbering about 900 congregate. The *pujari* is an Ediga without any hereditary rights. *Prasadam* is distributed to all.

A small fair is held in connection with the festival for 2 days before the temple with a few shops selling eatables. Nearly 900 persons congregate.

Dramas and *kolatams* afford entertainment to the visitors.

There are choultries and free feeding is organised.

SOURCE: *A Census Enumerator.*

2. PERUR — Situated to the north of the Penna river at a distance of 23 miles from Nagasamudram Railway Station. It has bus communication to all the surrounding Taluk headquarters *viz.*, Dharmavaram, Kalyandrug, Hindupur and Anantapur.

The total population of the village is 3,949 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Valmiki (Boya), etc., etc.; Scheduled Castes (564) — Adi Andhra, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations. A project was constructed across the Penna river at a cost of about 2 crores of rupees. Nine thousand acres of land is being cultivated under this project.

The temples of Subrahmanyaswamy on the bank of the Penna river, of Eswara (Thrilingeswaraswamy) to the north of the village, of Anjaneyaswamy to the south and of Kollapuramma to the west are the places of worship. The stone image of Subrahmanyaswamy is in the form of a seven-hooded serpent.

Sri Subrahmanyaswamy festival is celebrated for four days from *Magha Suddha Shashti* to *Navami* (January — February). Cocoanuts, fruits and flowers are offered to the deity. The devotees take their bath in the river on *Shashti*, worship the deity and fulfil their vows by cleaning with wet clothes on the place where food has been taken by elders in the temple precincts. They also observe fast on that night. The festival is of recent origin and of local significance. About 4,000 devotees, local and from the neighbouring villages, congregate. Only Hindus participate in the festival. The chief patrons are Brahmins.

A fair is held for one day in connection with this festival near the temple in an area of about half an acre of land. It is being held for the past 9 years. About 10 or 12 shops are opened at which eatables, bangles, toys, articles of worship, mirrors, combs, pictures and photos of gods and national leaders, etc., are sold.

There is free feeding for Brahmins for three days in the afternoons.

Street dramas afford entertainment to the visitors.

There are 2 big rocks in the river called Kasi *gundlu* and Gangamma *gundlu*. The women of the village who are issueless and those suffering from prolonged illness perform *puja* to the Gangamma *gundlu* once a year and drop a blouse piece into the river. They invite their close relatives or friends to the river and ask them to take that blouse piece.

The villagers also perform *puja* and offer cocoanuts on Tuesdays and Fridays to Kollapuramma when epidemics break out so that they may not prove fatal.

Madhwa Navami is also celebrated by Madhwas for one day by collecting contributions.

SOURCE: 1. *Sri K. Venugopala Rao, Headmaster, Panchayat Samithi Elementary School, Perur.*
2. *Sri G. Gopala Rao, Teacher, Panchayat Samithi Elementary School, Perur.*

3. MUTYALAMPALLE, hamlet of NASANAKOTA — Situated at a distance of 19 miles from Nagasamudram Railway Station.

The total population of the village is 3,389 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (578) and Scheduled Tribes (23). The chief means of livelihood of the people is agriculture.

Mutyalamma *Jatara* is celebrated for 2 days in *Vaisakham* (April — May) or *Jaistham* (May — June). The festival is of ancient origin but of local significance. About 1,500 devotees of the village congregate. Only Hindus participate in the festival.

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

4. DADULUR — Situated on the Anantapur — Bangalore road at a distance of 10 miles from Dharmavaram Railway Station.

The total population of the village is 1,848 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (324); Scheduled Tribes (153) and Muslims. The chief means of livelihood of the people are agriculture and other traditional occupations.

Sri Pothulaiah festival (locally known as *Parusha*) is celebrated for 3 days from *Vaisakha Purnima* (April — May). The festival is of ancient origin but of local significance. Nearly 3,000 devotees, local and from the neighbouring villages, congregate. All communities partake in the festival.

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

5. DHARMAVARAM — The headquarters of the taluk going by the same name. It stands at one end of the bank of the great tank which is named after it and is fed by the Chitravati. The town is situated at a distance of one mile from Dharmavaram Railway Station, a junction where trains from Bangalore, Guntakal and Pakala meet. The town is connected by bus to Penukonda, Tadpatri, Kalyandrug and Anantapur towns. Akkarayalu and Bukkarayalu also known as Chinnavadiyaru and Peddavadiyaru of Vijayanagar dynasty came there, got dug a tank and in memory of their mother Dharmamba they named this place as Dharmavaram.

> "Tradition ascribes the construction of the fort and town to Kriyasakthi Odayar, the famous religious teacher and preceptor of the first Vijayanagar kings, and also of the Dharmavaram, Gottur and Ravulacheruvu tanks connected with the Chitravati river. He was related to one of the princes named Chikka Odayar, whose mother Medamba helped in this construction. The village where she died was renamed Medapuram where her tomb still exists. A copper plate found at Ravulacheruvu describes him as the digger of the tank in that village and states that he brought the idol of Chenna Kesava from Anegundi and installed it there in Saka 1109."[1]

The total population of the town is 20,405 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Devanga, Sale (Weaver), Kshatria (Raju), Kamma, Kammari, Kapu, Balija, Golla, Pattekari, Kuruva, Bestha, Boya (Valmiki), Mangali, Chakali, Medara, Kummara, Marwari, Mahrattas, Thogata, Vadrangi; Scheduled Castes (1,160) — Adi Andhra, Madiga, Mala, Dombara, etc.; Scheduled Tribes (64) — Yerukula, etc.; Muslims and Christians. Sales (*i.e.*, Weavers) are in majority. The chief means of livelihood of the people are agriculture, agricultural labour, trade, service, weaving of silk and cotton cloths, and other traditional occupations.

The temple of Sri Kasi Viswanathaswamy on the tank bund contains a pool of never-failing water which is held sacred and is used in religious ceremonies. Besides, the temples of Sri Chennakesavaswamy, Kanyakaparameswari, Anjaneyaswamy, Sri Venugopalaswamy, Sami Narayanaswamy, Pandurangaswamy, Ramaswamy, Chowdamma, Kalika, Durgamma, Basavanna, Narasimhaswamy (in Siddhaiah Gutta), Siva (six in number), Sankaracharya, Jains and Sankara *Mutt* (Hatayogi Ashramam), a church and a few mosques are the places of worship in the town. The image of Chennakesavaswamy is of stone with four hands holding *sanku, chakra, gadha* and *padma* in the hands.

> "The most important Hindu temple in the village is dedicated to Kesavaswamy; and near the Siva temple close by the Poligar's residence is a tomb of a former head of the Virupakshi *mutt* who died in this town."[2]

> "In the Jamma *Masjid*, in a silver box enclosed in a locked stone receptacle, is kept a hair from Mohammad's moustache. There is another in a private house in the town. In the month following the *Ramzan* a ceremony is held in connection with these; they are exhibited to the faithful and then again locked up."[3]

Sri Chennakesavaswamy *Rathothsavam* is celebrated for 9 days from *Vaisakha Suddha Panchami* to *Triodasi* (April — May). The rituals are *dhwajarohanam* on *Sapthami*, procession on different *vahanams*

1. Pages 115-116, Gazetteer of Anantapur District, Volume II, 1930.
2. Page 116, Gazetteer of Anantapur District, Volume II, 1930.
3. Page 150, Gazetteer of Anantapur District, Volume I, 1905.

during the nights from *Ashtami* to *Dwadasi*, one on each day, and the festival concludes with *rathothsavam* on *Triodasi*. The festival is of ancient origin but of local significance. The chief patrons for this festival are Srivaishnavas. Nearly 15,000 devotees, local and from the neighbouring villages, congregate. Only Hindus participate in this festival. The *pujaris* are Vaikhanasa Brahmins of Atreyasa *gotram*. *Prasadam* is distributed to all.

On *Kartika Suddha Dwadasi* (October — November), *teppothsavam* (taking the image of the Lord on a float in the tank) is celebrated.

It is said that about 150 years back Dharmavaram was attacked by cholera. Durgamma came from Bellary in human form, got the town rid of the disease and stayed there on that day. She was entertained for the peace and prosperity of the town. A festival is now being celebrated in commemoration of that incident.

Durgamma *Jatara* (*Parusha*) is celebrated for one day on *Vaisakha Suddha Chathurdasi* (April — May). Animal sacrifice is in vogue. The festival is of local significance. About 10,000 devotees, local and from the neighbouring villages, congregate. Only Hindus participate in the festival. The *pujari* is a Boya with hereditary rights. *Bhajans* are also performed in the temple on every Friday.

A fair is held in connection with this festival with a few shops selling bangles, turmeric powder, vermilion, mirrors, combs, eatables, puffed rice and articles of worship such as cocoanuts, fruits and flowers.

Swings, merry-go-rounds, magic, lotteries, dramas, circus and gambling afford entertainment to the visitors. However, the main entertainment is afforded by *Utla Parusha*. A pole 15 to 20 yards, straight and smooth, is fixed in the ground vertically. Several greasy substances are smeared to the pole and some of the youths try to climb to the top to receive the reward placed at the top. One or two persons pour down grease at the top to make the attempt still difficult. The sight of the competitors slipping down and trying again and again and the final success of some one are very entertaining.

It is reported that Tippu Sultan (1776-77) deputed Mohammad Ashroff Sahib to be in charge of Dharmavaram and the post of a *kothwal* for Dharmavaram was created. Kothwal Abdul Nabi Sahib (1798-99) brought his *guru* Mohammad Shah Khader Vali Sahib from Chippagiri of Alur Taluk, Kurnool District and kept him in his house. When the Vali died, his *samadhi* (tomb) was constructed behind the Chinna Upparige. Chinna Upparige is a palace constructed along with Pedda Upparige by Pampa Naidu, Pedda Upparige at the west end of the tank bund and Chinna Upparige at the north end. This Pampa Naidu is the son of Hande Hanumappa Naidu to whom Dharmavaram and four more villages were given by Aliya Ramarayalu, the renowned statesman and soldier of the Vijayanagar empire and son-in-law of Sri Krishnadevaraya for the services rendered in putting down Salakam Thimmarayudu. To the west of Chinna Upparige facing east is the temple of Kasi Viswanathaswamy built by Desai Narayanappa. This Narayanappa enjoyed the special honour at the hands of Lord Munro of a Coat of Honour and a palanquin. The bearers of the palanquin were paid from the State funds. He was granted a pension for three generations for the services rendered to the British. After his death Abdul Nabi Sahib also had had his *samadhi* by the side of his *guru*. One Bangaru Kadiyalu Gaffor Sahib was dismissed from the State Police force. He went on serving at the *samadhis*. One night Vali told him in his dream that he would be restored to service and asked him not to be disheartened. After he was reinstated in 1941, Gaffor Sahib commenced to celebrate the annual *urs* according to his own humble capacity. The *urs* which gained importance day by day is now being celebrated on a grand scale.

Sri Mohammad Shah Khader Vali *Urs* is celebrated for 3 days in November in his memory with *gandhampuja*, etc. His life history is read on the last day. Sugar is offered. The festival is widely known. About 15,000 people from the town and from distant places belonging to all communities congregate.

It is related that in about the year 1672 A.D. there was a breach in the tank bund and the sacrifice of a pregnant woman was demanded by a celestial voice to stop the breach. Veera Dimmamma, a Vaddar woman, offered herself and a temple was constructed for her on the tank bund. Vaddars consider it a sacred place and perform *puja*. When rains fail, the villagers perform special *pujas* and offerings are made including animal sacrifice. There is no image for the deity. Believing her to be under the earth a stone is covered and a tree is planted there to recognise that spot.

Kamadahanam, a common festival, is also celebrated for 3 days from *Phalguna Suddha Triodasi* to *Purnima* (February — March). There are no permanent images but only coloured earthen images of Kamanna and Kamakka are prepared for the occasion. On *Purnima* day, the images of Kamanna and Kamakka are taken in procession and finally placed at the middle of a road or road crossings and burnt with fuel, cow-dung cakes, etc. The devotees celebrate this festival happily wearing fancy dresses and go about the town in carts accompanied with music. The festival is of ancient origin. Only Hindus of the town numbering about 5,000 participate in this festival.

In Sri Ramaswamy temple located in Dasari street *sevalu* are performed during the entire month of *Kartikam* (October — November). *Bhajans* and *Harikathas* are also arranged. *Prasadam* is distributed to all present. Sri Rama is taken out in procession on *Chaitra Suddha Navami* (March — April).

In Viswanathaswamy temple *Kruthikothsavamu* is celebrated on *Kartika Purnima* (October — November)

when a cloth immersed in ghee is burnt and *puja* is performed. The *pujari* is a Smartha Brahmin of Kuthsasa *gotram* and *prasadam* is distributed to all.

Sri Pandurangaswamy car festival is celebrated for 8 days from *Vaisakha Suddha Ashtami* (April — May). Another festival is celebrated by taking the image of the deity in *meravani i.e.,* procession on *Kartika Suddha Ekadasi* (October — November).

Kanyakaparameswari festival is celebrated on *Asviyuja Suddha Navami* (September — October). The *pujari* is a Smartha Brahmin of Harithasa *gotram.*

Bendamudi Sri Chinnappa Yogi, a resident of Dharmavaram sat on a nearby hillock and persisted to do penance for full sixteen years without any break. Sri Subbadasu Yogi now going by the name of Nirmalanandagiri Yogi built a Hatayogi *Ashramam* in 1925 at that spot. He is also a good *yogi* following the austerities of a *yogi.* The *ashramam* is also known as Sankara *Mutt.*

In the month of December, *aradhanas* and *pujas* are performed in Hatayogi *Ashramam* near the tomb of Chinnappa also called Hatayogi.

Sankara *Jayanti* is celebrated on *Vaisakha Suddha Triodasi* (April — May) by Sri Subbadasu Yogi in Sankara temple located in Hatayogi *Ashramam.*

On every Sivaratri day, *i.e., Magha Bahula Chathurdasi* (February — March) *pujas* are performed in Siddhaiah Gutta where Siddhaiah, a devotee entered *samadhi.* Free feeding is arranged on a moderate scale.

Moharram is celebrated in common by both Muslims and Hindus in grandeur.

SOURCE: 1. *Sri D. Narayana Rao, Headmaster, Zilla Parishad School, Kota, Dharmavaram.*
2. *K. Vijaya Kumari, Assistant Teacher, Zilla Parishad School, III Ward, Dharmavaram.*
3. *Sri Banda Gopalu, Assistant Teacher, Zilla Parishad School, XI Ward, Dharmavaram.*
4. *P. Narayanamma, Assistant Teacher, Zilla Parishad School, Kota, Dharmavaram.*
5. *Sri K. Jeevaratnam, Teacher, Dharmavaram.*
6. *Nallaballe Bhagyamma, Assistant Teacher, Zilla Parishad School, XI Ward, Dharmavaram.*
7. *Sri B. Obanna, Assistant Teacher, Zilla Parishad School, Kota, Dharmavaram.*
8. *Gazetteer of Anantapur District, Volume I,* 1905 *and Volume II,* 1930.

6. SUBBARAOPETA — Situated on the Nayanipalle — Dharmavaram road at a distance of 3½ miles from Chinnekuntapalle Railway Station on the Dharmavaram — Pakala metre gauge section of the Southern Railway, 4½ miles from Dharmavaram Railway Station and 5 miles from Dharmavaram.

The total population of the village is 469 and it is made up of the following communities: Caste Hindus — Kammara, Kummari, Kapu, Boya (Valmiki); Scheduled Castes (112) — Madiga, Mala; and Dudekula. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of the village are of Gangamma, Eswara and of Anjaneyaswamy. The image of Gangamma which is in human form is made of *panchalohas* (five metals).

Gangamma *Jatara* (*Parusha*) is celebrated for one day on *Ashadha Suddha Ekadasi* (June — July). The image is bedecked with lockets, nose rings, umbrellas and such other ornaments made of silver and gold. The image of the deity is taken out in procession. *Palaharapu Bandlu* (*Palaharam* means tiffin or eatables) are taken round the temple. Offerings are made in the form of cash and kind in fulfilment of vows. The festival is being celebrated for the last 8 years and is widely known. The deity is said to be fulfiling the prayers of the devotees and hence is known as *Varaprasadini* or giver of boons. People will be, therefore, coming from distant places to worship her. All communities take part in this festival. The present *pujari* is one Sri Sake Bommana of Valmiki caste and of Panasala *gotram* with hereditary rights.

Pujas are also performed on every Tuesday when people gather to have *darsan* of the deity.

SOURCE: *Sri A. Sitharam, Teacher, Zilla Parishad Elementary School, Subbaraopeta.*

7. MUSTOOR — Situated at a distance of 2 miles from Sanjeevapuram on the Anantapur — Madanapalle road, 3 miles from Chigicherla Railway Station and 11 miles by road from Dharmavaram town. Once this village was a beautiful place with its imposing fort and bastions but they are all in ruins now.

The total population of the village is 2,834 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kamsali, Kamma, Kammara, Kapu, Kummari, Balija, Boya, Kuruba, Chakali, Mangali, Ediga; Scheduled Castes (473) — Madiga, Mala; and Scheduled Tribes (48). Boyas are predominant in number. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are temples of Kati Koteswaraswamy and Gangadevi, two miles to the north of the village on a hillock. Koteswaraswamy is the personification of Eswara in the form of a *kirataka* (hunter).

During *Dwaparayugam* the Pandavas were spending their 14 years of exile in the forest. Siva wanted to test the courage and strength of Arjuna, the third

of the five Pandava brothers, who was doing penance on the hillock two miles away from the village. Having created a boar, he Himself in the guise of a *kirataka* (hunter) pursued the boar near the abode of *rishis*. Arjuna could not tolerate the boar disturbing the penance of *rishis*. He shot it with an arrow. The hunter also shot it at the same time and claimed that the boar died of his arrow. The controversy developed into a hand-to-hand fight in which the *kirataka* was defeated. During the fight Siva showed to Parvati the mole on the back of Arjuna. He was pleased with Arjuna, assumed His real form and offered to grant Arjuna a boon. Arjuna prayed Siva to give him a weapon with which he could destroy the enemies. Siva granted him *Pasupathasthram* and disappeared. The place is holy as the sacred ash (*vibhuti*) is available even now in the form of small balls.

Sri Kati Koteswaraswamy festival is celebrated for 3 days from *Phalguna Purnima* to *Bahula Vidiya* (February — March). On the evening of full moon day the image of the deity is taken on a *prabha* to the hillock accompanied with music. During the night of *Padyami* there is procession of the *prabha* and it is brought back to the village accompanied with music on the evening of the next day. Offerings are made in kind in fulfilment of vows. The festival is of ancient origin but of local significance. The chief patrons for the festival are Reddies (Kapus). The devotees of the village congregate. All communities participate in the festival. The *pujari* hails from Bathini family of Boya community.

Choultries are available and free feeding is arranged.

There are two ponds on the hillock. One of them called Hanumappa *dona* is about a mile to the west of the hill and water will be available in plenty in all seasons. In the second pond to the east of the hill, water will be dribbling from the hills as if it were to the earth from the locks of Siva. It is a belief that even now great sages are doing penance inside the caves of the hillock.

SOURCE: 1. *Sri K. Nagabhushana Rao, Karnam, Mustoor.*
2. *Sri M. Narasimha Reddy, Village Magistrate, Mustoor.*

8. VELPULAMADUGU, hamlet of BATTHALAPALLE — Situated at a distance of 1½ miles from the 14/5 milestone on the Dharmavaram — Tadpatri trunk road. Once *velpulu* (*devatas*) were believed to have lived in this place; so it is called Velpulamadugu *i.e.*, the rendezvous of *velpulu*.

The total population of the village is 3,654 and it is made up of the following communities: Caste Hindus — Brahmin, Kapu, Boya, etc., etc.; Scheduled Castes (646)—Madiga, Mala, etc.; and Scheduled Tribes (256). Kapus are in majority. The chief means of livelihood of the people are agriculture, agricultural labour and pisciculture

The temples of Kama Koteswara, Dattatreya or Dattaguru, Chennakesavaswamy, and of Parvati Devi on a hill are the places of worship for the villagers. The deity Kama Koteswara is otherwise called Sangameswara as the temple is located at Sangameswaram, the confluence of the three rivers Chitravati, Paleru and Dupileru. The image of the deity is a stone Sivalingam.

Sri Kama Koteswara festival is celebrated for 3 days from *Magha Bahula Chathurdasi* to *Phalguna Suddha Padyami* (February — March). The devotees fast during the day on Sivaratri and after *archana* and *abhishekam* to the deity in the night, they take tiffin. The festival is being celebrated for the past one century and is widely known. The chief patrons are Brahmins of the place. The devotees, local and from the neighbouring villages of the district numbering about 3 to 4 thousands, congregate. All communities participate in the festival. The Brahmin *pujaris* of Murikinati family are paid salary by the temple committee.

A fair is held in connection with this festival on Sivaratri night and the next day till the evening in front of the temple in an area of about 20 acres. Sweetmeats, earthen pots, lanterns, torchlights, combs, mirrors, pictures of deities are brought and sold in the fair.

Dramas, *Harikathas* and swings afford entertainment to the visitors.

There are choultries where free feeding is arranged. In addition public feeding is also organised.

On *Asviyuja Suddha Dasami* (September — October) a *samaradhana* is celebrated by Sadhu Sangham at Sangameswaram for about 5 or 6 hundred persons.

Dattaguru or Dattatreya is held in reverence generally by all Hindus and in very great reverence in particular localities and by particular groups of individuals irrespective of the sub-caste to which the members of the sub-group belong, because Dattatreya is a combination of the Hindu trinity — Brahma, the creator, Vishnu, the protector and Siva or Rudra, the destroyer. The fame of Anasuya for *pativrathyam* (chastity) was so great and established that Saraswati, Lakshmi and Parvati were so jealous that they did not hesistate to use all means in their power to bring discredit to her. The trinity were forced by their consorts to try to distract Anasuya from her devotion to her husband Athrimuni. They went to her in the garb of *rishis*, begged to be fed and just when she was about to serve them food, shocked her by their demand that she should be nude while serving them food. The power of her *pativrathyam* was so great that she turned the three Lords of the Universe into babies and served them food. Narada Rishi teasingly told Saraswati, Lakshmi and Parvati that they had to live separated from their husbands forever unless they requested

Anasuya for their restoration. Anasuya readily restored the divine babies to their original form at the request of their wives and prayed them to give her progeny. They granted her boon and thus Dattatreya with three heads is the son of Anasuya. He is rightly revered by several who have deep devotion to god with no conception of difference between Brahma, Vishnu or Siva. The Lord is prayed as

"అత్రి నందన జయ గోవింద
Athree Nandana Jaya Govinda
దత్తాత్రేయ పరమానంద
Dattatreya Paramananda."

Dattaguru or Dattatreya *Aradhana* is celebrated for 3 days from *Kartika Suddha Ashtami to Dasami* (October — November). *Bhajan* and *gurupuja* are performed during the three days on a grand scale. Free feeding is arranged by the Vaisyas of Apparajucheruvu. The festival is being celebrated for the last 30 years. Sri Thumparthi Sanjivarao, a native of Dharmavaram, not only evinced great interest in this festival but also collected donations from people of the different parts of the district, constructed a choultry with 200 *ankanams* and got engraved on each *ankanam* the donors' names. The festival is widely known and attracts Hindu devotees from all parts of the district.

SOURCE: *Sri Kodaru Lakshmana Rao, Teacher, Zilla Parishad Elementary School, Velpulamadugu.*

9. CHENNARAYAPATNAM — Situated at a distance of 7 miles from Dharmavaram Railway Station.

The total population of the village is 103 and it is made up of some sub-communities of Caste Hindus; Scheduled Tribes (30) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Sangameswara festival is celebrated for one day on *Magha Bahula Chathurdasi* (February-March) which is of ancient origin but of local significance. Nearly 3,000 persons, local and from the neighbouring villages, congregate. All communities partake in the festival. *Mandapams* afford shelter to the visitors.

SOURCE: *Statement of Fairs and Festivals furnished by Inspector of Police, Anantapur.*

10. ATMAKUR, hamlet of MARAVAPALLE AGRAHARAM — Situated at a distance of 1½ miles from Nidigallu on the Anantapur-Parlapalle road, 2½ miles from Tambapuram on the Kadiri-Anantapur road, 8 miles from Chinnekuntapalle Railway Station and 14 miles from Dharmavaram.

The total population of the village is 2,389 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Vadde, Boya, Kuraba, Chakali, Mangali, etc.; Scheduled Castes (353) — Adi Andhra, Mala, etc.; Scheduled Tribes (63) — Yerukula, etc.; and Dudekula. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Eswaraswamy, Sri Rama, Yerraguntappa, Andalamma and Chennakesavaswamy are the places of worship. There is no specific image of Paramati Eranna but a few small stones are worshipped. There is no temple for the deity and He is exposed to sun and rain in the forest.

Sri Paramati Eranna festival is celebrated for one day on *Chaitra Suddha Padyami* (March-April). He is propitiated to protect the cattle from diseases. About 1,000 *panneram* carts are brought from a distance of about 20 miles and taken round the temple thrice in fulfilment of vows. Cocoanuts, rice, dhal and jaggery are also offered to the deity. The devotees do not take back the cocoanuts, rice, jaggery, etc., thus offered or sell them nor any one comes forward to purchase them as there is a belief that some evil would overtake such a purchaser. So the offerings thus collected which come to about 4 bags are cooked and distributed to the congregation as *prasadam.* The festival is being celebrated from ancient times and is widely known. About 4 to 5 thousand persons, local and from the other parts of the district, congregate with about a thousand *panneram* carts. All communities take part in the festival. There is no specific *pujari.* Hence, the devotees themselves make the offerings to the deity. *Kolatams* and *Pandari bhajans* afford entertainment to the visitors.

If, owing to any inconvenience, any devotee cannot pay his homage to the Lord on the festival day, he visits the place on Srirama Navami, nine days after and fulfils his vow.

Besides this annual festival, individual families go to the temple and worship Eranna when any of their cattle get sick or any cattle pest breaks out in their village or in the neighbourhood for protection to their cattle.

During Sivaratri *i.e., Magha Bahula Chathurdasi* (February-March), *abhishekams* are performed to Eswara.

SOURCE: *Sri P. M. Venkataramaiah, Headmaster, Panchayat Board School, Atmakur.*

11. TADIMARRI — Situated at a distance of 18 miles from Dharmavaram and 24 miles from Anantapur by bus. In olden days this village was a famous *samsthanam.* This was built in the name of Thirumalanayudu. The village was under the reign of Sri Krishnadevaraya, the famous king of Vijayanagar dynasty. It is said that kings in those days used to go to war after obtaining the orders of Chennakesavaswamy. The peculiarity is that the Lord was supposed to have been talking to them.

It is described in the Gazetteer of Anantapur District that

"The village was formerly of much more importance than it is now. In the olden days it was the seat of a poligar and the ruins of his fort are still visible. It is an imposing place and though it is built on low ground it must have been of considerable strength. Its sixteen bastions are fitted with embrasures for guns, its ditch is wide and deep and revetted with stone, and within it are the ruins of many buildings of stone and mud. No one now lives in the fort but *puja* is still done at the Kesavaswamy temple there. Three stone inscriptions occur within it and a fourth stands near the Basavesvara temple east of the village." [1]

"A poligar of this village was a great friend of the Jesuits and the reception given by him to the Superior of the mission, Father la Fontine, is said to have greatly encouraged the people to accept the new faith.

The earliest inscription in the village is dated 1724 and records the reconstruction of the fort, the ditch, the bastions and the temple, by Kondappa Nayudu who got a new cannon mounted. Another inscription at Togaragunta close by states that a Tadimarri chief Chadurappa Nayudu granted lands to the smith that forged a cannon for him. This was perhaps a predecessor of Kondappa, who, in 1737 helped the Anantapur poligar Siddappa against Ramappa, who sought the aid of Morari Rao and captured Anantapur. The fort walls, moat, bastions and temples are well preserved, but the village has moved to the east of fort, the residences of the poligar and his adherents inside it having gone to ruins. The village has two irrigation tanks with considerable wet cultivation under them." [2]

The total population of the village is 3,153 and it is made up of the following communities: Caste Hindus — Brahmin, Kapu, Balija, Boya, Kuruva, etc., etc.; Scheduled Castes (506) — Adi Andhra, etc.; and Scheduled Tribes (54). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Chennakesavaswamy temple in the middle of the fort is the only place of worship in the village. It is believed that Chennakesavaswamy was installed by king Janamejaya, son of Pareekshith of Bhagavatham fame.

Sri Chennakesavaswamy *Rathothsavam* is celebrated for 7 days from *Chaitra Purnima* (March-April). The image of the deity will be taken in a procession in the nights with much ado and followed by a big crowd. Cocoanuts are offered to the deity. *Kunkumarchana* is also performed. The festival is of ancient origin but only of local significance. The trustee of the temple undertakes the responsibility of organising the festival. The residents of the village of all communities participate. The *pujari* is a Aruvelaniyogi Brahmin with hereditary rights. There used to be *samaradhana* (free feeding) in olden days for all castes on five days during the festival.

SOURCE: 1. *Sri S. Ramachandraiah, Headmaster, Zilla Parishad School, Tadimarri.*
2. *Gazetteer of Anantapur District, Volume I, 1905 and Volume II, 1930.*

12. PEDDAKOTLA — Situated on the bank of the river Chitravati beside the Anantapur-Cuddapah bus route at a distance of 9 miles by cart track from Chinnekuntapalle Railway Station and 25 miles by bus from Dharmavaram. This village was built by one Sri Peddakoti and hence named after him.

The total population of the village is 2,517 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kamsali, Kamma, Thogata, Kapu, Balija, Boya, Vadde, Kuraba; Scheduled Castes (356) — Adi Andhra, etc.; Scheduled Tribes (31) — Yerukula; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and weaving.

The temples of Chowdeswari Devi, Sri Rama, Peddamma and Eswara are the places of worship in the village. Chowdeswari Devi is in the form of *sakthi*. All the four shrines are enclosed in a compound.

Chowdeswari Devi *Jatara* is celebrated for one day on the last Sunday in *Kartikam* (November-December). Arrangements are made a day before. Procession, foretelling the future happenings and *jyothi vedaluta* are the special features of the *jatara*. Cocoanuts, flowers and fruits are offered. Sheep are sacrificed to the deity on the next day near *jyothi* and in the premises of the temple. Free feeding is organised to all the communities during the festival. The *jatara* is being celebrated from the inception of the village but is only of local significance. About 6,000 people of the village and the neighbourhood within a radius of 15 miles belonging to all communities congregate. The *pujari* is a Thogata and enjoys the Inam lands.

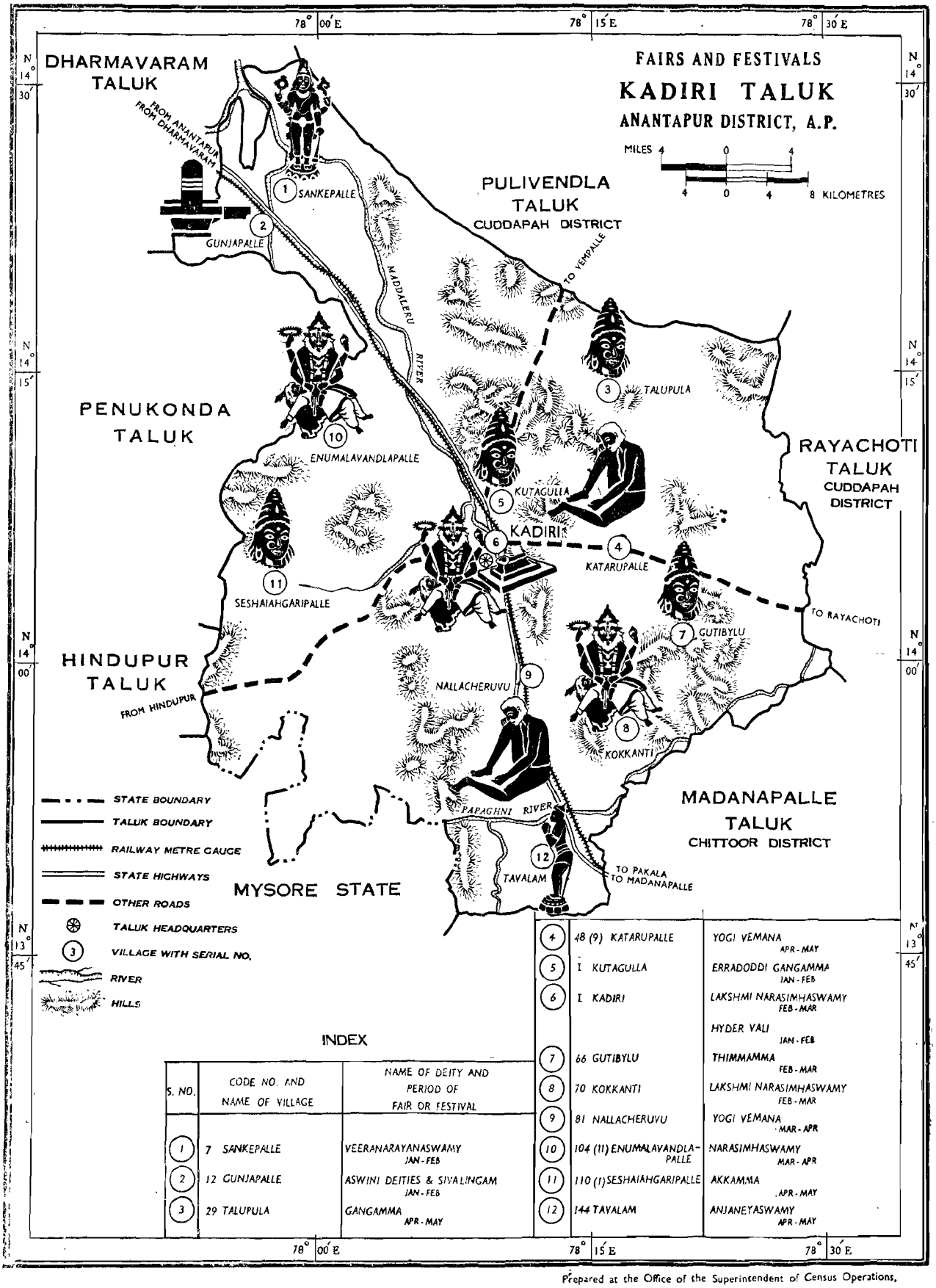
A fair is held for two days in connection with this *jatara* in the middle of the village in the open space of about 3 acres falling within the Panchayat area. About 100 shops are opened where eatables, utensils, lanterns, torchlights, mirrors and combs are brought and sold.

Radios, gramophones, lotteries, fancy dresses, magic and gambling afford entertainment to the visitors.

SOURCE: *Sri G. Venkatacharyulu, Teacher, Zilla Parishad school, Peddakotla.*

1. Page 148, Gazetteer of Anantapur District, Volume I, 1905.
2. Page 115, Gazetteer of Anantapur District, Volume II, 1930.

KADIRI TALUK



INDEX

S. NO.	CODE NO. AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	7 SANKEPALLE	VEERANARAYANASWAMY JAN - FEB
2	12 GUNJAPALLE	ASWINI DEITIES & SIVALINGAM JAN - FEB
3	29 TALUPULA	GANGAMMA APR - MAY
4	48 (9) KATARUPALLE	YOGI VEMANA APR - MAY
5	I KUTAGULLA	ERRADODDI GANGAMMA JAN - FEB
6	I KADIRI	LAKSHMI NARASIMHASWAMY FEB - MAR
		HYDER VALI JAN - FEB
7	66 GUTIBYLU	THIMMAMMA FEB - MAR
8	70 KOKKANTI	LAKSHMI NARASIMHASWAMY FEB - MAR
9	81 NALLACHERUVU	YOGI VEMANA MAR - APR
10	104 (11) ENUMALAVANDLA-PALLE	NARASIMHASWAMY MAR - APR
11	110 (1) SESHAIAHGARIPALLE	AKKAMMA APR - MAY
12	144 TAVALAM	ANJANEYASWAMY APR - MAY

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

Section VIII

KADIRI TALUK

SANKEPALLE — Situated at a distance of 5 miles from the Mukthapuram Railway Station on the Dharmavaram-Pakala metre gauge section of the Southern Railway.

The total population of the village is 1,379 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (185). The chief means of livelihood of the people is agriculture.

Sri Veeranarayanaswamy festival is celebrated for one day in *Magham* (January-February) in the premises of Kammavaripalle, hamlet of this village. About 4,000 devotees, local and from distant places, irrespective of caste and creed, congregate.

There are both lodging and boarding facilities for the pilgrims.

SOURCE: *Statements of Fairs and Festivals furnished by :*
1. *Superintendent of Police, Anantapur and*
2. *Collector, Anantapur.*

2. GUNJAPALLE — Situated at a distance of 2 miles from the Mukthapuram Railway Station and 26 miles from Kadiri.

The total population of the village is 3,226 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (218) and Scheduled Tribes (218). The chief means of livelihood of the people is agriculture.

Kammakalagondi *Parusha* (Aswini deities and Sivalingam *puja*) is celebrated for 3 days in *Magham* (January-February). Nearly 2,000 devotees, local and from the neighbouring villages, congregate. All communities take part in the festival.

There are lodging and boarding facilities for the pilgrims.

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

3. TALUPULA — Situated at a distance of 11 miles to the north-east of Kadiri town and Railway Station.

> "The seat of an old Poligar.....and there are still the old fort walls.....The old Poligars were Hindus and the Muhammadans that supplanted them converted an Anjaneya temple inside the fort into a mosque. There are still a few Muhammadan houses within the fort. The walls are very well preserved and stand 15 feet high. The moat round it was filled in long ago, but traces of it could still be seen. There was an inner fort also, about 125 acres in extent the outer fort covering an area of 8½ acres. Traces of the Poligar's palace are still visible." [1]

The total population of the village is 6,416 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (396) and Scheduled Tribes (104). The chief means of their livelihood is agriculture.

Gangamma *Jatara* is celebrated for 3 to 6 days in *Vaisakham* (April-May). About 1,000 devotees, local and from the neighbouring villages, congregate. All communities take part in the festival.

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

4. KATARUPALLE, hamlet of GANDLAPENTA — Situated at a distance of 2 miles from Gandlapenta and 9 miles from Kadiri.

The total population of the village is 6,154 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (674); Scheduled Tribes (105) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The importance of the place lies in its association with the popular Telugu saint and teacher Yogi Vemana. Vemana was the younger brother of Anavemareddy, the then ruler of Kondaveedu. His original name was Chinavemareddy. He was a great Telugu poet and a *yogi*. He was an alchemist too. He was a religious and social reformer. The popular life history about this great *yogi* is as follows : He was brought up by the maternal indulgence of his noble-natured sister-in-law. He led a licentious life and squandered money over women, not hesitating to steal his sister-in-law's necklace to please his concubine. When a complaint was made by the family *purohit* to Vemana's sister-in-law that Vemana had polluted their family god by tresspassing into the temple and pulling out the costly garments of the idol to be given to the poor and the naked in the street, he protested before his sister-in-law that the poor were the living gods and it was a folly to think that lifeless stone in the temple was god and to decorate it and worship it. The sister-in-law called a servant, took off the picture of her young daughter whom Vemana loved intensely and ordered the servant to throw it into the well. Vemana snatched the picture from the servant's hands,

1. Page 125, Gazetteer of Anantapur District, Volume II, 1930.

asked his sister-in-law how she could think of such a heartless action. Then his sister-in-law pointed out to him that the lifeless picture was not the child and if he was so much attached to the representation of a tiny mortal, he should allow the devotees of the Lord of the universe to have Him represented according to their fancy and worship Him with devotion. Vemana, however, would not reform his private life. To please his concubine and her avaricious mother, he removed bags of money from the cash chest at home. The brother who could not pay his sovereign the annual taxes in time was taken away as a prisoner. Vemana came to know of this, promised his sister-in-law that he would not return home till he gets his brother released by paying the annual taxes to the king. He requested his concubine to lend him the requisite amount when her mother said that it is a greater folly to expect the money back from the dancing girl than to expect the dead body to return home with life. Thus disappointed, he took to alchemy and succeeded in his effort to produce the money and returned home with enough money to get his brother released. But something else awaited him at home. He missed the child, the daughter of his brother. He wept and wailed and questioned the sister-in-law where the child has gone. There was no satisfactory reply from her. He decided to go in search of truth. Ere long he became a great *yogi*, did penance, sought the guidance of other saints and sages and finally attempted to commit suicide before a Sivalingam. Suddenly he got the realisation that his *athma* (soul) was only a part of the universal god. Soon afterwards he began to teach *Advaita* philosophy of Sri Sankaracharya.

Several superhuman powers and miracles were attributed to him. He began a tour of Andhradesha, the tracts of Cuddapah and Kurnool in particular, teaching his philosophy. It was established that he was a successful alchemist and a rumour spread that whatever he touches would become gold. Crowds would rush to him with several kinds of sweets, fruits and other eatables for his golden touch and the conversion of their offerings into gold. Once he made his way with difficulty through an expectant greedy crowd to a blind beggar woman, in tattered and dirty clothes, who was having a morsel of food in her earthen pot that had been begged before. He revealed himself to her and asked for the morsel. The women felt happy and with the greatest love and devotion gave him the morsel of the begged food. He took it joyfully and out came the truth in the form of an *Ataveladi*, a Telugu poem as follows :

"గంగగోవు పాలు గంటెడైనను చాలు
Gangagovu palu gantedynanu chalu
కడివెడైననేమి ఖరము పాలు
Kadivedynanemi kharamu palu
భక్తిగలుగు కూడు పట్టెడైనను చాలు
Bhakthigalugu koodu pattedynanu chalu
విశ్వదాభిరామ వినుర వేమ,
Viswadabhirama vinura Vema."

which means that

> "A spoonful of cow's milk is enough,
> What is the use of a pot full of donkey's milk,
> A morsel of food offered with love and
> devotion is quite enough."

He sent away the crowd revealing to them and to some others, that followed him in the hope of learning the secrets of alchemy, that gold is desired by the men and women of the world for the enjoyment of worldly life and providing for the children, and that he who succeeds in alchemy is decreed to become a *sanyasi* giving up the worldly life or leaving every one whom he claims as his whether it be parents, brothers, sisters, wife or children. He began to teach them the philosophy of *Advaita* in such crisp four-lined small poems in the ordinary language of the people. He used the same medium to criticise the wrong ways and concepts of life and for reforming the society. He condemned the caste system, preached brotherhood and self-realisation by conquering *maya* (illusion). The height of his relinquishment of worldly pleasures and victory over *maya* came when he gave up even the small strip of cloth that covered his nakedness.

"తల్లి గర్భమునుండి తా వచ్చు నప్పుడు
Thalli garbhamunundi tha vachchu nappudu
మొదట బట్ట లేదు తుదిని లేదు
Modata batta ledu thudini ledu
నడుమ బట్ట గట్ట నగుబాటు గాదయా
Naduma batta gatta nagubatu gadaya
విశ్వదాభిరామ వినుర వేమ.
Viswadabhirama vinura Vema."

meaning that

> "There is no cloth when we come out of
> mother's womb. There is no cloth when
> we leave the world. Is it not ridiculous
> that we wear cloth in the middle?"

Finally he became so much advanced in self-realisation that he became unconscious of his own surroundings and attained *mukti*.

The following are some of the miracles that are popularly attributed to Yogi Vemana. A blind beggar woman expressed her desire that she should have the *darsan* of Vemana. He gave her sight. He converted the stolen jewellary of a gang of robbers into scorpians and reptiles. He transformed them to lead an honest life.

It is his teachings through his small poems that are growing in popularity and attracting the attention, the veneration and the zeal of several modern men of thought and Research scholars of whom Mr. Brown, an Englishman and a member of the Indian Judicial Service, is one. Vemana taught no new philosophy. Adisankara's *Advaita* philosophy is known in every nook and corner of the country and Vemana knew and expressed his philosophy in simple Telugu language. He was like Sarvagna Murthy of Karnataka,

a Tukaram of Maharashtra, Avvayar of Tamilnad and Arunagirinath of Dravida, all of whom were local preachers with a dynamism worthy of veneration everywhere else. His language, his aphorisms, the manner of his exposition, his similes drawn from the everyday experiences of the common man were so convincing and appealing even to the common man, nay even to a child. No wonder that in the Telugu country the Vemana's adages and poems are some of the earliest to be taught to children. Quite a few Research scholars have attempted to trace his life history, to translate some of his poems into English and show to the outside world that he is a *yogi* to be known, followed and revered. The following is an authentic finding of the period of his existence as established after considerable research and reference to several palm-leaf writings, manuscripts and popular poems, including as many as 52 copies of his work in manuscript in the Oriental Library at Madras. Vemana was born in Kondaveedu in a Reddy family with the sub-caste Edde Reddy in *Nandana* year 1412 A.D. He lived for 68 years and died in *Sarvari* 1480 A.D. He was brought up in Gandikota. Both these places are in the vicinity of Kadiri which is now in Anantapur District but previously in the Cuddapah District. He toured Cuddapah and Kurnool Districts and a few other places in Andhra before he retired for *yogabhyasam* (practice of *yoga*). Finally he died at Katarupalle in Kadiri Taluk. His descendents calling themselves Vemana, go about the villages in Rayalaseema on horse back with saffron-coloured clothes and a small retinue collecting money and grain in the name of the *yogi*. Those that are residing at Katarupalle collect funds for the annual festival in this way from the devotees. They are honoured everywhere by the devotees.

The following account is given in the Cuddapah Manual :

> "Considerably before the British occupation of this district a Kapoo named Vemannah (Vemana) appears to have constituted himself a teacher. He was not recognized, and in fact was disowned by the Brahmins, but is still spoken of by the people with veneration. He pretended to have received seven maxims direct from the Supreme Being, which maxims formed the basis of his teaching. These maxims were —
>
> 1. Do not steal.
> 2. Be always merciful.
> 3. Do not hurt the feelings of others.
> 4. Be content with what you have.
> 5. Be not jealous of another.
> 6. Forsake anger and be patient.
> 7. Be constant in the Divine services.
>
> These maxims would seem to aim at a higher doctrine of morality than is usually inculcated in this country. Many stories are related of this man. Once he forewarned his neighbours that he would fall into a trance, which really occurred, and lasted for three days. On his recovering he stated that his spirit had been during this time in heaven learning the principles of the *Advaita* religion from a company of angels. One of his peculiarities was that he went about naked, because, when once engaged in separating two bullocks which were fighting, his cloth tumbled down, after which he never put it on again. This eccentric person is said to have pulled a handful of maggots from the body of a dead dog, to have put them into his mouth, and to have spat them out again as grains of rice ! No wonder such a prophet was disowned by the Brahmins. A pagoda was built over his grave at Katarupalle, and subsequently, when dissensions arose among his followers, a part of them settled in the villages of Nallacheruvu and Kondakamerla, where pagodas were also built to his memory. The annual feast of this man is attended by several thousands, but by no Brahmins, and Katarupalle is held in high estimation by all Sudras." [1]

Sri Yogi Vemana festival is celebrated for 3 days in *Vaisakham* (April-May) in memory of Yogi Vemana. About 1,500 devotees, local and from distant places, congregate. All communities take part in the festival.

There are boarding and lodging facilities for the pilgrims.

SOURCE: 1. *Statement of Fairs and Festivals furnished by Superintendent of Police, Anantapur.*
2. *Additional information rendered by the Research Assistant for Fairs and Festivals, Kurnool.*

5. KUTAGULLA — Situated at a distance of about 2½ miles from Kadiri town and Railway Station, 48 miles from Penukonda and 55 miles from Anantapur. This village was once ruled by the Nawabs. There are forts and ramparts in this village which are now in ruins.

As the village is included under Kadiri town, the population of the village has not been recorded separately. But, the total population of Kadiri town including this village is 26,204 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Viswabrahmin (Goldsmith), Devanga, Kapu, Balija, Boya, Gandla, Ediga, Yadava, Bestha, Vadde, Mangali, Chakali; Scheduled Castes (1,060) — Madiga, Mala, Dombara; Scheduled Tribes (452) — Sugali, Yerukula; Muslims and Christians, Boyas being predominant. The chief means of livelihood of the people are agriculture, agricultural labour, trade in vegetables and fruits etc., and other traditional occupations.

There are temples to Sri Anjaneyaswamy and Erradoddi Gangamma besides the tomb of Badal

1. Pages 290-291, Manual of the District of Cuddapah, 1875.

Saheb, a Muslim saint in the village. The image of Gangamma is carved on a big stone in human form and the image of Anjaneya is a gigantic one.

Erradoddi Gangamma *Jatara* is celebrated for 2 days in *Magham* (January-February). On Sundays and Tuesdays the devotees offer cocoanuts and fruits. During *jatara*, the bull (*devareddu*) dedicated to the deity is taken in procession. Animals are sacrificed. The festival is being celebrated for the past 70-80 years and is confined to the nearby villages. The devotees, local and from the neighbouring villages, congregate. Only Hindus take part in the festival. *Pujari* is a Valmiki. The devotees perform *bhajans* when diseases break out in the village. The tomb of Badal Saheb is worshipped and the devotees fulfil their vows. The surrounding wells and gardens are named after him in reverence.

SOURCE: 1. *Sri P. Narasimhappa, Teacher, Samithi Elementary School, Kutagulla.*
2. *Sri R. Dwarakanatha Rao, Karnam, Kutagulla.*
3. *Sri G. Krishna Murthy, Teacher, Samithi Elementary School, Kutagulla.*
4. *Sri M. Visweswara Sastri, Teacher, Samithi Elementary School, Kutagulla.*
5. *Sri M. Mosses, Teacher, Samithi Elementary School, Kutagulla.*
6. *Sri K. Subba Rao, Teacher, Samithi Elementary School, Kutagulla.*

6. KADIRI — A Railway Station on the Pakala-Dharmavaram metre gauge section of the Southern Railway and the headquarters of the taluk of the same name and situated at a distance of 42 miles from Dharmavaram, 56 miles from Anantapur and 68 miles from Hindupur town. It is connected by bus to all important towns like Guntakal, Cuddapah, Chittoor, Kurnool etc. In 1910 Kadiri Taluk was transferred to Anantapur District from Cuddapah District for administrative convenience.

Some derivative meanings are attributed to the word 'Khadri'. One is that *Kha* means the feet of Vishnu and with the addition of the word *adri* the word becomes Khadri denoting the place with a hill representing the feet of Vishnu. Another version is that the town has been named after the *Khadira* tree (acacia catchedu) under which the idol of the local temple of Narasimhaswamy is alleged to have been found.

> "The tradition is that the present town was formerly a jungle under the poligar of Patnam and that the town is coeval with the temple which was named after the tree under which the idol was found in an ant-hill (which is the usual story in the case of most Hindu temples). The jungle was cleared by the poligar and the temple and town built on the site." [1]

> "There is considerable evidence of the town having been at one time predominantly Muhammadan: the buildings in the town, show no signs of Moslem architecture, but for two miles round it there are large numbers of Muhammadan tombs and mosques, several of them in various stages of decay, which would show that the place was under Mussalman influence at some time in its history. It is alleged that the temple building compared with which these old Muhammadan tombs and mosques seem old, is modern and that perhaps the former was built when the Muhammadan power over the place was waning; but this is doubtful for the earliest Muhammadan advance was in the fourteenth century A.D.
>
> The relations between these two great communities in the town have been generally cordial, and the reason for this harmony is attributed to the following legend. Chandravadana, daughter of one of the poligars of Patnam, was in the habit of making periodical visits to the temple of Narasimhaswamy and was one day observed by an Arab traveller, by name Mohiyar, who was fascinated by Chandravadana's beauty but as he could not win her hand, pined and starved himself to death. Attempts were made to remove the dead body, but it was found impossible even to lift it. The princess made an attempt to do so when she found that she could not release her hands. She concluded that it was the will of God that she should die with Mohiyar and accordingly lay down by the corpse. It was only then that they were able to lift the coffin and she was interred alive by the side of Mohiyar. [2]

Another version is that Mohiyar was also equally beautiful and the two madly fell in love with each other at the very first sight. But Chandravadana could not defy the social and religious customs and marry him. Both died of disappointment. Their tomb is a synthesis of the Hindu and the Muslim architecture. As earlier recorded, this has led to Hindu-Muslim concord in the place and even today during Hindu processions music is not stopped in front of the biggest and most important mosque of the place. At present several devotees in great belief that the tomb of this couple is sacred and of superhuman influence visit it, worship, go round it and fulfil their vows. It is believed that if they eat the sacred earth here, the incompatible couple or lovers will come together.

> "The town was granted by Aurangazeb as a Jagir to Parwarash Khan, but was resumed by the Maharattas in 1756. It was restored in 1764 by Mir Saheb who resumed it again in 1773, but Alam Khan took possession of it in 1779. The *peshcush* was fixed at 8,050 canteroy pagodas, and on the last poligar refusing to pay it to the East India Company's servants he was attacked and driven out of the town and the town was reduced and the jagir was

1. Pages 121-122, Gazetteer of Anantapur District, Volume II, 1930.
2. Pages 122-123, Gazetteer of Anantapur District, Volume II, 1930.

resumed by Sir Thomas Munro. The family is now extinct.

Of the many legends connected with Munro one concerns Kadiri. Munro began his administration by resuming all inam lands preparatory to an investigation of their titles. When he expressed his intention of confiscating all the temple lands, the Brahmins were in great sorrow. One day when Munro went out walking, a tiger met him and sprang on him but finally left him uninjured. Munro was picked up senseless and carried to his bungalow in a palanquin. After two days he consulted the chief Brahmin of the place about the reason for this occurrence, and was assured by him that the tiger was the Swamy of the temple and had come to give him a gentle hint that he should be as merciful to his pagoda as he himself was to him. Munro promptly restored the inam. It might well have been that he had a narrow escape from a tiger in one of his marches and that after some enquiry he restored the inam. Many people in the district still believe that he was an incarnation of the deity and sing ballads in his honour; and this only shows how unreliable are the stories that are current about the old kings and poligars of the country."[1]

The total population of the town is 26,204 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Devanga, Patri, Vadde, Boya, Chakali, Mangali, Marathis, Dravidians, etc., etc.; Scheduled Castes (1,060) — Madiga, Mala, Dombara, etc., etc.; Scheduled Tribes (452); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, employment, trade, beedi-making and other traditional occupations.

The temple of Sri Lakshmi Narasimhaswamy is one among the many renowned shrines in the Rayalaseema area ranking in importance with the great shrine of Sri Venkateswaraswamy at Tirupati. The temple is enclosed in a 500 ft. square high walled compound with 4 entrances having a *gopuram* at each entrance. The stone sculpture in *rangamantapam* conspicuously abounds in lions. The temple is facing east and the *kalyanamandapam* is in its front to the left. *Yagasala*, a *pakasala, astana mandapam* (100 ft. × 80 ft) to the north where the *uthsava vigraha* of the Lord is made to sit during the festival are the important structures within the compound. To the north-west there is a Brahmin choultry and a row of *mandapams* on the south. A 80 ft. square *pushkarini* is in the north-east corner within the temple compound. To the south of the temple there is the shrine of Chinnamma with her image in stone, the devotee that constructed the northern *gopuram*. There is also the Chinnamma *bhavi* which is constructed by her. A few miles away there is *palabhavi* (milk well) in which the water is milk-white. Pilgrims visit this *bhavi* and worship Gangadevata therein.

"The inscriptions in the local temple relate mostly to the Vijayanagar period and are all in Telugu, except two. One of them, on the south wall of the *arthamantapam*, states that the temple was built by a Nayaka during the reign of Bukka I, Saka 1274 (1352 A.D.). Another inscription near it, dated the next year, records the gift of a jewel to the idol by Gopanna, an officer under Kempanna Odeyar, the restorer of the Srirangam temple and the contemporary of Vedanta Desikar. King Harihara in 1417 is said to have bestowed rights of temple entry to Malas and Madigas, and a stone slab is said to contain an inscription regarding this custom which still prevails. This is interesting in view of the present agitation for rights of temple entry to untouchables. The temple car contains numerous indecent carvings, and the car streets contain several small *mantapams* on four tall pillars in which the idol is set down and worshipped during the festival. A few of these *mantapams* have been added to private residences recently. The western *gopuram* was built by the poligar of Kokanti and the gateway under it leads to a tank which supplies water to the temple from which the principal metal idols of the temple were recovered by Sage Brigu."

Another inscription relating to 1384 A.D. tells us that a devotee Chinnamma constructed the northern *gopuram*. Yet another inscription shows that in the *Salivahana Saka* 1451, (1529 A.D.), the palegar of Tadpatri constructed the *vasanta mandapam* adjacent to the *prakaram* (now called the thousand-pillar *mandapam* in which feeding is conducted during *Brahmothsavam*). According to another inscription, in 1579 A.D. Kondamanayudu, palegar of Patnam, gifted a shrotriyam village to the temple called after his name as Kondamanayanipalem which is now taken over by the Government under the Estate Abolition Act.

Further proof of antiquity of the temple, its greatness and importance and the sanctity attached to it, are vividly described in the 'Khadri Sthalapuranam' in 'Brahmanda Puranam'. The Sthalapuranam published by the temple authorities contains as many as 767 *slokas* divided into 13 chapters giving fuller details of the temple.

"The place of Kadiri and its surroundings are connected with several pouranic legends. It is said that the sage Vedavyasa, without being known to *asuras* imparted lessons to his disciples, and so the place is called Kedaranyam. Another is that the local hill called Sthotradri is the place where the *devas* worshipped the Lord after He destroyed the demon Hiranyakasipu. The river Maddaleru, otherwise called as the Arjuna River, has its pouranic fame as being the river on the banks of which, Arjuna did penance. The course of the river is through 6 theerthams called respectively : (1) Swetapushkarini, (2) Bhrugu Theertham, (3) Laxmi Theertham,

1. Page 123, Gazetteer of Anantapur District. Volume II, 1930.
2. Page 122, Gazetteer of Anantapur District, Volume II, 1930.

(4) Ganga Theertham, (5) Garuda Theertham and (6) Bhavanasi Theertham. The several tanks inside and outside the temple within a radius of 2 miles go by the names indicated above.

Such an ancient and puranic temple has now lost its former glory. The present condition of the temple is a sad tale of dilapidation. Only the temple and the Rangamandapam appear to be strong. The Southern *gopuram* is half fallen and the remaining *gopurams* require immediate attention. The *prakaram* is in need of urgent repairs. The several *pushkarinis* provided with stone steps are also in disrepairs needing proper attention and care."

The image of Sri Narasimhaswamy is in human form with lion's head, covered with silver armour, decorated with silver shoulder blades, moustaches and eyes and is in the posture of tearing the stomach of Hiranyakasipu. A stone image of Prahlada is by his side. A metal image of Ramanujacharya is also found there. A stone image of Lakshmi facing east is housed in the compound to the north. The procession image of the deity is in the form of Vishnu made of metal, with Bhudevi and Sridevi on either side (Plate IX).

'The mythology goes that the *uthsava murthies* were handed down to Bhrigu *rishi* by the Lord himself in a *petika* or box for his daily worship. The Lord is further worshipped in the names of Vasantha Vallabhulu or Vasantha Madhavulu, the names as those mentioned in the Sthalapuranam."

There are the *vahanams* of *sesha, hanuma, garuda, hamsa, aswa* and *gaja* for procession purposes.

In addition to the aforesaid shrines there are the temples of Eswara with a Sivalingam, Anjaneyaswamy, Kanyakaparameswari and of Maremma with her stone image. There are four mosques and a church.

Sri Lakshmi Narasimhaswamy *Brahmothsavam* is celebrated for 16 days from *Phalguna Suddha Dasami* to *Bahula Dasami* (February-March). Offerings are made in the form of cash, jewels, cocoanuts, flowers. *Akupujas* and tonsure ceremonies are conducted in fulfilment of vows.

"The following are the *dhyanam* and *sthotram* adopted for the worship of Lord Lakshmi Narasimhaswamy of Kadiri :—

Dhyanam :

"శాంతాకారం భుజగశయనం పద్మనా
Santhakaram Bhujagasayanam Padmana-
భం సురేశం
bham Suresam,
విశ్వాకారం గగన సదృశం మేఘు
Viswakaram Gagana sadrusam Megha-
వర్ణం సుభాంగం
varnam Subhangam,
లక్ష్మీకాంతం కమలనయనం యోగి
Lakshmikantham Kamalanayanam Yogi-
హృధ్యాన గమ్యం
hrudhyana gamyam,
వందే విష్ణుం భవభయహరం సర్వ
Vande Vishnum Bhavabhayaharam Sarva-
లోకైకనాథం
lokaikanadham."

Sthuthi :

"శ్రీమత్పయోనిధి నికేతన చక్రపాణే
Srimathpayonidhi niketha Chakrapane,
భోగేంద్ర భోగ మణిరాజిత పుణ్య
Bhogendra bhoga manirajitha punya-
మూర్తే
moorthe,
యోగీశ శాశ్వత శరణ్య భావాబ్ధే
Yogeesa sasvitha saranya bhavabdhe-
పోత
potha,
లక్ష్మీ నృసింహ మమదేహి కరావ
Lakshmi Nrusimha mamadehi karava-
లంబం
lambam.
లక్ష్మీపతే కమలనాభ సురేశవిష్ణో
Lakshmipathe Kamalanabha Suresavishno,
యజ్ఞేశయజ్ఞ మధుసూదన విశ్వరూపా
Yagnesayagna Madhusudhana Viswarupa,
బ్రాహ్మణ్య కేశవ జనార్ధన వాసుదేవ
Brahmanya Kesava Janardhana Vasudeva,
లక్ష్మీ నృసింహ మమదేహి కరావ
Lakshmi Nrusimha mamadehi karava-
లంబం
lambam."

"ప్రహ్లాద నారద పరాశర పుండరీక
Prahlada Narada Parasara Pundareeka
వ్యాసాంబరీష శుక శౌనక హృన్నివాస
Vyasambareesha Suka Sownaka Hrunnivasa
భక్తానురక్త పరిపాలన పారిజాత
Bhakthanuraktha paripalana parijatha
లక్ష్మీ నృసింహ మమదేహి కరావ
Lakshmi Nrusimha mamadehi karava-
లంబం
lambam."

"సంసార సాగర నిమజ్జన ముహ్యమానం
Samsara sagara nimajjana muhyamanam
దీనం విలోకాయ విభో కరుణానిధేమాన్
Deenam vilokaya vibho karunanidheman
ప్రహ్లాద ఖేద పరిహార పరావతార
Prahlada kheda parihara paravathara

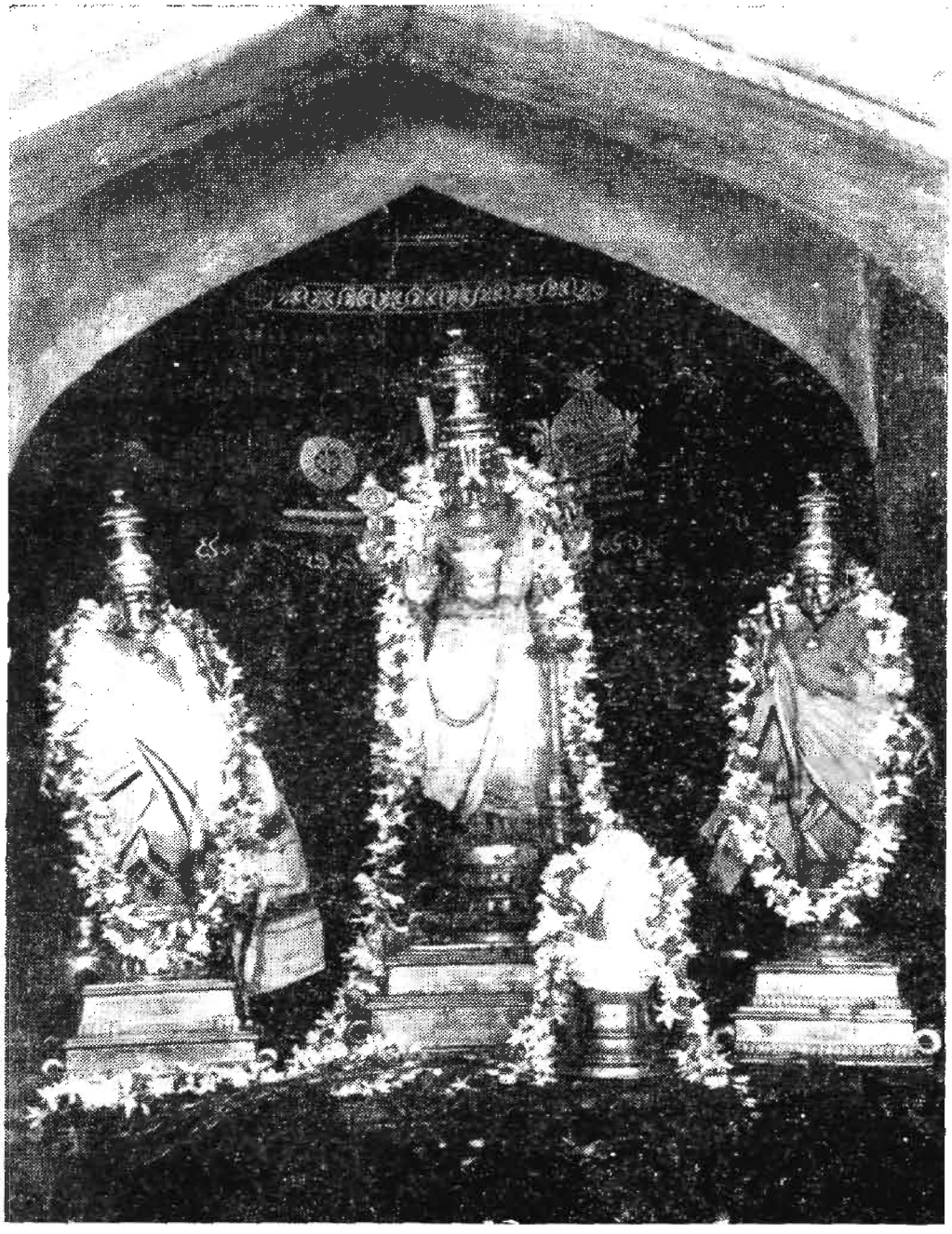


Plate IX : Procession deities in Sri Lakshmi Narasimhaswamy temple

—Courtesy : Assistant Commissioner, H. R. & C. E. (Admn.) Dept., Anantapur

లక్ష్మీ నృసింహ మమదేహి కరావలంబం
Lakshmi Nrusimha mamadehi karavalambam."

"మాతా నృసింహశ్చ పితా నృసింహశ్చ
Matha Nrusimhascha pitha Nrusimhascha
భ్రాతా నృసింహశ్చ సఖా నృసింహ
Bratha Nrusimhascha sakha Nrusimhah
విద్యా నృసింహో ద్రవిణాం నృసింహ
Vidhya Nrusimho dravinam Nrusimhah,
స్వామీ నృసింహస్సకలం నృసింహ
Swami Nrusimhassakalam Nrusimhah."

The festival is being celebrated from times immemorial. An Executive Officer appointed by the Hindu Religious and Charitable Endowments (Administration) Department of Andhra Pradesh, is organising the festival from 1927.

> "The present income of the temple is very low. The temple is in receipt of Tasdik grant of Rs. 2,110/- and a compensation of Rs. 840/- granted in lieu of the shrotriem village taken over by Government. By way of rents from landed properties and buildings a further sum of Rs. 3,000/- is derived. The votive offerings range between Rs. 3 to 4 thousands of rupees."

The festival is of great importance. About 10,000 Hindu devotees, local and from distant places of Mysore and Andhra Pradesh, congregate. The *pujaris* are the Vaishnava Brahmins of Gowthama *gotram* with hereditary rights. *Prasadam* is distributed to all.

A special feature of the festival is that 2 days after the car procession, Harijans (Malas, Madigas, etc., *i.e.*, untouchables) are allowed to enter the temple after bathing in the river Maddaleru close by and pass into the temple in great crowds carrying small bundles containing coins and jewels, wrapped up in cloth which they present to the God.

Besides *brahmothsavam, vasanthothsavam*, and *pushpothsavam* in *Chaitram* (March-April), Narasimha *Jayanti* and *Chinthapula tirunala* in *Vaisakham* (April-May), *Ammavari varshikothsavam* in *Jaistham* (May-June) and *teppatirunala* in *Kartikam* (October-November) are the other annual festivals of the temple.

Hyder Vali, a Police constable, became a great saint and showed some miracles in his lifetime. He used to cry as a cock to indicate timings in the early hours of the day, used to eat the ground stone powder as food and foretell the future happenings. After his death a tomb was constructed to the south of the town.

In his memory an annual *Urs* is celebrated for 2 days in *Magham* (January-February). About 5,000 devotees, local and from the neighbouring villages, congregate without any distinction of caste and creed.

Dramas, lotteries, magic, circus and cinemas afford entertainment to the visitors.

There are choultries and hotels. During the period of *brahmothsavam* free feeding is arranged in Brahmin and Vaisya choultries.

SOURCE: 1. *Places of Interest in Andhra Pradesh by Information and Public Relations Department, Hyderabad.*
2. *Article from 'Andhra Prabha' weekly dated 4-7-1962.*
3. *An article by Sri K. Ranganatha Rao, published in 'Aradhana' magazine for January, 1956.*
4. *Sri K. Papi Reddy, Executive Officer, Sri Lakshminarasimhaswamy temple, Kadiri.*
5. *Smt. A. Mariyamma, Kadiri.*
6. *Sri Mahabub Saheb, Teacher, Masanampet School.*
7. *S. Subbamma, Teacher, Special Samithi School, Talupula.*
8. *Sri G. Pakkeerappa, Headmaster, Samithi Elementary School, Nagireddipalle.*
9. *Sri T. Ramacharlu, Teacher, Temple street, Kadiri.*
10. *Sri A. Bheemanna, Assistant Teacher, Kadiri.*

7. GUTIBYLU — Situated at a distance of 12 miles from Tanakal Railway Station and 14 miles from Kadiri Railway Station.

The total population of the village is 292 and it is made up of a few sub-communities of Caste Hindus and Scheduled Castes (62). The chief means of livelihood of the people is agriculture.

Thimmamma *marrimanu* (Banyan tree) at Gutibylu is one of the very few Banyan trees in India of comparable size. There appears to be one at Adayar near Madras covering an area of 40 thousand square feet. Another at Calcutta said to be 90 feet high with a circumference of 1,000 feet. Thimmamma *marrimanu* has occupied an area of 5½ acres. This wonder of nature attracts large crowds. Thimmamma was born in 1394 in the remote village of Gutibylu to the couple Mangamma and Venkatappa whose ancestors were the palegars under the Vijayanagar Kings. She married Ganga Raju Bala Veeraiah, a native of Bukkapatnam in Penukonda Taluk, who unfortunately suffered and died of leprosy.

In spite of dissuasions from all quarters, she decided upon *sahagamanam*. She prepared a *chiti* (funeral pyre) with four dry branches of the banyan tree and burnt herself to ashes. To their astonishment one of the four dry branches not only stood unburnt but put on leaves and began to grow into a big tree covering an area of 5½ acres. A small temple is constructed for Thimmamma and an annual festival is celebrated in her memory. On one side of the tree the owner of the cultivable plot chopped off the branches of the

tree that were covering his land and no branch has spread on that side since then though the tree is spreading on all the other three sides.

Thimmamma *Jatara* is celebrated for 3 days from *Magha Bahula Chathurdasi* (February-March). It is of ancient origin but of local significance. About 2,000 devotees, local and from the neighbouring villages, congregate, irrespective of caste and creed. Temporary boarding and lodging facilities are arranged for the pilgrims, during the period of the *jatara.*

SOURCE: 1. *Statement of Fairs and Festivals furnished by Superintendent of Police, Anantapur.*
2. *An article by Girija in 'Andhra Prabha' weekly dated* 28-3-1962.

8. KOKKANTI — Situated at a distance of 6 miles from Tanakal Railway Station and 14 miles south-east of Kadiri

> "It was the seat of an old Poligar. His predecessors had obtained ten villages from the Vijayanagar kings for military service. When the Nizam held charge of this territory, the *peshcush* was reduced and the military service remitted. The Maharattas, when they came into possession, resumed the inam at first but subsequently restored it on an increased *peshcush.* When Mir Sahib was the Governor of Gurramkonda under Hyder, he captured the Poligar and cast him into prison where he eventually died. His son who had escaped, was given the village, but Tippu's viceroy increased the *peshcush* which could not be paid. Two of the Poligar's villages were resumed by Munro and he was granted a pension, and the family is now represented by the great grandson of the Poligar whom Munro pensioned and he is in receipt of an allowance of about Rs. 2,500 a year. One of the old Poligars built the western *gopuram* of the Kadiri temple and there is a peculiar custom in the family that it should live only under a thatched roof. Inside the fort on the rock is a Vishnu (Lakshmi Narasimhaswamy) temple in which worship is still kept up."

The total population of the village is 4,028 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (350) and Scheduled Tribes (161). The chief means of their livelihood is agriculture.

Sri Lakshmi Narasimhaswamy festival is celebrated for one day on *Phalguna Suddha Dasami* (February-March). One thousand Hindu devotees, local and from the neighbouring villages, congregate.

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

9. NALLACHERUVU — Situated beside the 196/4 milestone on the Madras-Bombay trunk road at a distance of 9 miles from Kadiri. It is a Railway Station on Pakala-Dharmavaram metre gauge section of the Southern Railway.

The total population of the village is 4,611 and it is made up of the following communities: Caste Hindus — Vaisya, Padmasale, etc., etc.; Scheduled Castes (314); Scheduled Tribes (94) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

There is a temple of Yogi Vemana with his image in human form. The legend about him is given under Katarupalle monograph. Katarupalle is at a distance of 9 miles from this village. It is believed that Yogi Vemana was hit here by a deadly thunderbolt. He miraculously survived the hit and guided numberless followers in the right path by his example and through his sayings which are recorded in the form of verses.

Sri Yogi Vemana festival is celebrated for 7 days commencing on the first Sunday in the bright fortnight of *Chaitram* (March-April) in commemoration of the birth anniversary of the saint. Temporary lighting arrangements are made a few days in advance. On Sunday morning there is *ankurarpanam* and in the night a large quantity of cooked food locally called *kumbhapu koodu* is heaped in front of the temple before which a he-buffalo is sacrificed and its blood sprinkled on the heap. More animal sacrifices are offered by the pilgrims and the cooked food is allowed to be taken by the visitors as it is said to possess healing powers over cattle suffering from diseases. On Monday and Tuesday his wooden idol and on Wednesday his image made of *panchalohas* is taken in procession round the village. The ritual on Thursday is the *garudothsavam* of Sri Chennakesavaswamy. There is fire-walking ceremony on Friday night. The festival culminates on Saturday night with a torchlight procession of Vemana locally known as *godugu meravani* as the idol is taken under an umbrella. *Pujas* are performed on every Sunday. Offerings are also made in cash and kind. Tonsure ceremonies are conducted in fulfilment of vows in addition to the offering of hair by elders. It is being celebrated for the past 300 years and is widely known. The *pujari* collects subscriptions by going round several villages and celebrates the festival. The village elders, however, assist him. The festival attracts about four to five thousand pilgrims belonging to all communities not only from the surrounding villages but also from distant places. The present *pujari* is Sri Vardhi Konappa, a Padmasale of Kasi *gotram* with hereditary rights.

Circus, street dramas, fancy dresses and *burrakathas* etc., are the entertainments for the visitors.

Pandals are erected. Free feeding is also organised.

SOURCE: *Sri B. Narasappa, Teacher, Nallacheruvu.*

1. Pages 123-124, Gazetteer of Anantapur District, Volume II, 1930.

10. ENUMALAVANDLAPALLE, hamlet of REDDIPALLE — Situated at a distance of 18 miles from Kadiri.

The total population of the village is 4,830 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (352) and Scheduled Tribes (415). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

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

Sri Narasimhaswamy festival is celebrated for 7 days in *Chaitram* (March-April). About 1,000 devotees congregate. All communities take part in the festival.

There is accommodation for the pilgrims in the temple premises.

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

11. SESHAIAHGARIPALLE, hamlet of KONDAKAMARLA — Situated at a distance of 15 miles from Kadiri Railway Station.

The total population of the village is 5,881 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (582) and Scheduled Tribes (727). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Akkamma *Jatara* is celebrated for 10 days in *Vaisakham* (April-May). Nearly 2,000 devotees, local and from distant places, congregate without any distinction of caste or creed.

There are lodging and boarding facilities for the pilgrims.

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

12. TAVALAM — Situated at a distance of 4 miles from Tanakal Railway Station and 18 miles from Kadiri.

The total population of the village is 4,678 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (478) and Scheduled Tribes (794). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Anjaneyaswamy temple, built on the bank of the river Papaghni with his image in the form of Hanuman, is the worshipping place in the village.

Sri Anjaneyaswamy festival is celebrated for 5 days in *Vaisakham* (April-May). About 2,000 devotees, local and from distant places, congregate. All communities take part in the festival.

There are boarding and lodging facilities for the pilgrims.

A cattle fair is held during the festival.

SOURCE: *Statement of Fairs and Festivals furnished by :*

1. *District Health Officer, Anantapur and*
2. *Superintendent of Police, Anantapur.*

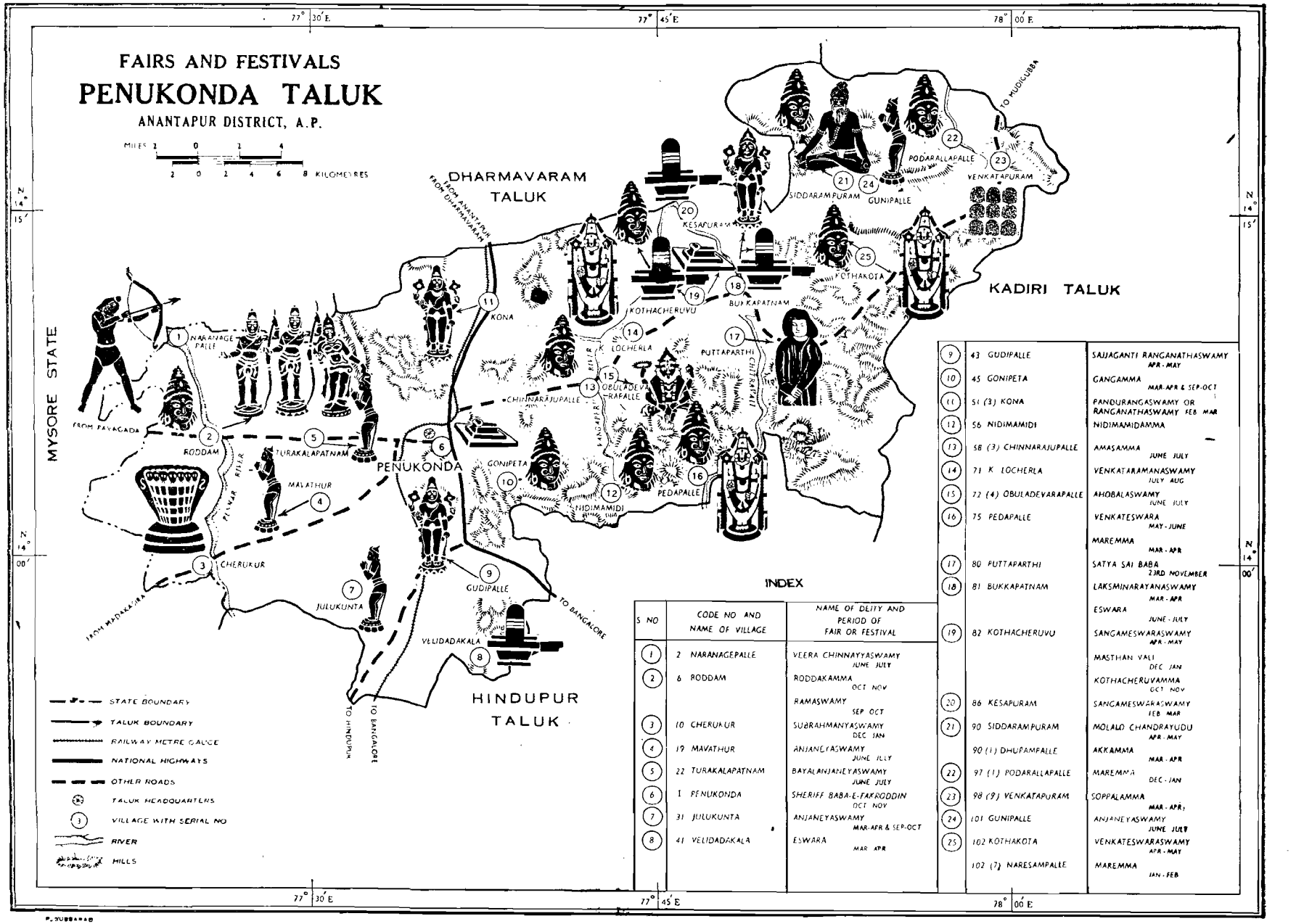


PENUKONDA TALUK

FAIRS AND FESTIVALS

PENUKONDA TALUK

ANANTAPUR DISTRICT, A.P.



INDEX

S NO	CODE NO AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	2 NARANAGEPALLE	VEERA CHINNAYYASWAMY JUNE JULY
2	6 RODDAM	RODDAKAMMA OCT NOV
		RAMASWAMY SEP OCT
3	10 CHERUKUR	SUBRAHMANYASWAMY DEC JAN
4	19 MAVATHUR	ANJANEYASWAMY JUNE JULY
5	22 TURAKALAPATNAM	BAYALANJANEYASWAMY JUNE JULY
6	1 PENUKONDA	SHERIFF BABA-E-FAKROODIN OCT NOV
7	31 JULUKUNTA	ANJANEYASWAMY MAR-APR & SEP-OCT
8	41 VELIDADAKALA	ESWARA MAR APR
9	43 GUDIPALLE	SAJJAGANTI RANGANATHASWAMY APR-MAY
10	45 GONIPETA	GANGAMMA MAR-APR & SEP-OCT
11	51 (3) KONA	PANDURANGASWAMY OR RANGANATHASWAMY FEB MAR
12	56 NIDIMAMIDI	NIDIMAMIDAMMA
13	58 (3) CHINNARAJUPALLE	AMASAMMA JUNE JULY
14	71 K LOCHERLA	VENKATARAMANASWAMY JULY AUG
15	72 (4) OBULADEVARAPALLE	AHOBALASWAMY JUNE JULY
16	75 PEDAPALLE	VENKATESWARA MAY-JUNE
		MAREMMA MAR-APR
17	80 PUTTAPARTHI	SATYA SAI BABA 23RD NOVEMBER
18	81 BUKKAPATNAM	LAKSMINARAYANASWAMY MAR-APR
		ESWARA JUNE-JULY
19	82 KOTHACHERUVU	SANGAMESWARASWAMY APR-MAY
		MASTHAN VALI DEC JAN
		KOTHACHERUVAMMA OCT NOV
20	86 KESAPURAM	SANGAMESWARASWAMY FEB MAR
21	90 SIDDARAMPURAM	MOLALO CHANDRAYUDU APR-MAY
	90 (1) DHUPAMPALLE	AKKAMMA MAR-APR
22	97 (1) PODARALLAPALLE	MAREMMA DEC-JAN
23	98 (9) VENKATAPURAM	SOPPALAMMA MAR-APR,
24	101 GUNIPALLE	ANJANEYASWAMY JUNE JULY
25	102 KOTHAKOTA	VENKATESWARASWAMY APR-MAY
	102 (7) NARESAMPALLE	MAREMMA JAN-FEB

P. SUBBARAO
Artist

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

Section IX

PENUKONDA TALUK

NARANAGEPALLE — Situated at a distance of 6 miles from Roddam, 17 miles from Penukonda Railway Station on the Guntakal-Bangalore metre gauge section of the Southern Railway and 18 miles from Penukonda town. One has to go to Roddam to catch a bus and the Roddam-Penukonda road is the chief means of communication.

The total population of the village is 1,254 and it is made up of the following communities : Caste Hindus — Brahmin, Vaisya, Kshatria (Raju), Kammara, Kapu, Boya, Ediga, Yadava, Kuruva, Chakali, Mangali, Kummari; Scheduled Castes (258) — Madiga, Mala, etc.; and Scheduled Tribes (6). Kapus are predominant in numbers. Agriculture, agricultural labour and other traditional occupations are the chief means of livelihood of the people.

The temples of Veera Chinnayyaswamy and Anjaneyaswamy are the places of worship. The stone image of Veera Chinnayyaswamy is 4 feet high in human form with bow and arrow in a posture of aiming the arrow. The temple of this deity is 1½ miles from the village and it has neither a roof nor a door. Sri Veera Chinnayyaswamy was a great man who attained divinity. It is said that about 70-80 years back he was protecting the villagers unseen.

Sri Veera Chinnayyaswamy festival is celebrated for one day on *Ashadha Suddha Ekadasi* (June-July). On that day the devotees observe fast and go to the temple in carts with lights from about 1 O'clock in the afternoon. The carts are taken round the temple, the lights are offered to the deity in addition to *thambulam* and *naivedyam* and they return home by the evening. At about 8 or 9 p.m. the *uthsava vigraham* of the deity is taken in procession and perambulated in the village with entertainments the whole night. The next day *naivedyam* is offered to the deity at 9 a.m. and all devotees perform *samaradhanas*. This is called *dasangalu*. Silver and gold ornaments are offered to the deity in fulfilment of vows. The festival is being celebrated from the inception of the village but is of local significance. The residents of the village, both Hindus and Muslims, congregate, without any distinction of caste or creed. There is no daily worship in the temple. Worship is only on *Ashadha Suddha Ekadasi*. As such no *pujari* is appointed permanently. At present the *pujari* is a Yadava.

SOURCE: *Sri K. Satyanarayana Rao, Karnam, Naranagepalle.*

2. RODDAM — Situated at a distance of 2 furlongs from the river Pennar on the Amarapuram-Penukonda road, 10½ miles from Pavagada of Tumkur District in Mysore State and 12 miles from Penukonda. There are temples of Roddakamma in the village and *Rudrapadamu* (foot of Rudra) on the bank of the river Pennar. It was, therefore, called Rudrapuri or Rowdrapuri in olden days. In course of time it came to be known as Roddam.

The total population of the village is 5,302 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Valmiki, Ediga, Devanga, Lingayat; Scheduled Castes (540); Scheduled Tribes (1); and Muslims, Valmikies being predominant. The chief means of livelihood of the people are agriculture, agricultural labour, trade, weaving and other traditional occupations.

The temples of Roddakamma, Ramaswamy, Eswara, Anjaneyaswamy in ruinous condition, *Rudrapadamu*, and a mosque for Muslims are the places of worship. Roddakamma is a 5 feet high black stone image in female form. There are a *gopuram* and a rampart for the temple. In the Ramaswamy temple there are images of Sri Rama, Lakshmana and Sita on a 4 feet high black stone which was traced and installed by the local Vaisyas to whom this is the family deity.

Roddakamma festival is celebrated during the entire month of *Kartikam* (October-November). It is being celebrated from ancient times but is only of local significance. Lingayats are the chief patrons. The Hindu devotees of the village congregate. Sri Nanjundaiah, a Lingayat, is the *pujari* with hereditary rights. *Pujas* are performed to the deity daily and offerings are made. There is, however, no animal sacrifice.

In Ramaswamy temple *abhishekam* is performed on Mukkoti Ekadasi and during Dasara, *i.e., Asviyuja Suddha Padyami* to *Dasami* (September-October). Free feeding is arranged to Arya Vaisya Sangham on Mukkoti Dwadasi. Local Hindus congregate. Sri Seetharama Sastry, a Smartha Brahmin of Vasistha *gotram*, is the *pujari* for the temple common to both Ramaswamy and Eswara with hereditary rights.

On Mondays in *Kartikam* (October-November) *pujas* are performed to *Rudrapadamu*.

SOURCE: *Sri K. N. Subbaiah, Headmaster, Parishad Middle School, Roddam.*

3. CHERUKUR — Situated at a distance of 7 miles from Penukonda Railway Station.

The total population of the village is 975 and it is made up of some sub-communities of Caste Hindus;

Scheduled Castes (135); Scheduled Tribes (23) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Subrahmanyaswamy festival is celebrated for 3 days in *Pushyam* (December-January). About 1,000 devotees of the village congregate. All communities participate in the festival.

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

4. MAVATHUR — Situated at a distance of two furlongs from the Penukonda-Madakasira road, 6 miles from Chakarlapalle Railway Station on the Guntakal-Bangalore metre gauge section of the Southern Railway and 8 miles from Penukonda.

The total population of the village is 1,260 and it is made up of the following communities: Caste Hindus — Vaisya, Uppara, etc., etc.; Scheduled Castes (195) and Scheduled Tribes (8). Eighty per cent of the villagers are Upparas. The chief means of livelihood of the people are agriculture, agricultural labour and trade.

There are two temples of Anjaneyaswamy, one in the village and the other 1½ miles from this village near Satharupalle, its hamlet. In both the temples, the images are in the form of Hanuman. There are two small *mantapams* to the temple near Satharupalle and the deity here is called Satharupalle Anjaneyaswamy.

Sri Satharupalle Anjaneyaswamy festival is celebrated for one day on *Ashadha Suddha Ekadasi* (June-July) by the residents of Mavathur and Satharupalle. It is customary among the devotees to go round the temple in carts, offer *gandadeepam* to the deity and feed the poor with the food brought in carts. A few shops are opened to sell eatables, cocoanuts, etc. The festival is being celebrated for the last 100 years but is of local significance. The Hindu residents of the neighbouring four villages also participate in the festival.

SOURCE: *Sri K. Nanjappa, Headmaster, Samithi Elementary School, Mavathur.*

5. TURAKALAPATNAM — Situated on the Penukonda--Roddam bus route at a distance of 7 miles from Penukonda town and Railway Station on the Guntakal-Bangalore metre gauge section of the Southern Railway. The Muslims migrated here originally at the time of Sri Krishnadevaraya and constructed this village. Hence the village might have been named after the Muslims locally called 'Turakalu'. In the 19th century a gang of thugs was hanged to death at *galapumanu* (presumably the pole to which the culprit was being hanged) near this village. That place can be seen even today.

The total population of the village is 2,571 and it is now made up of the several sub-communities of Caste Hindus; Scheduled Castes (170); Scheduled Tribes (39) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Bayalanjaneyaswamy, Pedda Anjaneyaswamy, Chakkirapallaiah and Maremma, and *Aswatham* (ficus religiosa) are the places of worship. The image of Bayalanjaneyaswamy is in the form of Hanuman.

Sri Bayalanjaneyaswamy festival (*Utla Parusha*) is celebrated for one day on *Ashadha Suddha Triodasi* (June-July). *Utla parusha* and *samaradhana* are the rituals. This festival is being celebrated from ancient times but is of local significance. The devotees, local and from the neighbouring villages, belonging to all communities, congregate. The *pujari* is a Vaishnava Brahmin.

SOURCE: *Sri B. Venkataramanappa, Teacher, Turukalapatnam.*

6. PENUKONDA — Situated on the Benares-Cape Comorin National Highway at a distance of two miles from Penukonda Railway Station on the Guntakal-Bangalore metre gauge section of the Southern Railway and 44 miles from Anantapur town. It is 2,000 feet above the mean sea level. The huge mountain at the foot of which the town stands has given it its name Penukonda. (*Penu* in Telugu means big and *konda* means hill).

> "It is most picturesquely placed at the foot of a steep, rugged and strongly fortified hill over three thousand feet in height on the edge of an uneven plain which is flanked and crossed by smaller elevations of manifold shapes and sizes. From the hill, and connected with it at both ends, a semi-circular line of massive fortifications stretches out for some distance into the plain and is washed on its southern side by a considerable tank. Partly within and partly outside this line is the present town, and the remains of the ancient buildings on the lower ground, the towers and *mantapams* on the slopes of the hill and the trees and the green crops of the cultivated patches combine to make a very pleasant picture, while an air of departed greatness is afforded by the numerous ruins and fragments of carved stone which lie about on every side. The view of the town and its surroundings from the top of the hill is also well worth the climb.
>
> Materials for a complete account of the history of the place are not available. It has been doubtfully identified with the 'Pikendaka' which is mentioned by the Greek geographer Ptolemy as one of the 'inland cities of the Arvarnoi'. A tradition says that it was founded by a Kriya Sakti Udaiyar who seems to have been a contemporary of the supposed builder of Bukkapatnam. The earliest inscription regarding it is that dated 1354 on the eastern side of the northern gate of the fort. This says that king Bukka I of Vijayanagar entrusted the province of Penukonda to his son

Vira Virupanna Udaiyar, in whose time the Penukonda fort was built. This Virupanna is mentioned in two other grants dated respectively 1344 and 1364. Thus at the very beginning of the rule of the Vijayanagar dynasty Penukonda was the residence of one of its princes and a summer resort for the rulers of Vijayanagar empire. An inscription at Kallodi in Mysore dated 1389 says that Bukka Raya (apparently meaning Bukka II when heir-apparent) had a channel cut to bring water from the Pennar into the town. No traces of this, it may here be noted, are now visible and it is not clear how the project was feasible.

The place evidently continued for many years to be one of the chief strongholds of the Vijayanagar kings. It was in its fort that Narasa Nayak — guardian of the sons of Narasimha, the usurper of the Vijayanagar throne, and regent during their minority — kept the heir to the kingdom a prisoner under a guard of 20,000 men and eventually (somewhere about the end of the 15th century) compassed his assassination. Krishna Deva (1509-30), the greatest of the Vijayanagar kings, is widely believed to have made the town his residence at one time and the best of the many stone lined wells in the place is popularly declared to have been built by him." [1]

"Penukonda was thus not only the greatest of the strongholds of the Vijayanagar empire within easy reach of the capital but had long been a favourite town with the ruling family. It was therefore naturally to the refuge of its fort that the king and his court fled in 1565 when the power of Vijayanagar was broken by the united Muhammadan kings of the Deccan at the disastrous battle of Talikota. Tirumala, the only survivor in the rout at Talikota of the three brothers who had long virtually ruled the empire, and Sadasiva, the puppet king, hurried with all their treasure to the Penukonda fort. The next year an attempt was made to rehabilitate the old capital at Vijayanagar, but this failed completely and Penukonda became the headquarters of what remained of the empire. Sadasiva continued to be nominal king until 1568 when, it is said, Tirumala murdered him, and seized the throne for himself. Under the latter's orders the Penukonda fort was repaired and extended by his officer Channappa Nayudu. He was followed in 1575 by his son Ranga, who shortly afterwards, in terror at the constant successes of the Musalmans in their invasions of his territories, fled to the fort of Chandragiri in North Arcot.

Penukonda was thereafter ruled by local governors. In 1577 the kings of Bijapur appeared before it and blockaded it so closely that at the end of three months the garrison were on the point of submitting through starvation. The Hindus succeeded, however, in bribing a body of Bijapur's auxiliaries to desert and harass his camp and the king in consequence threw up the siege. In 1586 Ranga was followed on the throne by his brother Venkata, who ruled for 28 years. During his time, in 1589, the king of Golconda besieged Penukonda. Venkata sent envoys to the enemy to feign submission and obtained an armistice for the pretended purpose of negotiating terms of peace. The Musalman troops were withdrawn from the neighbourhood of the fort and the Hindus took immediate advantage of their absence to victual the place for a siege, while king Venkata's son-in-law, Jagadeva Raya, threw himself into the fort at the head of a very strong force of infantry, cavalry and musketeers. The Musalmans recommenced the siege but made little impression on the place and at last, being short of provisions and fearing that the approaching rainy season would cut off their return across the Kistna, abandoned the attempt.

One of the Mackenzie MSS. says that the place eventually fell to Bijapur in 1652 in an inglorious manner — its governor, Koneti Nayudu, being bribed with the offer of a large jaghir, which included Kundurpi in the Kalyandrug taluk, to hand it over. In whatever manner the Musalmans obtained possession of it, they used the right of conquest freely, pulling down many Hindu temples and constructing mosques out of the materials of them.

About a century later the place came by some means into the hands of the Marathas and is found to be forming part of the possessions of Morari Rao of Gooty.

In 1762 Haidar Ali of Mysore captured it from Morari Rao. He first took and held all the approaches to it and then by successive assaults captured the fort itself within a month. He seems to have afterwards lost it temporarily, but the place belonged to Mysore when Tipu was killed at Seringapatam." [2]

An old Hindu palace called the Gaganamahal (the *mahal* which reaches the sky) which is built in the same Hindu-saracenic style which has been adopted in the case of the palace buildings at Vijayanagar', without a single rafter, is a fine specimen of architecture. 'It is a handsome and substantial two-storied building possessing a tower from which a good view of the town can be obtained.' It was the summer palace and harem of Sri Krishnadevaraya and the royal residence when the Vijayanagar rulers had to flee from Vijayanagar. It is also believed that it has a sub-terranean passage to *khillah* (a palace on the hill). The hill, the *khillah* (fort), the signal posts, the watch towers and the stone pillars are a few but impressive examples of the elaborate and strong defence arrangements made by the then rulers. The ditch round the fort used to be filled with water at all seasons. The watch tower, Ramburuz gives a panoramic view of the town.

1. Pages 190 - 191, Gazetteer of Anantapur District, Volume I, 1905.
2. Pages 191 - 192, Gazetteer of Anantapur District, Volume I, 1905.

The four sides of the town are guarded from evil spirits and disease by the idols of God Hanuman. The largest of them is at the main entrance of the fort.

The number as well as the size of the construction of the wells in and around the town indicates the care taken for providing adequate water facilities for drinking and irrigation purposes. The wells are worth visiting. Pasulakkarani, a well about an acre in extent with green water, is said to be fed by the river Pennar, 12 miles away, through an underground channel. Palakkarani with milk-white water (*palu* is milk) is another large well, the waters of which irrigate the grape-wine and pomegranate gardens the fruits of which are famous in and outside the country. There is another deep well with Basavanna (the sacred bull) gate on the walls of which the figures of Vighneswara, Siva and other gods are carved.

The place and particularly the hill which contains medicinal herbs has been praised for its beauty and attraction by several Telugu poets, Bhattumoorthy, the author of Vasucharitra in Telugu wrote the famous book at Penukonda. Kolahala Parvatham and the river Sukthimathi in Vasucharitra are the hill and the rivulet Vaguchippaleru that flows by the side of the hill. The greatness and the beauty of the hill fort is sung in popular poetic language as follows :

"కోట కల్గిన కొండ
Kota kalgina konda
కొండ కల్గిన కోట
Konda kalgina kota
కోట కొండలలోన మేటి
Kota kondalalona meti
మా పెనుకొండ కొండ
Ma Penukonda konda"

which means that our Penukonda is a hill with a fort and a fort with a hill and it is the greatest of the hill forts.

The village damsels, during the glorious period of the place, used to induce their lovers to run away to the 'Golden hill', the hill at Penukonda for enjoyment of the plenty and natural beauty of the place which is narrated in the following Telugu verse :

"పదర బంగారు కొండ
Padara bangaru konda
పారిపోదం పెనుకొండ
Paripodam Penukonda
ఎవ్వరికి తెలియకుండ
Evvariki theliyakunda."

The association of the place with deeds of valour is eulogized in the following lines :

"ఆంధ్ర కన్నడ రాజ్య లక్ష్ముల
Andhra Kannada Rajya Lakshmula
కవితి నీలపుదండ పెనుకొండ కొండ
Kavithi neelapudanda Penukonda konda"

"చనినానాళుల తెనుగుకత్తులు
Chaninanalula Tenugukaththulu
సానవెట్టిన బండ పెనుకొండ కొండ
Sanavettina banda Penukonda konda"

"వెలుపులెరుగని విజయనగరపు రాజపుత్రుల
Verapulerugani Vijayanagarapu Rajaputhrula
పచ్చి నెత్తురు కండ పెనుకొండ
Pachchi neththuru kanda Penukonda
కొండ
konda."

which means that Penukonda is the necklace of blue precious stones to the empires of Andhra and Karnataka; it is the whetstone of the swords of the heroes of the bygone days; and is the curdled blood of the princes of Vijayanagar that knew no fear.

To the south of the town there is a tank now known as Babaiah tank. Originally it went by the name Bhogasamudram and was constructed as a bathing place for the ladies of the palace. The water in it is sweet and healthy oozing into it down the slopes of the hill through the mineral beds and medicinal herbs. Today, the tank is the solitary source of the town's people for drinking water. Whereas the quantity of water in a tank everywhere is assessed by the number of acres of land it would irrigate for a full crop, the quantity of water in this tank is measured by the number of months it would suffice for the town for drinking purposes. The watchman is vigilant at all hours on the bund enforcing sanitation in the vicinity of the tank.

The total population of the town is 11,450 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (1,091); Scheduled Tribes (278); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade, service and other traditional occupations.

It has been recorded that there were 365 temples in Penukonda, several of which must have been Hanuman temples. Though only two or three temples have survived, the images of Hanuman are found scattered in and around the town. The town also abounds with monkeys.

Describing the old buildings in Penukonda, the Anantapur District Gazetteer records :

> "Of the many buildings in Penukonda the Sher Khan (or Sher Ali) mosque is perhaps the most handsome. It is built of dark green granite with black hornblende mouldings and is a large square building supported on numerous pillars and surmounted by the usual dome and minarets. The most noticeable carving in the building is that round the niche where the preacher stands, especially some curious hollow pillars on each side of this within which are other smaller revolving pillars which can be turned round with the hand. In the pavement of the courtyard is one of several proofs that the place was ori-

ginally a Hindu temple, namely, a Telugu inscription of the Vijayanagar king Sadasiva dated 1564, the year before the disaster of Talikota. There is another handsome but unnamed mosque in the fort which has also been built out of the materials of a Hindu temple. It is approached through a large porch built in the Hindu style. Further south are the Ramaswamy and Eswara temples, the walls of which are covered with carvings representing scenes from the Ramayana and the Puranas which are much after the style of those on the Hazara Ramaswamy temple at Vijayanagar and have gained much admiration." [1]

'Among the lesser antiquities of Penukonda may be noted two Jain temples.' 'One of the Jain temples is near the pomegranate garden and the other is in the town.' In the other Jain temple of Parsuanathaswamy there are the idols of Padmavathamma and Dharaneendra (female and male body guards of the Lord) and Theerthankars (Jain saints). There are two Jain families in the town who carry on the daily worship in the temples.'

'To the east of the fort is Babayya's *darga* or tomb, which is in some ways the most remarkable institution in Penukonda. It is a plain building surmounted by a Saracenic screen and is said to have been constructed by Tipu. Both Tipu and his father Haidar granted endowments to the tomb and its jagirdar (as he is called) still holds their (and other) sanads. The *darga* stands to one side of a large porch and in the middle of an extensive court, both of which are clearly Hindu in architecture, and are surrounded by other remains of Hindu shrines and by scattered *mantapams* which are now used by the Musalmans but are apparently constructed out of materials taken from Hindu temples. It is indeed admitted that the building was originally a Hindu place of worship. The legend regarding it (which as usual, has many variants) is as follows : Babayya was of royal blood but turned *fakir*. He went on a pilgrimage to Mecca and, on his father's advice, resolved that he would adopt as his spiritual guide the man who should hail him by his own, his father's and his country's names. At Mecca one Nathar Aulia, a saint of Trichinopoly, greeted him in the required manner and was accepted by him as his guide. This saint gave him a small twig, told him to plant it wherever he halted and to take up his abode at the place in which it budded. At last Babayya's wanderings brought him to Penukonda and there the twig budded. He had by this time collected round him a band of several hundred *fakirs*, and with his following he established himself in the favourite Hindu temple of the king of the place, Harihara of Vijayanagar, and refused to quit. Instead of appealing to force, the king applied several tests of holiness to see whether the Muhammadan stranger or his own priest was the better qualified by sanctity to possess the temple. As a final test, he had them both tied up in sacks filled with lime and thrown into the tanks which are now called after them the Babayya and the Jangam tanks. The Hindu priest never re-appeared but Babayya was shortly afterwards found calmly seated in the *mantapam* which now bears his name on the rocky Iranakonda south of the town. His superior prowess being thus established he was permitted to remain in the temple, and he converted it into a *masjid*. A tree is still shown near by it which is supposed to have grown from the twig he planted and which is said to have formerly given a crop of sugar every morning. When he died the *darga* was erected and it has since become a great place of pilgrimage for Musalmans. A younger brother of Babayya's came to reside in Penukonda and his descendants have always looked after the tomb." [2]

In honour of the saint, Sri Sheriff Baba-E-Fakroddin *Urs* is celebrated for 7 days during the Arabic month of *Jamadi-us-Sani* (October-November) commencing from the 9th day after the new moon, in commemoration of the death of the great saint, Sherif-Baba-E-Fakroddin.

On the first day of the festival there is the seating of a *fakir* in a *mantapam*, on the second festival of *fakirs*, on the third sandal worship, on the fourth festival of lights, on the fifth, sixth and seventh *darbar* of *darga* manager. Silks and brocades are offered for covering the tomb of the saint. Camphor is burnt. Cash offerings are also made in fulfilment of vows. In each Muslim house sandal is offered in the name of the saint and sweets are distributed.

This festival is about 500 years old and is widely known. About 5,000 devotees of the town and people from all over the country belonging to all communities congregate, Muslims being predominant. On the sandal paste worship day the congregation will be very thick. The *mujavar* is a Muslim.

A fair is held on the road leading to the shrine for 7 days. Many thousands of people from all over the country attend the fair, the majority being Muslims. Eatables, utensils, stationery, religious books, talismans, pictures, laces, fez caps, readymade dresses and medicines, etc., are brought and sold in the fair. There is a hall where lectures on religious topics and music recitals are arranged. There will be competitions in wrestling and prizes are awarded. The beedi-manufacturing companies get dance and drama troops for the general entertainment of the visitors. A large number of *fakirs* resort from great distances and they exhibit their spiritual powers before an assemblage of the pilgrims.

1. Pages 192-193, Gazetteer of Anantapur District, Volume I, 1905.
2. Pages 193-194, Gazetteer of Anantapur District, Volume I, 1905.

There are some dilapidated *mantapams* all around the shrine. People put up tents and thatched sheds. Mostly they live outside and inside the shrine.

SOURCE: 1. *Sri N. Sethurama Rao, L. T. Assistant, Parishad Higher Secondary School, Penukonda.*
2. *Places of Interest in Andhra Pradesh, Information and Public Relations Department, Hyderabad.*
3. *Article by Sri P. V. L. Narasimharao in the Sunday Standard dated* 1-10-1961.
4. *Article by Neriyanuri Hanumantha Rao in the Telugu weekly Andhra Prabha dated* 5-6-1963.

7. JULUKUNTA — Situated at a distance of 5 miles from Chakarlapalle Railway Station on the Bangalore-Guntakal metre gauge section of the Southern Railway and 14 miles from Penukonda. This village can be reached by travelling 4 miles by bullock cart or by foot from Brahmanapalle and Chalakur which are 10 and 12 miles respectively from Penukonda on the Hindupur-Penukonda bus route.

The total population of the village is 604 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kamsale, Sadari, Uppara, Boya, Kuruba; and Scheduled Castes (221) — Madiga, Mala, etc. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are two temples of Anjaneyaswamy in this village where the images are in the form of Hanuman.

Sri Anjaneyaswamy festival is celebrated twice in a year, *viz.*, on *Chaitra Suddha Navami* (March-April) and on *Asviyuja Suddha Dasami* (September-October). Crowns, eyes, moustaches, waist bands with bells, etc., made of silver and gold are offered to the deity. Community dinners and free feeding as also entertainments are arranged in addition to getting the deity decorated on festival days in fulfilment of vows. The festival is being celebrated from ancient times but is only of local significance. The devotees of the village who are all Hindus congregate without any distinction of caste or creed. The *pujari* is a Brahmin. *Prasadam* is distributed to all.

SOURCE: *Sri K. Satyanarayana Rao, Karnam, Julukunta.*

8. VELIDADAKALA — Situated on the Palasamudram-Hindupur bus route at a distance of 6 miles from Chakarlapalle Railway Station and 16 miles from Penukonda.

The total population of the village is 827 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Boya, Kummari, etc.; Scheduled Castes (199) — Madiga, etc.; and Scheduled Tribes (5). The chief means of livelihood of the people are agriculture and other traditional occupations.

The temples of Eswara, Sri Rama and Anjaneya are the places of worship in the village. The image of Eswara is represented in the form of a stone Sivalingam with the hood of the serpent as an ornament. There are also the images of Parvati, Nandi and Ganapati in the temple. The temple is a spacious one with *mantapams* and provides water and shelter.

Eswara *Rathothsavam* is celebrated for 5 days from *Chaitra Suddha Ashtami* to *Dwadasi* (March-April). The rituals observed during the festival are *ankurarpanam* and *kalasasthapana* on the first day, *kalyanothsavam* on the second, *brahma-rathothsavam* on the third, procession on pearl palanquin on the fourth and *vasanthothsavam* on the last day. Special *pujas* are conducted by devotees. *Naivedyam* is offered to the Lord. *Jyotis* are lit in fulfilment of vows. The festival is being celebrated for the past 15 years and is of local significance. The devotees of the village as well as those from the neighbouring villages congregate. All communities participate in the festival. The *pujari* is a Brahmin with hereditary rights enjoying the income derived from the Inam lands of the temple. *Prasadam* is distributed to all. Free feeding is arranged to one and all.

A cattle fair is held for 8 days.

SOURCE: *Sri Y. Bhushanam, Teacher, Pathikuntapalle.*

9. GUDIPALLE — Situated at a distance of one mile from the Bangalore-Secunderabad National Highway, 4 miles from Chakarlapalle Railway Station on the Guntakal-Bangalore metre gauge section of the Southern Railway and 8 miles from Penukonda.

The total population of the village is 437 and it is made up of the following communities: Caste Hindus — Brahmin, Sadari Kapu, Settibalija, Boya, etc.; Scheduled Castes (22) and Scheduled Tribes (24). The chief means of livelihood of the people is agriculture.

The temple of Sajjaganti Ranganathaswamy is the only place of worship in the village. Sri Ranganathaswamy is the incarnation of Vishnu with Sridevi and Bhudevi on either side in human form which are self-manifest. The images of Vighneswara and Anjaneya have been installed towards the south while the temple of Garuda is situated to the north, all within the compound of Ranganathaswamy temple. It is made out from a stone inscription that the temple of Ranganathaswamy was constructed about 600 years ago during the reign of Vijayanagar Kings.

Sri Sajjaganti Ranganathaswamy *Brahmothsavam* is celebrated for 8 days from *Chaitra Suddha Ekadasi* to *Bahula Tadiya* (April-May). *Pujas* are performed daily and lights are burnt incessantly during the night as well as during the day. Some ritual or the other is conducted on all the days. Vows are fulfilled by the devotees on the *rathothsavam* day. In connection with this *rathothsavam* the devotees take bath in the pond, observe fast and take their food in the evening only after lighting the lamps. The festival is being cele-

brated for the past 30 years and is widely known. The chief patrons are Sadari Kapus. The Hindu residents of the village and those of the other parts of the district and Mysore State congregate. The *pujari* is a Brahmin.

Free feeding is arranged by the devotees during the period of the festival. It is followed by poor feeding for four days commencing from the 8th day.

A cattle fair is held for 15 days from *Chaitra Bahula Tadiya* (April-May) in connection with this festival. Fruits, flowers, eatables, utensils, etc., are also sold.

Street dramas, dramas and cinemas afford entertainment to the visitors.

Water facilities are provided and lighting and sanitary arrangements are made.

SOURCE: *Sri Aswathanarayana Rao, Karnam, Gudipalle.*

10. GONIPETA — Situated amidst hills at a distance of 6 miles by foot from Penukonda Railway Station. It is said that once some shepherds came to this place from Roddam to graze their cattle and it is related that a hare came out of a bush and drove away the dog of the shepherds and so they thought that the place showed signs of bravery and constructed a village there.

The total population of the village is 614 and it is made up of the following communities: Caste Hindus — Brahmin, Kapu, Lingabalija, Boya, Besiha, Kammari, Kummari, Mangali, Chakali, Golla; Scheduled Castes (86) — Adi Andhra, etc.; and Scheduled Tribes (328) — Sugali (Lambadi). Sugalis are in majority. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Gangamma, Nrusimhaswamy, Maremma, Sathemma and Pothulaswamy are the places of worship in the village. The image of Gangamma made of a brass sheet is housed in a temple constructed with bricks. The image of Nrusimhaswamy is of stone and the temple is a stone construction on a hillock.

Gangamma *Uthsavam* is celebrated twice in a year *viz.*, on *Chaitra Suddha Navami* (March-April) and on *Asviyuja Suddha Dasami* (September-October). The image of the deity is taken in procession. Goats, sheep and fowls are sacrificed to the deity by the devotees according to their capacity in fulfilment of vows. The festival is being celebrated for the last 10 years and is of local significance. The elderly Kapu and the Talari are the chief patrons. The Hindu devotees of the village and its neighbouring Sugali *thanda* congregate with their friends and relatives. The *pujari* is a Golla. *Prasadam* is distributed to all.

Gangamma *Jatara* which is different from the above *uthsavam* is celebrated for 3 or 4 days. Once in two or three years cocoanuts are offered and animals sacrificed.

A fair is held in connection with the above festivals. About 1,000 persons congregate. Eatables, bangles, toys, books, cloth, utensils, lanterns, torchlights, pictures of deities, etc., are brought and sold. *Kolatams* afford entertainment to the visitors.

Sri Nrusimhaswamy festival is celebrated every year on Vaikuntha Ekadasi day, *i.e.*, *Margasira Suddha Ekadasi* (November-December). The carts are taken round the temple on that day. The *pujari* is a Srivaishnava Brahmin and he is enjoying 3 acres of Inam land. *Prasadam* is distributed to all.

SOURCE: *Sri B. Sajeevappa, Headmaster, Gonipeta.*

11. KONA, hamlet of GUTTUR — The place, it is claimed, represents Kanvasramam or the hermitage of Kanvamaharshi, the foster father of Sakuntala, the renowned heroine of the drama Abhignana Sakuntala by Kalidasa, is in a mountain valley. It is situated at a distance of 3 miles from the Makkajipalle Railway Station between Dharmavaram and Penukonda Railway Stations on the Guntakal-Bangalore metre gauge section of the Southern Railway and 4 miles from Guttur on the Anantapur-Penukonda-Bangalore road. It is also accessible by a foot-path of 5 miles from the Yerrampalle Railway Station and 2 miles from the Anantapur-Penukonda-Bangalore road. Till 1954, there was only a foot-path even from Makkajipalle Railway Station and the neighbouring village Guttur. As the fame of a living devotee Mathaji Anjanamma spread and as devotees began to increase, a road was laid in that hilly tract by collecting contributions from the devotees and even jeeps can now reach the valley by that road. It is said that the demon Kakasura (the crow demon) was killed here. Even now it is strange that no crow is seen in the valley inspite of big *samaradhanas* (free feeding) throughout the year. The occasional presence of a crow in the valley is a foreboding of something bad.

There is no village either there or within the vicinity of 2 miles from there. The permanent residents of Kona will be under a score, but daily visitors will be about 50. On Sundays and Mondays there will be a congregation of about 200. On occasions like Mahasivaratri and Vaikuntha Ekadasi the congregation ranges to more than 2,000. They are all Hindus and some Muslims have also developed reverence for the place and so join the congregation.

There is a Pandurangaswamy temple with the stone image of the deity in human form. In Malleswaraswamy temple there is a stone Sivalingam. There are also the images of Basaveswara in the form of a bull, Sri Venkateswara as at Tirupati, Vighneswara with the elephant's head, Narayanaswamy in human form and Parvati in female form, all in stone. There

is a temple of Anjaneyaswamy with the stone image of Hanuman. Serpents are engraved on stones. There are two ant-hills in that locality which are long standing and people attach great sanctity to them. There is a *bilva* tree (aegle marmelos) and *jammi* tree which are venerated and worshipped equally with the gods. There is the *samadhi* of Sri Narasimharya, the *guru* of Mathaji Anjanamma, housed in a temple which is recently constructed by Mathaji. Opposite the Siva temple there is an elevated platform about 10 yards square in the middle of which there is a *brindavan* with the *thulasi* plant (the holy basil Ocymum sanctum) venerated and worshipped. Another spot of sanctity is the *koneru* or pond, the water of which is used for bathing and drinking by the pilgrims. The water is taken out without any one putting his legs into it. In fact the pond and the water are held in great reverence, as Mathaji claims that the *saptarishis* (seven sages) take their bath every night in it and worship the lord, Pandurangaswamy. It is said that the other six sages visited Kanva and settled down in the caves of the hill.

Sri Pandurangaswamy festival and Mahasivaratri are celebrated for two days from *Magha Bahula Chathurdasi* (February-March). People observe fast on that day, keep awake the whole night and perform *bhajan*. *Harikathas* and religious discourses are arranged. *Panakam* and *panyaram* are prepared and distributed by Mathaji Anjanamma and by a number of visitors. On the following day, there is free feeding in a similar way. The festival is being celebrated from 1950 and about 2,000 Hindus and a few Muslims from the neighbouring taluks and a few from the neighbouring districts congregate. An equal number of pilgrims congregate for a day or two for Mukkoti Ekadasi, *i.e.*, *Margasira Suddha Ekadasi* (November-December).

But, the centre of attraction at the place is Mathaji Anjanamma, the originator of the festival and the revivalist of the *puja* to the deities in the half-ruined temples. She reminds any student of Andhra History of Kummari Molla, the great devotee of Sri Rama and the authoress of Molla Ramayana in Dwipadi metre. Mathaji was born in the village Pydeti and was married in her fifteenth year to Kummari Narayanappa of Mydugolam, both in Hindupur Taluk. She was a simple, unlettered potter woman, but a very great devotee. During the fifteen years of her married life, she used to perform daily *puja* to the pictures of Rama and Krishna and *kalasam* (an empty vessel with five betel leaves arranged round the mouth of the vessel with tips upwards and a cocoanut placed on them and *pasupu, kumkum* and *gandham* (sandal paste) applied on the outside). She visited several sacred places round about Hindupur and Penukonda and was very kind to the poor and hospitable to the visitors. Her husband, who was a trader of modest means, did not relish her expenditure on others and for *puja* and Satyanarayana *vratham*. She was in Nemaddela engaged in the worship of the Lord along with a Vaisya woman named Sithamma. About the middle of March 1950, she had a dream in which she was asked by Ranganathaswamy to go to Kona. Kona was then an uninhabited place in a mountain valley covered with trees and bushes and infested with wild animals. Mathaji spent about six months in deep meditation living on the forest fruits and spring water. There was a narrow foot-path across the valley from Guttur, Chandragiri, Duddebanda and Gollapalle which the passengers to the weekly market at Nemaddela on the other side of the hill used and they always found the Mathaji in a state of semi-madness sitting with her eyes closed. They did not take much notice of her. One of them was Pennappa of Venkatagiripalyam, a nearby village, who used to watch her with compassion while she was becoming weaker without food. One day he went to her and offered to get her some *ragi* flour for cooking her food as he had no rice in his house. Mathaji told him that he could get her a little rice from the quantity preserved by his wife who had covered it with husk in the fourth earthen pot of the corner row. Pennappa went home and was struck with the superhuman powers of Mathaji, took her a measure of rice and his experience was revealed to others. It spread from mouth to mouth and people began to respect Mathaji. Sri Thippareddy, a teacher in Venkatagiripalyam, was one that did not relish a Hindu woman spending her life alone on a hill leaving off her family life. He was at Anantapur which was 30 miles from his village when news was brought to him that his pregnant wife had fallen down from the roof and was in a critical state. He returned home and was making vain attempts to take his wife to the Anantapur Headquarters Hospital. His village was a couple of miles away from the bus route. By that time Mathaji's name had spread in the surrounding villages and several used to go to her for relief which they were actually getting. Sri Thippareddy's mother also had developed a regard for Mathaji inspite of her son's attitude to the latter. She asked him to go to Mathaji and seek her aid. He was reluctant. The mother pressed him as the condition of his wife was growing worse and his own position became helpless. He had no other choice but to walk to Kona, only a couple of miles from his village. As soon as he went to her, she invited him to have a wash and take his food. He expressed that he could not take food as his wife was in a serious condition at home. She said that all was well with his wife but Sri Thippareddy could take his food only after taking a promise from her that she would follow him to his village. She walked to the village and stood before Sri Thippareddy's house and his wife had so much recovered that she herself brought water to wash Mathaji's feet. Mathaji asked the woman not to come to her till the mutton in the house was removed, the house and the vessels cleaned and fresh water was brought for washing. The whole village had gathered there and the crowd was struck with wonder how a stranger could detect the existence of mutton inside a house which she was visiting only then.

Sri Thippareddy became a great devotee of Mathaji. Her fame spread far and wide. Several got miraculous cures from mental and bodily ailments. With the efforts of Sri Thippareddy and the contributions of the devotees a motorable road, though rough, was laid through rugged hill slopes right to the temples which have been renovated and improved recently. Devotees of all ranks and social status even from Bangalore and other places of Karnataka are visiting the place and returning satisfied with the effect of the visit and the stay at Kona. The curative effect is there whether it is attributed to the one or the other or all the causes enumerated below :

The Kona in the valley is surrounded by a range of hills with about seven curves or angles and at every one of these angles there is a Siva temple and a *dhwajasthambham*. It is believed that several great sages have sanctified these hill ranges by their penance in ages gone by.

It is believed that the seven great sages who have settled down here are still in the caves at the top of the hills and that in the still hours of the night '*Om*' is heard by an attentive person every night. They are believed to bathe in the *koneru* every night and worship Pandurangaswamy. Nobody sleeps in this temple during nights except Mathaji and if any one is directed to stay for a night at the temple by the Mathaji it is for the benefit of the individual concerned.

Water that flows down the hills on several rocks and stones of mineral value, washing the roots of several medicinal herbs, must also be responsible for the quick curative effect that even consumptive patients experience by their stay there.

The breeze that blows through the foliage of numerous mineral herbs is refreshingly cool and is believed by the devotees who do the *pradakshina* (going round the temple) both in the morning and in the evening after taking bath in the cold mineral water of the pond to possess curative propensity.

Above all there is the holy presence of Mathaji Anjanamma, who is a Hindu (Potter) *muthaiduva* aged about 50 years wearing simple dress, having *pasupu*, *kumkuma* and flowers and looking motherly and divine. She is simple, literally uneducated and a very great devotee of the Lord Pandurangaswamy as well as of Siva. She is against show or praise and does not allow herself to be photographed. All are equal to her. Whenever she makes any voluntary prediction it generally comes true. If she is put any question, she says that she is an ordinary human being like the rest, that she has no special powers, and advises every one to serve, worship and pray Lord Pandurangaswamy and be benefited. She too prays the Lord for and on behalf of the devotees that are in trouble. She is plainspoken and does not hesitate to expose the short-comings of others. The only time when she predicts or instructs the devotees is soon after the midday *puja* and that too voluntarily to a few, sometimes plainly and at times enigmatically.

What is actually happening today is that devotees reach Kona in scores on Sunday, remain on Monday to perform *puja* and leave on Tuesday or Wednesday morning. They take their bath with water taken out in buckets or pots from the *koneru* and go round the group of temples and ant-hills with the wet clothes on, doing *bhajan*. Later they worship the deities and take their food. This is repeated both in the morning and evening and patients may not take the night meal. There is *bhajan* every night after meal. The devotees get their requirements with them and whatever remains is left there and Mathaji makes use of it to feed poor visitors and the servants of the temple. Mathaji at times asks some devotees to feed the poor there. Devotees are taking steps voluntarily to improve accommodation and the few *mantapams* and big trees afford enough of shelter for some hundreds. One has to engage himself in *puja*, *pradakshina* and praise of the Lord.

A few miracles during the period from 1951 onwards which are undisputed are chronicled below. There is a black cow in the *ashram*. One day Mathaji felt the shortage of betel leaves for the guests. The cow ran up to a betel garden and began to bellow. She left the place only when a few bundles of betel leaves were tied to her neck. In a similar manner she once brought Mathaji jaggery from a dealer when it was found short of the requirement. She, with another cow, chased a leopard when the leopard attempted to kill the second one and a bus driver and a conductor were eye witnesses to this strange sight. The cases of those that were blessed with children after years of sterile life are several. When such couples come, Mathaji takes them to the *chelimi* or *koneru*, worships Gangadevi, breaks a cocoanut, leaves the broken cups into the water and stretches her hand on the water. If the cocoanut cups sink, she would pronounce that the couple are not destined to have children. It is a sight to witness the cocoanut cups floating back into the hands of Mathaji in the cases that are to be blessed with children.

Patients suffering from consumption, insanity, fits and hysteria have been cured very frequently by their stay for 21 or 41 days or by visiting the place for a fixed number of times on Mondays. Some attempted to steal the valuable belongings of the visitors while they were asleep. By the time they reached the temple they lost their eyesight and were groping for their way back. Mathaji advised them to give up such attempts, made them pray the Lord and sent them back restoring their eyesight. About the middle of May, 1957, Buddamma, the daughter of Govindappa of Seshapuram, hamlet of Kalipi, had a peculiar disease which no one could cure. She used to feel continuously thirsty but could retain no water. She was taken to Mathaji who advised her to go to Penukonda and take medicine from Venkataswamy who was stout and who lived in a house before which there was stone paving. Venkataswamy knew nothing of Mathaji and was susprised by her direction. The patient was cured

by his medicine and he is now her devotee. Those who feel despondent about their ailments, particularly mental and hysterical cases, and those that fear the influence of evil spirits make it a point to visit Mathaji and Kona. By giving advance intimation and sending a remittance of Rs. 3 to the address of Sri Thippareddy, teacher, Venkatagiripalyam, Guttur post, Penukonda Taluk, a bullock cart is sent to the Makkajipalle Railway Station to meet the train by which the arrival is intimated. It is of interest to record that the Research Assistant for Fairs and Festivals who visited this centre was himself the beneficiary of the effect of the place as he was able to get a case of hysteria of a person close to him cured while all other types of treatment had previously failed.

SOURCE: *Personal inquiries conducted by the Research Assistant for Fairs and Festivals, Kurnool.*

12. NIDIMAMIDI — Situated at a distance of 5 miles by foot from the Penukonda-Bangalore bus route and 12 miles from Penukonda Railway Station. It is said that once there was a very big mango tree in that place which, in course of time, withered away. As Vidhyaranyaswamy, a great saint, came and began performing penance under this tree, the tree regenerated, started yielding fruits in the natural process and offered them to the Swamy. Hence, it was named as Idumamidi (in Kannada *idu* means to offer or to yield). As time passed on, the name ultimately changed to Nidimamidi.

The total population of the village is 1,956 and it is made up of the following communities: Caste Hindus — Kamma, Kapu, Boya, Balija, etc.; Scheduled Castes (204) — Adi Andhra , etc.; Scheduled Tribes (97) and Dudekula. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Nidimamidamma and Veerabhadraswamy are the places of worship in the village. The image of Nidimamidamma is of stone and is *swayambhu* (self-manifested). The deity Veerabhadraswamy was installed by Vidhyaranyaswamy. The Swamy entered *samadhi* here itself. In those days Lingayats constituted the preponderant community and became the *pujaris*. It is here they have their main *mutt*. Even today there are some *mutts* in Benares, Srisailam, Bangalore and Bombay related to this *mutt*, going by the name Nidimamidi. The religious head of Nidimamidi *mutt* is now in Guluru of Mysore State. Nidimamidi Veerabhadraswamy *mutt* is endowed with Inam lands. The income derived from the lands is being utilised for maintaining the daily lighting service and for the subsistence of the *pujari*. It is also believed that Sri Krishnadevaraya originated the construction of Veerabhadraswamy temple as he was very much pleased with the greatness of the Swamy. Even today devotees from very distant places visit the place to fulfil their vows.

Nidimamidamma *Jatara* is celebrated for one day once in twelve years according to the convenience of the villagers. Animal sacrifice in the customary manner is in vogue. There is a peculiar custom in this village to sacrifice all he-buffaloes born in the village to the deity. Vegetarians would, however, sell the he-buffaloes and with the money thus got present Nidimamidamma with votive offering. The devotees of the village belonging to all communities participate in the festival. Kapus are the *pujaris*.

SOURCE: *Sri P. Pedda Reddy, Village Level Worker, Nidimamidi.*

13. CHINNARAJUPALLE, hamlet of BANDLAPALLE — Situated at a distance of 3 miles by cart track from Vemurivandlabhavi (*via* Bandlapalle and Yerramballi) on the Penukonda-Bukkapatnam bus route and 8 miles from Penukonda Railway Station.

To the east of the village, the river Vangaperu, feeding the Dnarmavaram tank, flows at a distance of about a furlong. Two furlongs away from its eastern bank, there is a big plot called Reddorigadda covered now with small bushes and trees. It appears the village was located there and there is ample proof for this. There are some ruined foundations of houses. The area round about that village and the present village was then covered with forest. Devotees accompanied by music appear to have been visiting the Chennakesavaswamy temple, a furlong to the west of the place where the village was originally located. But about three to four hundred years back, a great misfortune fell on the village. *Midinagulu* (a rare species of snakes) infested the village and killed several inhabitants (*Midinagulu* are now more spoken of than seen). They are very very rarely seen. They are of the cobra species, less than nine inches long with a hood. Unlike the cobra, it can lurk anywhere and sting the unfortunate person unseen. The bite of this snake is said to be so poisonous that it has no cure. Chennaraju got cleared the forest here and founded the present village and hence it was called after him and some made their habitation there. Similarly, Eragarajupalle, a mile from this village, was founded by Eragaraju; Byrapuram and Jagarajupalle were founded by Byragi and Jagaraju in the vicinity of the place.

The total population of the village is 2,298 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Devanga, Kapu, Balija, Boya, Bestha, Kuruba, Kummari, Chakali, Mangali; Scheduled Castes (254); Scheduled Tribes (113); Muslims and Dudekula. The chief means of livelihood of the people are agriculture, agricultural labour, service, trade and other traditional occupations.

The temples of Sri Rama, Chennakesavaswamy, Katamappa, Pothalappa, Bhyravaswamy, Kollapuramma, Sri Venkateswaraswamy on the top of the Neredu hill, one mile to the east of the village, and a

shrine of Amasamma are the places of worship for the villagers. There are 3 small smooth stones in the Amasamma temple which are worshipped. The shrine is under a big *chigara* tree and is covered on three sides to a height of about 1½ feet and on the top with stone slabs.

It is said that Amasamma was a *pativrata* (chaste woman). Once she was going from the north to the south to see her ailing husband. When she came near this village she heard the news of her husband's death and got vexed with life. With the help of the villagers of Chinnarajupalle and Yerramballi she prepared and entered a burning pyre and thus died on the new moon day. She ordained that the bulls in the above two villages should not be tied to the yoke on the new moon day as the bulls have helped her in bringing the firewood for the pyre and that if any person should disregard the instructions it would result in loss of some kind or other to him. Even today the villagers would not yoke their bulls on that day and in memory of Amasamma they are celebrating her festival every year.

Amasamma *Jatara* is celebrated for one day on *Ashadha Suddha Dwadasi* (June-July). On that day hundreds of devotees decorate their bulls and carts, wear new clothes, go round the temple in their carts, offer cocoanuts and enjoy in participating in the exhibition of show of strength of their bulls. Cocoanuts and *nanabalu* (raw rice mixed with jaggery) are distributed to all in fulfilment of vows. The festival is being celebrated from ancient times but is of local significance. The devotees, local and from the neighbouring villages, congregate. Hindus and the only Dudekula family in the village participate in the festival. There is no specific *pujari*.

SOURCE: *Sri K. P. Sreenivasulu, Teacher, Yerramballi.*

14. K. LOCHERLA — Situated at a distance of 2½ miles from Kothacheruvu on the Penukonda-Mudigubba bus route and 12 miles from Penukonda Railway Station. There are some ruins of old forts and it is said that this village was once ruled by the palegars.

The total population of the village is 869 and it is made up of the following communities: Caste Hindus — Vaisya, Nese, Kapu, Balija, Boya, Ediga, Kuruba, Chakali, Mangali, Kummari; and Scheduled Castes (269) — Madiga, etc. Boyas are predominant. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Venkataramanaswamy, Eswara and Ramaswamy are the places of worship in the village. The stone image of Sri Venkataramanaswamy is in human form.

Sri Venkataramanaswamy festival is celebrated for one day on *Ashadha Bahula Ekadasi* (July-August). The procession image of the deity is taken out in procession. The festival is being celebrated from times immemorial but is only of local significance. Balijas are the patrons. The devotees of the village belonging to all communities participate in the festival.

SOURCE: *Sri B. Masthanappa, Headmaster, K. Locherla.*

15. OBULADEVARAPALLE, hamlet of BYRAPURAM — Situated at a distance of 4 furlongs from the Kadiri-Penukonda bus route and 11 miles from Penukonda Railway Station.

The total population of the village is 1,200 and it is made up of the following communities: Caste Hindus — Brahmin, Kamsali, Kapu, Boya, Kuruba; Scheduled Castes (166) — Madiga, Mala; Scheduled Tribes (64) — Sugali (Lambadi), Yerukula; and Pinjari. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Ahobalaswamy on a nearby hillock is the place of worship for the villagers.

Sri Ahobalaswamy festival otherwise known as *Ekadasi Panduga* is celebrated for one day on *Ashadha Suddha Dwadasi* (June-July). The residents of the village belonging to all communities who congregate for the festival take their carts round the temple. The *pujari* is a Vaishnavaite with hereditary rights to enjoy the 5 acres of Inam land endowed to the temple.

SOURCE: *Sri Rama Rao, Karnam, Obuladevarapalle.*

16. PEDAPALLE — Situated on the bank of the river Chitravati at a distance of 18 miles from Penukonda Railway Station and 25 miles by bus from Penukonda. It is said that 300 years ago this village was ruled by the Reddy Kings. There are ruined fort walls and bastions in the village. Under the sovereignty of the Reddy Kings, a Reddy of Pedara family lived in this place and put an end to the plundering activities of of the Lambadis. The village was hence named Pedapalle after that family. But, the descendants of that family are not in existence now.

The total population of the village is 3,132 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Lingayat, Kapu, Balija, Boya; Scheduled Castes (205) — Madiga, Mala; Scheduled Tribes (692) — Lambadi, etc.; and Muslims. Lambadis are in majority. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Sri Venkateswara, Anjaneya, Sri Rama, Kollapuramma and Maremma are the places of worship in the village. Sri Venkateswara temple is enclosed in stone walls but has no roof. The floor of the roof is washed with cow dung. The deity has

no form. A stone with three *namams* is worshipped. The image of Maremma is of silver in human form.

To commemorate the fruits of *Ekadasi Vratham*, reminding one of the Mohini Rukmangada legend, a festival is celebrated annually. Rukmangada was observing *Ekadasi Vratham* and Mohini wanted to spoil it. According to a previous promise given to Mohini, he had either to give up the *vratham* or kill his dear son. He chose the latter. Lord Vishnu who was in the guise of Mohini was pleased with Rukmangada, restored the latter's son Dharmangada to the devout father and blessed the boy with long life.

Sri Venkateswara festival, locally known as *Parata Banalu Utsavam*, is celebrated for three days from *Jaistha Suadha Ekadasi* (May-June). The carts are decorated with plantain trees and sugarcane. The bulls are smeared with gay colours, decorated with jewels and donned in coloured cloths. The bulls are tied to the carts and made to run on low levelled grounds and they all enjoy the sight. The festival is being celebrated from the past 200 years but is of local significance. The Hindu devotees, local and from the neighbouring villages, congregate without any distinction of caste and creed. The *pujari* is a Brahmin without any hereditary rights. *Prasadam* is distributed equally to all.

Maremma *Jatara* is also celebrated in this village for one day on *Chaitra Suddha Padyami* (March-April). Sheep and goats are immolated to the deity in fulfilment of vows. The residents of the village belonging to all communities participate in the festival. *Pujari* is a Sugali. *Prasadam* is distributed to all.

Feasts and free feeding are organised during the period of the above festivals.

SOURCE: 1. *Sri K. Kullayappa, Headmaster, Kothacheruvu Panchayat Samithi Elementary School, Pedapalle.*
2. *Sri P. Sreeramulu, Teacher, Pedapalle.*

17. PUTTAPARTHI — Situated on the bank of the Chitravati river at a distance of 21 miles from Penukonda town and 23 miles from Penukonda Railway Station on the Guntakal-Bangalore metre gauge section of the Southern Railway. The main attraction of the village is its spiritual centre, Prasanthi Nilayam of Satya Sai Baba situated on the outskirts of the village. It can be reached by road from Mudigubba Railway Station (16 miles to Bukkapatnam by bus and 3 miles from Bukkapatnam by road) or from Kadiri Railway Station (18 miles by bus to Gorantla and again 15 miles by bus to Bukkapatnam), both the Railway Stations lying on the Dharmavaram-Pakala metre gauge section of the Southern Railway. Cars and special buses can reach the Nilayam itself taking the diversion road from Kothacheruvu on the Penukonda-Bukkapatnam road. Buses run also from Anantapur, the District headquarters, covering a distance of about 50 miles.

There is a legend attached to the village. *Putta* means ant-hill and *parthi* means *vardhini* or multiplier. Long ago the place was known as Gollapalle, *i.e.*, the home of cowherds. It was the abode of prosperous *gopalas* or cowherds with strong and attractive cows yielding copius milk. One day a cowherd noticed that his favourite cow had no milk in its udder when she returned from the grazing ground on the nearby hills. He watched her movements on the following day, and hiding himself but never losing sight of the cow, he followed her till it stopped near an ant-hill. A cobra issued from out of the mound, raised itself on its tail and applying its mouth gently to her teats drank the milk. Enraged at the sight, the cowherd lifted a big stone and heaved it right on the top of the cobra. The serpent then cursed that the village would be full of ant-hills which would multiply endlessly. The curse came true. The cattle declined in number. The village became full of ant-hills. The name of the village was thus changed to Valmikipura and in course of time to Puttaparthi. As a proof of this tragic legend, the villagers still show the very stone, thick and round, slightly dented on one side, which the enraged cowherd is said to have hurled at the wonder-snake. The stone has a long reddish streak over it, which is pointed out as the mark of the cobra's blood. At present, this stone is worshipped as Sri Gopalaswamy, the Lord as cowherd, perhaps to avert the curse and help the cattle to prosper. The stone is installed in a temple in the village by the then ruling palegars and generations of men and women have reverentially bowed before it while passing that way.

Strangely enough that stone has acquired a special feature now. Sri Satya Sai Baba, the noted saint of this village, of whom more will be said below, directed some people to wash the stone and smear sandal paste on the dented side. When this was done, they could discern the clear outline of a sculptured picture of Sri Gopalaswamy with the world-captivating flute at his lips, leaning on a cow.

The total population of the village is 3,471 and it is made up of the following communities: Caste Hindus — Kapu, Bhatraju, Boya, etc., etc.; Scheduled Castes (387) and Scheduled Tribes (64). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations. There will be always a floating population of fifty to two hundreds per day visiting Prasanthi Nilayam.

The temples of the village are of Sri Gopalaswamy, described earlier and of Satyabhama or Satyamma.

The Satyamma temple was built by Ratnakaram Kondamaraju and dedicated to Satyabhama, the consort of Lord Krishna, a deity to whom this type of homage is seldom offered in any part of India. Kondamaraju belonged to the family of scholars, the renowned Venkavadhutha being his ancestor and he himself being a great scholar well-versed in Hindu

literature. He is the grandfather of the living saint, Satya Sai Baba. He lived for about 110 years and his experiences are still narrated by the local people. He used to say, in explanation of his unusual tribute to Satyabhama, that he was obliged to erect the temple by a strange event that occurred in his dream. In the dream Kondamaraju saw Satyabhama alone and forlorn, waiting anxiously for her Lord Krishna whom she had compelled to go on an errand, *i.e.*, to bring for her the much coveted Parijatha flower tree. The minutes increased to hours and even days passed. There was no sign of Krishna's return. Satyabhama broke into tears. There ensued a huge storm accompanied by thunder, lightning and a heavy shower of rain. Her eyes fell on Kondamaraju and she entreated him to provide some shelter and he constructed the temple soon.

Puttaparthi owes its fame, however, mainly to its Saint, Satya Sai Baba (at present aged 37) who proclaimed even while he was 14 years of age that he was the re-incarnation of that famous Saint Sai Baba of Shirdi in Maharashtra. As is well known the saint Sai Baba has a large number of devotees.

Sri Satya Sai Baba of Puttaparthi was born in a Bhatraju family at Puttaparthi on 23-11-1926 just at sunrise on a Monday of the holy month of *Kartikam* (October-November). When the new born baby was laid on a bed of clothes, the women folk noticed that something below the bed was moving the baby. Lo ! it was *sesha* (a cobra), a bed of his original life. His boyhood was marked with superhuman incidents and several miracles and his very birth having been ushered by the *tambura* (a musical instrument with wires) twanging automatically and the *maddela* (drum) beating rhythmically as if an expert hand was handling both.

> "Satyanarayana (or Satya) Raju as he was originally known, revealed precocious skill in song, dance, music and poetry. His heart was instantly moved by human suffering. As a boy of 10 he founded a *bhajani mela,* comprising about a score of boys dressed in uniform. With a banner in hand and wearing jingling anklets, the boys sang the glory of Lord Krishna in simple, touching poetry.
>
> The group also staged plays based on mythology with Satya as organiser, teacher, composer and leading singer. While at school, Satya composed songs on social themes such as the evil of drink, the dangerous consequences of illiteracy and the object condition of the untouchables.
>
> The prodigy, who grew up to be a simple, honest and well-behaved boy, gradually stood out as spiritually eminent. While he won the respect and admiration of the common folk by his qualities of head and heart, his occasional strange talk and conduct, punctuated by fits of sudden laughter and tears, evoked dismay, fear and even wrath in the minds of his family. There were occasions when they subjected the young boy to processes of exorcism. These he bore patiently and without ill effects.
>
> Satya, even as a child, gave clue to association with the Saint of Shirdi. He composed songs on a Babaji, 'a Muslim Fakir' and on a place of pilgrimage then unknown to the local populace. Later also, Baba composed songs and *stotras* — now sung at Prashanti Nilayam — which referred to Dwarkamayi, udi and the famed neem tree associated with Shirdi Baba.'

In his references to Shirdi Baba, Satya Sai Baba often speaks of 'my previous body'. By several associations it is firmly believed that he is the incarnation of Shirdi Baba. It is said that he has also predicted that after him the next *avatar* of Sai Baba will be born in Mysore State as 'Prema Sai'.

Any narration about Puttaparthi Satya Sai Baba is conspicuously incomplete without a reference to his famous 'wave of his hand'. Even as a child it is said that Baba had the miraculous power of creating things from nowhere as though by magic. He used to surprise his playmates by taking pepperments and sweets out of empty bags. To ward off queries from elders, he used to explain them that a certain deity obeyed his slightest wish. Even at school Baba materialised by a wave of his hand a piece of rubber or a pencil to help his classmates whenever necessary. Some called it magic while some others dubbed it as black magic. But who could suppress the powers of the Lord ?

It was after the announcement that he was the Baba of Shirdi that he regularly takes *vibhuti* or sacred ash for a variety of purposes to all who come to him. The right palm is held down at a slight angle and after a gentle, scarcely noticeable, wave or two, the fingers close to arrest the falling *bhasma* or *vibhuti* which has already materialised ! The wonder product is handed on to the devotee and applied to his forehead. The quantity of *vibhuti* thus produced by now, it is estimated, must have passed the astounding figure of more than five tons. The *vibhuti* is sometimes consumed as a remedy against all ailments. It is carried as a talisman. A devotee from South America has written that every night she would go to bed with the packet of *vibhuti* held tight in her palm and invariably she dreamt that her palms were resting at the feet of Lord Krishna. By the wave of the hand the saint has produced on several occasions, fruits of different countries and climates, flowers, lockets of gold with the figures of Rama, Krishna, Shirdi Baba and himself. It has produced *amruta kumbhas* (small vessels with nector). Hundreds of devotees are wearing the lockets thus blessed by the Bhagavan.

---

1. Article by Mohan Nadkarni in 'The Sunday Standard' dated 8-3-'64.

Several other miracles are attributed to Sri Satya Sai Baba of Puttaparthi. The following are some. Once a woman at Madras laid in front of Shirdi Baba's portrait her sick son of whose survival she was desparate. Years later, when she came to Puttaparthi with her son, then a tall muscular young man, Satya Sai Baba asked her "you had placed this boy under my care, fifteen years ago, is not it?"

The saint's brother, Seshamaraju, took Satyanarayanaraju (the original name of the saint) to Hospet at the request of some of his teacher friends. The party visited the ruins of Hampi, a few miles away from Hospet. When the party went into the temple of Virupaksha, the boy stayed out. The priest waved the flame of camphor before the Lingam and asked the pilgrims to see the shrine illuminated by that flame. There inside the shrine they saw Satya standing in place of the Lingam, smiling and erect, accepting their *pranamams*. Seshamaraju wanted to verify whether Satya had not actually strayed into the shrine without any one's notice. So he hurried outside only to find Satya leaning on a wall. The party was surprised and did special *puja* for him. The next day which happened to be Thursday Satya acclaimed as Satya Sai Baba thence onwards cured a chronic tuberculosis patient by his very touch and made him get up and walk a mile.

One evening Baba went to the sea shore at Kanyakumari (Cape Comorin) and began playing with the waves of the confluence of the three seas. He told his *bhaktas* around him "See ! the ocean is welcoming me with a garland". At that very moment a stately wave touched Baba's feet and receded. There was a bewitching pearl garland around Baba's feet with one hundred and eight pearls strung on a thread of gold !

A recent incident reported in the Press was this.

> "In July, 1963 Prashanti Nilayam was the scene of a strange phenomenon. Satya Sai Baba had a sudden attack of coronary thrombosis and suffered from paralysis of his left arm and leg. He was also struck dumb and lost the vision of the left eye.
>
> He remained stricken for seven days refusing medical help. After that, Baba asked for water, sipped a little of it and sprinkled some with his shivering right hand on the left arm and leg. The paralysed limbs and eye began to function. Baba sat up and gave a discourse that lasted an hour. He revealed that he had chosen to take upon himself the affliction of an ardent follower to save the latter from death.
>
> The incident was witnessed by thousands and was also widely reported in the press in July, 1963."[1]

Prasanthi Nilayam, inaugurated on 23rd November, 1950, the 25th birthday of Bhagavan, has developed into an important place of prayer and *bhajan*, attracting devotees from all over India. The central prayer hall about 40 × 100 feet with a platform at either end is the main part of the Nilayam. On the western platform is the shrine, where two life-size oil portraits are placed leaning against the wall, one of Shirdi Sai Baba and the other of Sri Satya Sai Baba. There is also a silver idol of Shirdi Sai Baba in the centre and a small portrait of Satya Sai Baba below it. These are kept as aids for meditation and *japam* for, except *bhajan* twice a day both in the morning and in the early hours of the night, there is no regular worship as is generally done in places where idols are installed and consecrated. The prayer hall has the portraits of all the various manifestations of god and of all the great *sadhakas* and *mahapurushas* like Ramakrishna, Vivekananda, Ramanuja, Madhvacharya, Sankaracharya, Buddha, Jesus Christ, Surdas, Tukaram, etc., hung on the walls. The rooms in the first floor are the living rooms of Baba. Interviews are granted by Baba to devotees in one of the two rooms in the ground floor set apart for that purpose. There is a big portico from where he gives *darsan* to the devotees thronging below or speaks on occasions like the *Pathakothsavam*, *Navaratrulu*, Sivaratri or his birthday. A charming marble image of Sri Krishna playing the flute is placed right in the centre of the top floor in the portico. There is a flight of steps which leads to the terrace at the centre of which, facing the approach road, is a bust of Baba, kept on a pedestal, in front of the flag pole. Baba gives *darsan* from near his bust on the days on which the flag is hoisted and he blesses the huge assembly down below with his *abhaya hastam*. The flag carries on it the symbol which Baba has concretised, in the lotus circle, right in front of the building on the ground, the philosophical significance of which Sri Satya Sai Baba himself explains on occasions of ceremonial hoisting of the flag.

There, in the very centre of a series of concentric circles, is a pillar which represents *yoga* with a number of rings to indicate the stages of *yogic sadhana*. This *yoga* leads to the unfolding of the lotus of the heart whose petals are borne on top of the pillar. The next stage of this consummation of *bhakthi* and the blossoming of the heart is the flame of *jnana*, the illumination, the *jyothi*, which is symbolised as the finale of the *sthambham*. The concentric circles and the intervening spaces, the first one bare and sandy, the second one planted with a bushy type of plant that grows in thick clusters and that has got to be occasionally clipped short are explained by Baba to represent the qualities of *kama* and *krodha* that have to be overcome in order to reach the *yogic* stage. The first round, the sandy one, is desert desire, the waste land, the purposeless striving after evanescent things; the second, the one with the cluster plant is *krodha* (anger) which is difficult to destroy, for, as soon as it is clipped it sprouts again; then there are two steps,

1. Article by Mohan Nadkarni in 'The Sunday Standard dated 8-3-'64.

red in colour, one below, the other a little higher, symbolizing hatred or *dwesha* which too a *sadhaka* has to overcome. One type of hatred is caused when one is thwarted in the effort to achieve the desired object and another type, when pain is caused to one by the actions of another. After these three are overcome, the circular space filled with green grass, cool to the eye, reminiscent of contentment and prosperity, representing *prema* is attained; this is the stage when the mind of man is filled with *ananda* due to the absence of *kama, krodha* and *dwesha* and the attitude of *sarvasamanabhava,* which is the very basis of *prema.* Soon the *sadhaka* moves on to the open space of *prasanthi,* where he can sit at will and enjoy the fruits of the discipline he has gone through. The *yoga* fructifies and takes him on from one height to another, until the lotus of the heart blooms and the effulgence of illumination is vouchsafed at last. Round the circumference of the circle, there are eight painted pots with flower plants, which Baba explains as symbolising the *ashtasiddhis* which guard the *yogi* and which have to be kept at a safe distance on the outer fringe only.

The *vatavruksham* or the banyan tree which is generally held in great reverence by the Hindus is another centre of sanctity amidst the *thapovana* or the garden in front of the Nilayam. In April, 1959, while talking one evening on the sands of the Chitravati river to a gathering of devotees, Baba spoke of Buddha and the *bodhi* tree and of *sadhakas* seeing some specially favourable spots for their *tapas.* Even as he was speaking thus, he took out from the sands a thick copper plate, about 15 inches by 10 inches, containing mystic markings and letters of many known and unknown alphabets ! He said that such *sasanas* are planted under the trees where *sadhakas* do *tapas* so that they may be helped to develop concentration of mind and control of the senses. He announced that he would be placing that *sasana* under a banyan tree that he proposed to plant in the *thapovana;* this was actually done on 29th June, 1959 and Baba declared that *yogis* who have reached a certain stage of *tapas* will automatically come to know of this tree and this *sasana* and they will be drawn by the mysterious force of the *sasana* towards the *thapovana* which will then be fully justifying its name !

Kalpavruksham is another tree that a pilgrim visits. The tamarind tree in the precincts of Prasanthi Nilayam is known as *kalpavruksham* (a tree in Indra's paradise which is said to yield whatever is desired). The fact is that this tree gives either the tender leaves or the flowers or the tender fruit or the half-ripe fruit or the fruit during the different seasons of the year. For example, Sri Sai Baba with his miraculous powers once gave to a gathering a variety of fruits it wanted from it including apples from one branch, mangoes from another, oranges from a third and pears, figs, etc., from others.

Festivals like Dasara and Mahasivaratri are celebrated at the Prasanthi Nilayam. The birthday of Baba is also celebrated on the 23rd November of every year. Nearly 10,000 people from all over India have been gathering there for the last one decade without any distinction of caste, class or creed. They have Bhagavan's *darsan* and receive blessings from him. They also hear his birthday message and return with *vibhuti* and *prasadam.*

The Dasara celebrations begin with the flag-hoisting ceremony on the morning of the first day. The devotees gather in solemn silence around the lotus circle, and to the sound of bells and gongs and the strains of music and prayer, Baba unfurls the flag. On many occasions, he has explained the inner meaning of the symbol of the lotus that is found in front of the Nilayam as well as on the flag. Daily *puja,* especially the *kumkumarchana* by all women devotees, begins at noon and is performed daily twice, for all the ten days. The second day is set apart for social work by the devotees, repair of the approach road, cleaning of the place where the poor are to be fed on a subsequent day, etc., being some of the items of work. In the evening, the devotees hear discourses about the proper attitude for social workers from Baba and a few experienced social workers about the proper path that should be fo lowed by social workers and how to absolve themselves of the *karma* committed by them previously with the cherished *bhakti* taught by Baba. The third day is the children's day, with sports, drama, recitations and staging dramatic scenes by the children of the devotees, as well as of the schools of the surrounding villages. Baba makes every child happy and at ease, persuading them to proceed when they breakdown half-way and caressing them into confidence. Prizes are given by Baba to every child that participates in the events, prizes that become the pride of the family for years. On the fourth day, the poets' assembly is held in the immediate presence of Baba and poets from far and near read and expound their pieces in Telugu, Tamil, Sanskrit, Kannada, English, etc. They too are the proud recipients of presents, which are highly valued, because they are vouchsafed with so much kindness and by a person who is himself a poet. Baba himself blesses the devotees with his discourse on two or three days, during Dasara, thus giving the thousands who come, something to live by, some capital to invest in their daily life. Two evenings, the sixth and the eighth are devoted to *bhajans,* one to Meera *bhajan* and the other to *Brindavan bhajan.* On the seventh day, the poor are fed and clothes are distributed to the maimed and destitute. The rest of the days are given over to music recitals — vocal, instrumental or orchestral. A large number of musicians compete to get a date fixed for their performance because Baba himself is a great musician who sings in a captivatingly charming style and because they are eager to win his blessings. On Vijayadasami day, *abhishekam* is done to the image of Shirdi Sai Baba, and Baba generally takes a Lingam and places it on the head of the image, prior to the *abhishekam.*

Mahasivaratri is observed on *Magha Bahula Chathurdasi* (February-March).

Sri Satya Sai Baba describes his mission in terms of a four-fold programme of *satya. dharma, shanti* and *prema.* To quote him : 'God is immanent. He can be realised by *sadhana,* the practice of *satya* or *prema.* Satya is the highest *dharma* and *prema* is the only specific for *shanti.*'

A monthly magazine, The "Sanathana Sarathi" is being published from Prasanthi Nilayam since 1958. The journal, published in Telugu and English, is testimony to Satya Sai Baba's wisdom, power and grace. As the foregoing account would show, this saint has a fairly large coterie of followers.

Besides the Chitravati, there is a well in the *ashram,* supplying water to the visitors. Several devotees have constructed a number of rooms around the Nilayam with Baba's permission and according to his design. Big trees afford shade and shelter. There are a few hotels supplying food during the festive occasions. Baba not only feeds thousands of visitors but takes personal interest in them.

SOURCE: 1. *Sri K. Babaiah, Village Level Worker, Bukkapatnam.*
2. *Life and Teachings of Sri Sai Baba by Rajarshi Bala Sanyasi of the Himalayas.*
3. *The Life of Bhagavan Sri Satya Sai Baba by N. Kasturi, M.A., B.L., Editor of Sanathana Sarathi.*
4. *Article by Mohan Nadkarni in 'The Sunday Standard' dated 8-3-1964.*
5. *Personal inquiries of the Research Assistant, Fairs and Festivals, Kurnool.*

18. BUKKAPATNAM — '("the town of Bukka") lies at the eastern end of the huge tank (perhaps the biggest in the district) which bears its name, and at the foot of the great Mallappakonda range of hills which cover the eastern part of the taluk.' The village is situated at a distance of 13 miles from Makkajipalle Railway Station, 18 miles from Penukonda and 44 miles from Anantapur. It has bus communication to almost all the taluk headquarters of the district.

> "It is perhaps the most picturesquely situated village in all the district. To the east of it rise the great barren slopes of the Mallappakonda hills; south is the tank and beyond that the green valley of the Chitravati, rapidly narrowing towards the deep channel which the river has cut through the uplands thereabouts; while to the north lies the wide expanse of rich wet cultivation under the tank, studded with scattered rocky hills and forming a pleasant contrast to the severer aspect of the outlook to the west."[1]

> "A manuscript in the taluk office which was prepared by order of the Collector in 1811 records a tradition that Bukkapatnam and the neighbouring village of Kottacheruvu were founded by one Chikka Udaiyar, minister of king Bukka of Vijayanagar, and that he named the town after his master. He is apparently the same person as the traditional builder of the tank at Anantapur.....
>
> Bukkapatnam contains a number of inscriptions of various Vijayanagar kings. After the battle of Talikota it seems to have formed part of the estate of the poligars of the Hande family of Anantapur.... The remains of a fort and a portion of building locally known as 'the poligar's palace' are still to be seen. The latter is a two storied tower-like construction of which the upper part is built of brick and the lower of stone : it looks very unsafe and is shortly to be demolished."[2] "The Poligar's palace has been demolished, and all that remains of the fort is a small tower or *burus* which being uncared for may come down at any time."[3]

Some coins containing the name of Sri Veera Bukkaraya on one side and the image of Anjaneyaswamy on the other were said to have been excavated near the tank bund about 20 years back.

The total population of the village is 8,005 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Viswabrahmin, Nese (Weaver), Kapu. Balija, Boya, Kuruva, Bestha, Chakali, Mangali; Scheduled Castes (846) — Madiga. Mala, etc.; Scheduled Tribes (91); Muslims and Christians. Kapus are in majority. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Lakshminarayanaswamy, Anjaneyaswamy, Siva and Chowdeswari, and the tomb of Chinnagamma, a mosque and a church are the places of worship in the village. The image of Lakshminarayanaswamy is of stone in human form. The Sivalingam was installed in memory of Chikka Udaiyar.

Sri Lakshminarayanaswamy *Rathothsavam* is celebrated for one day on *Chaitra Purnima* (March-April). The festival is being celebrated for the past 2 centuries but is of local significance. There is a trustee appointed by the Government. The devotees of the village belonging to all communities participate in the festival.

Another festival namely *Bandla Parusha* is being celebrated for one day on *Ashadha Suddha Ekadasi* (June-July) in memory of Chikka Udaiyar, the founder of the village and builder of the tank, for the past 200 years. A Sivalingam is worshipped in this connection. The devotees of the village of all com-

1. Page 186, Anantapur District Gazetteer, Volume I, 1905.
2. Pages 186-187, Anantapur District Gazetteer, Volume I, 1905.
3. Page 127, Anantapur District Gazetteer, Volume II, 1930.

munities congregate without any distinction of caste or creed.

Teppothsavam or a float festival is also celebrated in this village on *Kartika Suddha Purnima* (October-November). The procession image of Siva is taken on a boat in the tank well-decorated.

Chinnagamma was the wife of Nagireddy belonging to Kapu community. One day he was killed by a tiger in his *jawar* field. Chinnagamma committed *sati* by entering her husband's funeral pyre. A tomb was constructed in her memory at the place where she observed *sahagamanam* and in addition to daily *pujas*, special *pujas* are performed to her by the residents of the neighbouring villages within a radius of 8 to 10 miles and it is believed that their desires are fulfilled.

SOURCE: 1. *Sri S. Obulesu, Headmaster, Samithi Elementary School, Bukkapatnam.*
2. *Sri K. Babaiah, Village Level Worker, Bukkapatnam.*

19. KOTHACHERUVU — Situated on the Penukonda-Kadiri road at a distance of 9 miles from Makkajipalle Railway Station by cart track and 16 miles from Penukonda by bus. It lies at the western end of the Bukkapatnam tank and is supposed to have been founded by the same Chikka who built Bukkapatnam. It is also said that as a new tank was constructed adjoining the one in Bukkapatnam, this village was named Kothacheruvu (*Kotha* = new; *cheruvu* = tank).

The total population of the village is 6,271 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Lingayat, Kamma, Kapu, Balija, Boya, Chakali, Mangali; Scheduled Castes (381) — Adi Andhra, Madiga, Mala; Scheduled Tribes (40) and Muslims; Kammas are predominant. The chief means of livelihood of the people are agriculture, agricultural labour, trade, service and their traditional occupations.

The temples of Sangameswaraswamy, Sri Rama, Eswara, Sri Venkataramanaswamy, Kothacheruvamma (Renuka Devi) and Anjaneyaswamy, a mosque and a *mutt* known as Ananthasramam are the places of worship in the village. The image of Sangameswaraswamy is symbolised in the form of a stone Sivalingam. There are also a *darga* and a *mutt* of Masthan Vali, a saint who died nearly 60 years ago. The temple of Renuka Devi is located near the tank. It is said that nowhere in this State there is a temple for this goddess. The following account of Masthan Vali is given in the Anantapur District Gazetteer :

> "Its chief claim to fame at present is that it is the residence of an extraordinary *fakir* called Masthan Sahib (the Saint Sahib), whose sanctity is known throughout the district and even beyond its limits. Both Hindus and Muhammadans revere this *fakir* and, though the facts that he has been circumcised and that his ears have never been bored show that he is a Musalman, the Hindus even claim that he really belongs to their religion. His history is an interesting example of the evolution of a saint. He seems to have first made his appearance in the village forty or fifty years ago. Nothing is known of his parentage or his real name. At first he went about naked in all kinds of weather, never spoke to any one, and lived in the forests, mountains and burial grounds, subsisting on leaves, wild fruit and roots. He was thought to be a lunatic and no one would go near him. After a time he began to come into the village. He still maintained an absolute silence (even now he never speaks) but by imperceptible degrees the idea grew that his strange mode of life proceeded from sanctity and not from weakness of intellect. People began to offer him food and the inconsequent manner in which he took some people's offerings and refused others led to the belief that the acceptance of the food was a good omen and its rejection inauspicious. Even now, people test the chances of success which await their undertakings by seeing if the *fakir* will eat the food they bring him. Stories crediting him with miraculous powers began to be told. An officious individual who, pitying the unclean condition of his hair, had him shaved, died, it is said, within a fortnight. Other benevolent meddlers shared the same fate. The holy man once accidentally cut his forehead, and his hair matted over the wound so that it could not be dressed; a kind-hearted woman accordingly employed a barber to shave the hair so that she might attend to the wound, but both she and the barber died shortly afterwards. The neglected cut became full of maggots and when these fell from it the saint picked them up and replaced them in the wound. A remarkable parallel to this conduct occurs in the behaviour of St. Simeon Stylites. 'For a whole year, we are told,' says Lecky, 'St. Simeon stood upon one leg, the other being covered with hideous ulcers, while his biographer was commissioned to stand by his side, to pick up the worms that fell from his body and to replace them in the sores, the saint saying to the worm 'eat what God has given you'.'
>
> When the heavy rain of 1903 made the big Bukkapatnam tank surplus and the people of Kottacheruvu began to fear that it might breach and destroy the village, their anxiety was allayed by seeing the saint stretched near the surplus weir, and they largely attribute to him the blessing that no disaster occured. More than one merchant has profited greatly by his deigning to pilfer some of their stores. He seldom smiles, but he used always to laugh whenever a certain woman who was pregnant passed him. That woman died in giving birth to the child. Yet his interposition is believed to bring children to barren women. People who wish for offspring vow that if they are blessed with

a child they will bring it to the saint and present to him the jewels it is wearing.

The saint now wears clothes and lives on the food the villagers give him. He is a very old man and cannot walk without assistance. He spends much of his time in contemplation, but when he moves through the village he is feted by every one almost as though he were a god. His most fervent devotee is a Koracha who has received several signal marks of his favour. This man has collected subscriptions and built the saint a *math* in which he has declared his intention of burying him when he dies. The Musalmans naturally object to this proposal. The Musalmans also objected to the Koracha giving the saint meat which had not been killed in the orthodox Muhammadan manner. The Koracha persisted and eventually it was decided to put the matter to the test by offering the saint two dishes — one made of properly killed meat and the other of a piece of the Koracha himself — and seeing which he accepted. The Koracha, it is affirmed, cut off a piece of flesh from his own leg and cooked it. The saint accepted the Koracha's dish and refused the other and the Musalmans were silenced.

Many other stories could be told of the extraordinary position this *fakir* holds in the neighbourhood but the above are perhaps sufficient to illustrate the evolution of his reputation and the lengths to which credulity will still carry a rural population." [1]

"Masthan Ali Fakir died in 1905, and his Koracha disciple Honnappa in 1915. When Masthan Ali died, his body was taken charge of by Muhammadans and buried in a field to the south of the village; and a small *darga* has been built over it which is visited by members of both communities. The matted hair on his head and the parings of his finger-nails and toe-nails were presented to his disciple by Masthan before his death and these relics are deposited in a *mutt* which is covered with Vaishnavite marks (*namams*) to which special *poojas* are offered every Saturday by Honnappa's son and grandson. They dress like Dasaries and go about the neighbouring villages for begging or collecting coins for carrying on worship at their *mutt*." [2]

Masthan Vali *Urs* is celebrated near his *darga* on 18th of *Shaban* (December-January) with the income derived from the five acres of Inam land. Muslims numbering about 700-800 of the neighbouring villages congregate. A few Hindus also participate in the festival.

Sri Sangameswaraswamy festival, locally known as *Parusha*, is celebrated for 15 days in *Vaisakham* (April-May). Arrangements are made 10 days in advance. Hitherto car festival was being celebrated on *Purnima* day. As the car is now in disrepair, *rathothsavam* is not observed However, the image of the deity is placed on that car and flowers, fruits and *thambulam* are offered. The festival is being celebrated for the past 50 years and is widely known. The chief patrons are Lingayats. The Hindu devotees, local and from distant places, congregate. *Pujari* is a Brahmin. A few devotees organise free feeding.

A fair is held in connection with this festival for 2 weeks in an area of 4 acres of land. Eatables, earthenware, mirrors, combs, readymade garments, agricultural implements, etc., are brought and sold.

Cinemas and street dramas afford entertainment to the visitors.

Hotels are available.

A festival is also celebrated to Kothacheruvamma for one day in *Kartikam* (October-November) when animals are sacrificed. Local Hindus congregate. Kammas are the chief patrons and the *pujari* is a Balija.

SOURCE: 1. *Sri C. Govindarajulu, Village Level Worker, Kothacheruvu.*
2. *Sri G. Abdul Gafoor, Headmaster, Elementary School, Kothacheruvu.*
3. *Sri A. Varna Setty, Assistant Teacher, Panchayat Samithi Elementary School, Kothacheruvu.*

20. KESAPURAM — Situated to the east of the 15th milestone on the Dharmavaram-Kodur road, one mile from the Chitravati river and 12 miles from Dharmavaram Railway Station.

The total population of the village is 1,093 and it is made up of the following communities: Caste Hindus — Vaisya, Kapu, Boya, etc., etc.; and Scheduled Castes (154) — Madiga, Mala. Kapus are in majority. The chief means of livelihood of the people are agriculture and agricultural labour.

The temples of Sangameswaraswamy, Anjaneyaswamy and Peddamma are the places of worship in the village. The temple of Sangameswaraswamy which is located at a distance of 2 furlongs to the east of the 15th milestone on the Dharmavaram-Kodur road at the confluence of the Chitravati and the Vangaperu rivers is in a dilapidated condition. Sangameswaraswamy is a stone Sivalingam.

Sri Sangameswaraswamy festival is celebrated for one day on *Magha Bahula Chathurdasi* (February-March). *Abhishekams* are performed individually after a dip in the Chitravati river. Cocoanuts are offered to the deity. The devotees observe fast and keep awake the whole night. The devotees, local and from the neighbouring villages within a radius of 5 to 6 miles, congregate. Only Hindus take part in the festival. There is no *pujari* for the temple.

1. Pages 187-189, Gazetteer of Anantapur District, Volume I, 1905.
2. Page 127, Gazetteer of Anantapur District, Volume II, 1930.

SOURCE: *Venkatanarayana Rao, Karnam, Kesapuram.*

21. SIDDARAMPURAM — Situated amidst rows of hills at a distance of 8 miles from Mudigubba Railway Station by foot-path and 26 miles from Penukonda by road. It is said that as this village was originally built in the name of Handi Siddaramappa it was called Handi Siddarampuram. Gradually it changed to Siddarampuram. This was once the place of palegars. At a distance of 1½ miles from here, there is a hill known as Mallemkonda where there are old forts and where on a stone slab have been inscribed hundred letters in a language that has not been deciphered so far.

The total population of the village is 3,571 and it is made up of the following communities: Caste Hindus — Vaisya, Kapu, Boya, etc.; Scheduled Castes (170) — Adi Andhra, etc.; Scheduled Tribes (39) — Sugali (Lambadi), etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Eswara, Sri Rama, Lakshminarayanaswamy, Chandrayudu, Obulesu, Akkamma and Chennakesavaswamy are the places of worship in the village. In addition there are a sacred abode for Akkamma and a temple for Sri Ramaswamy in Dhupampalle, a hamlet of Siddarampuram. There is a black stone image of Akkamma seated on the back of a silver horse and she is worshipped in the form of a hen.

It is said that Molalo Chandrayudu, who hailed from Markapur in Kurnool District, was a great man. He came as a Brahmin in search of a good place and settled here with the help of the local Reddys. He is treated on par with god and is worshipped every Saturday.

Sri Molalo Chandrayudu festival is celebrated for one day in *Vaisakham* (April-May). *Dasangamu* is the ritual observed on that day. Gold and silver umbrellas are offered to the deity in fulfilment of vows. Kapus are the chief patrons. The Hindu devotees of the village and from other distant places congregate. The *pujari* is a Boya of Chilla family of Kasi *gotram* with hereditary rights.

Akkamma *Jatara*, locally known as *Parusha*, is celebrated for 7 days from *Chaitra Suddha Navami* (March-April) in Dhupampalle, hamlet of Siddarampuram. *Kunkaalu aaduta, palaharam bandlu kattuta* and *jagarana* are observed during the festival. Cocoanuts and silver umbrellas are offered to the deity in fulfilment of vows. The festival is being celebrated from ancient times but is of local significance. The devotees of the village belonging to all communities congregate without any distinction of caste or creed. Three acres of Inam land are endowed to the deity. The *pujari* is a Golla of Kanagala *gotram* with hereditary rights.

Moharram is also celebrated in this village as well as in Dhupampalle in the month of *Moharram* (May-June).

SOURCE: 1. *Sri A. Narasappa, Teacher, Siddarampuram.*
2. *Sri T. Bheemappa, Teacher, Dhupampalle.*

22. PODARALLAPALLE, hamlet of MANGALAMADAKA — Situated at a distance of one furlong from the Mudigubba-Penukonda bus route, 2 miles from Mudigubba Railway Station and 18 miles from Penukonda.

The total population of the village is 1,549 and it is made up of the following communities: Caste Hindus — Kapu, Balija, Boya, Chakali, Mangali, etc.; Scheduled Castes (115) and Scheduled Tribes (551) — Sugali (Lambadi), etc. Sugalis and Balijas are predominant. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Maremma temple, Narayanaswamy *mutt* and Anjaneyaswamy temple are the places of worship in the village. The earthen image of Maremma is worshipped in human form.

Maremma *Jatara*, also known as *Parusha*, is celebrated for 2 days on *Pushya Suddha Vidiya* and *Tadiya* (December-January). *Bhajans* are performed. Fowls, sheep and he-buffaloes are sacrificed to the deity. Silver umbrellas are offered in fulfilment of vows. The festival is being celebrated from ancient times but is only of local significance. The devotees of the village of all communities congregate without any distinction of caste or creed. The *pujari* is a Somlanayak of Sugali (Lambadi) caste with hereditary rights. Poor feeding is arranged.

In Narayanaswamy *mutt*, free feeding is organised on Sivaratri.

SOURCE: *Sri P. Nallappa, Teacher, Social Welfare School, Podarallapalle.*

23. VENKATAPURAM, hamlet of PAMUDURTHI — Situated amidst hills at a distance of 3 miles by foot from Pamudurthi on the Pamudurthi-Penukonda bus route, 9 miles from Mudigubba Railway Station and 18 miles from Kothacheruvu.

The total population of the village is 4,040 and it is made up of the following communities: Caste Hindus — Kapu, Golla, Kuruba, etc., etc.; Scheduled Castes (326) — Madiga, etc.; Scheduled Tribes (232) and Dudekula. The chief means of livelihood of the people are agriculture, agricultural labour, sheep-rearing and other traditional occupations.

The temples of Soppalamma and Sri Rama are the places of worship in the village. Soppalamma is the village deity. Under a big margosa tree outside the village there is the small temple of Soppalamma measuring 2 × 2 × 2 yards. The deity has no form or shape. Some round stones are kept in the temple and worshipped. In Sri Rama temple there is a picture of the deity.

Soppalamma *Jatara* is celebrated for two days from *Chaitra Suddha Padyami* (March-April). On *Padyami*, the temple is cleaned and decorated and special *pujas* are performed. On the following day the bulls and carts are worshipped and taken round the temple. Competitions in dragging carts are held for the bulls. Then follows the sacrifice of goats and sheep to the deity. Silver umbrellas, saris and other articles are offered to the deity in fulfilment of vows. The festival is being celebrated for the past 70 years but is of local significance. The devotees of the village belonging to all communities congregate and partake in the festival. There is no *pujari* for the temple.

SOURCE: *Sri B. Venkataswamy, Teacher, Venkatapuram.*

24. GUNIPALLE — Situated at a distance of 11 miles from Mudigubba Railway Station and 24 miles from Penukonda by bus.

The total population of the village is 1,261 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kamsali, Kapu, Balija, Golla, Boya, Bestha, Chakali; Scheduled Castes (174) — Adi Andhra, etc.; Scheduled Tribes (57) — Sugali (Lambadi); and Muslims. Kapus are in majority. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Anjaneyaswamy, Ramaswamy, Peddamma, Gangamma and Chandrayiniswamy are the places of worship in the village.

Sri Anjaneyaswamy festival, also known as *Utla Farusha,* is celebrated for one day on *Ashadha Suddha Ekadasi* (June-July). The devotees come on *pannarapu bandlu,* go round the temple and distribute *pannaram* (soaked green gram dhal salted and spiced). Presentations are offered in fulfilment of vows. The festival is of an ancient origin but of local significance. Karnam Hanumantha Rao is the principal patron. The devotees of the village and those of the neighbouring villages numbering about 500 congregate. All communities participate in the festival without any distinction of caste or creed. The *pujari* is a Brahmin with hereditary rights.

A small fair is held for one day near the temple with a few shops selling eatables, lanterns, torchlights, mirrors, combs, etc.

In the night dramas are enacted.

After the 10 days' Moharram festival, an *urs* is celebrated on the following day.

SOURCE: *Sri V. Babaiah, Teacher, Gunipalle.*

25. KOTHAKOTA — Situated at a distance of 4 miles from Pamudurthi on the Pamudurthi-Penukonda bus route, 10 miles from Mudigubba Railway Station and 36 miles from Penukonda. As a new fort was built some years ago, the village is called Kothakota (in Telugu *Kotha* means new and *kota,* a fort). The fort still exists in the village.

The total population of the village is 3,081 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Padmasale, Devanga, Kamma, Kapu, Vadde, Balija, Boya, Ediga, Kummari, Yadava, Kuruva, Kammara, Chakali, Mangali, Nagiribestha; Scheduled Castes (329) — Adi Andhra, Madiga, Mala; Scheduled Tribes (798) — Yerukula, Sugali (Lambadi), etc.; Muslims and Christians. Boyas are predominant. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is a temple of Sri Venkateswaraswamy with the stone image of the deity and a *peerla chavidi* in the village. In addition there are a sacred abode for Maremma with a small formless stone and a temple of Sri Ramaswamy with a stone image in Naresampalle, a hamlet of Kothakota.

Sri Venkateswaraswamy festival is celebrated for one day on *Vaisakha Suddha Padyami* (April-May) from ancient times. It is of local significance. The Hindu devotees of the village congregate.

Maremma *Jatara* is celebrated for 3 days from *Pushya Bahula Ashtami* (January-February). The devotees sing in praise of the deity and thus keep awake in the nights of the festival period. Animal sacrifice is in vogue. Goats, fowls and sheep are sacrificed to the deity in fulfilment of vows. The festival is being celebrated for the last 80 years but is of local significance. The Hindu devotees of the village and those of the neighbouring villages, mostly Sugalis, congregate. The leader of the Sugalis of the village is the *pujari.*

A few shops sell sundry articles.

In Sri Ramaswamy temple Srirama Navami is celebrated on *Chaitra Suddha Navami* (March-April).

SOURCE: 1. *Sri P. Venkata Ramudu, Assistant Teacher, Kothakota.*
2. *Sri K. Subba Rao, Karnam, Kothakota.*
3. *Sri V. Abel, Teacher, Naresampalle.*

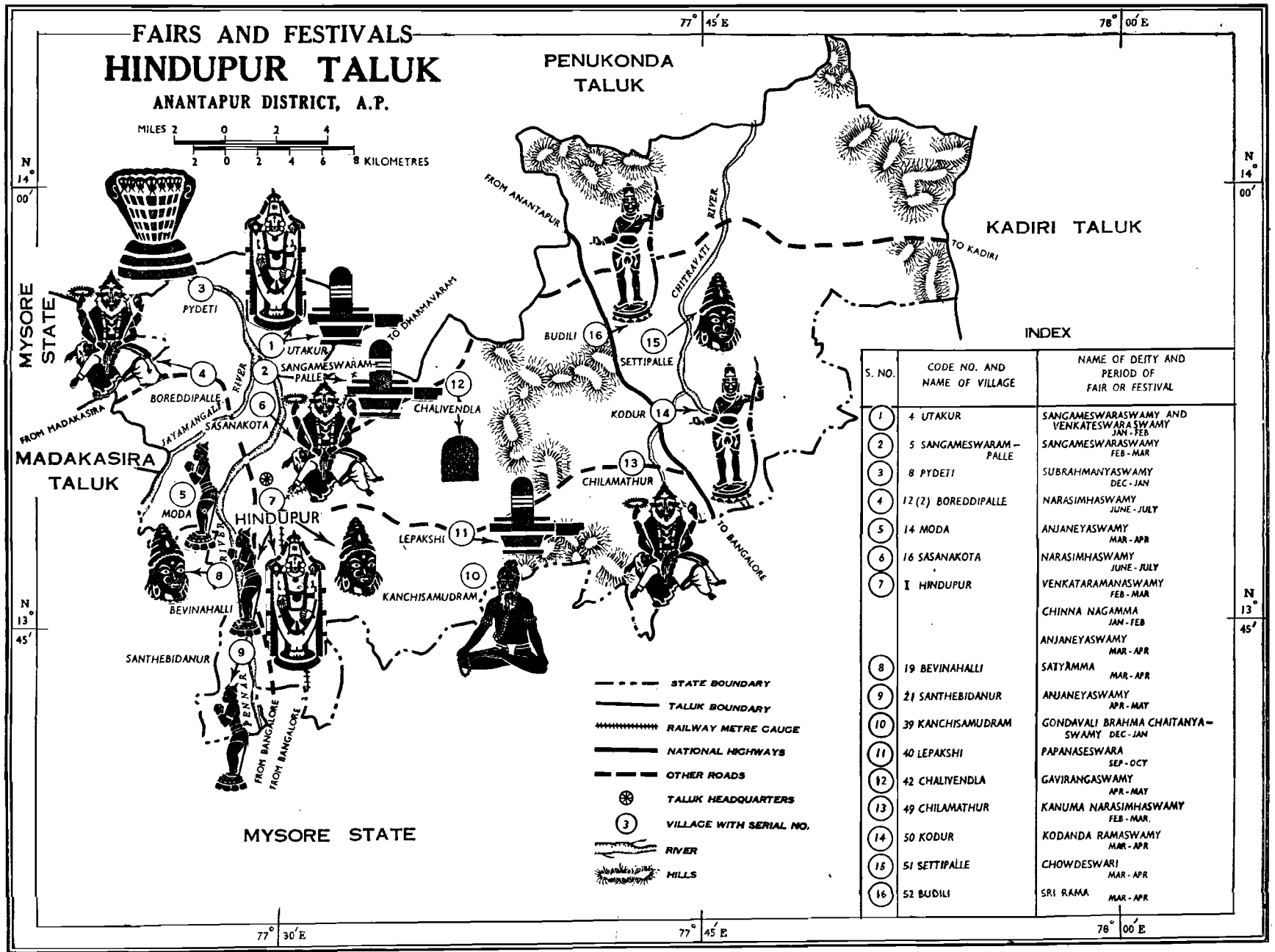


HINDUPUR TALUK

FAIRS AND FESTIVALS

HINDUPUR TALUK

ANANTAPUR DISTRICT, A.P.



INDEX

S. NO.	CODE NO. AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	4 UTAKUR	SANGAMESWARASWAMY AND VENKATESWARA SWAMY JAN - FEB
2	5 SANGAMESWARAM – PALLE	SANGAMESWARASWAMY FEB - MAR
3	8 PYDETI	SUBRAHMANYASWAMY DEC - JAN
4	12 (2) BOREDDIPALLE	NARASIMHASWAMY JUNE - JULY
5	14 MODA	ANJANEYASWAMY MAR - APR
6	16 SASANAKOTA	NARASIMHASWAMY JUNE - JULY
7	I HINDUPUR	VENKATARAMANASWAMY FEB - MAR
		CHINNA NAGAMMA JAN - FEB
		ANJANEYASWAMY MAR - APR
8	19 BEVINAHALLI	SATYAMMA MAR - APR
9	21 SANTHEBIDANUR	ANJANEYASWAMY APR - MAY
10	39 KANCHISAMUDRAM	GONDAVALI BRAHMA CHAITANYA – SWAMY DEC - JAN
11	40 LEPAKSHI	PAPANASESWARA SEP - OCT
12	42 CHALIVENDLA	GAVIRANGASWAMY APR - MAY
13	49 CHILAMATHUR	KANUMA NARASIMHASWAMY FEB - MAR.
14	50 KODUR	KODANDA RAMASWAMY MAR - APR
15	51 SETTIPALLE	CHOWDESWARI MAR - APR
16	52 BUDILI	SRI RAMA MAR - APR

P. SUBBA RAO
ART/DT

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

Section X

HINDUPUR TALUK

HTAKUR — Situated at a distance of 6 miles from the Mulugur Railway Station on the Guntakal-Bangalore metre gauge section of the Southern Railway and 7 miles from Hindupur.

The total population of the village is 2,615 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (578) and Muslims. The chief means of livelihood of the people are agriculture and agricultural labour.

Sri Sangameswaraswamy and Sri Venkateswaraswamy festivals are celebrated for 12 days in *Magham* (January-February). About 3,000 devotees, local and from the neighbouring villages, without any distinction of caste and creed, congregate. Shady trees provide shelter and there are water facilities for the pilgrims.

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

2. SANGAMESWARAMPALLE — Situated at a distance of 6 miles from the Hindupur Railway Station.

The total population of the village is 9 and it is made up of a few Caste Hindus and Muslims. The chief means of livelihood of the people is agriculture.

Sri Sangameswaraswamy car festival is celebrated for 7 days from *Magha Banula Chatnuraasi* to *Phalguna Suadha Panchami* (February-March). Sangameswaraswamy is in the form of a Sivalingam. Five thousand devotees, local and from the neighbouring villages, congregate. All communities take part in the festival.

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

3. PYDETI — Situated at a distance of 10 miles from the Hindupur Railway Station.

The total population of the village is 797 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (132) and Muslims. The chief means of livelihood of the people is agriculture.

Sri Subrahmanyaswamy festival is celebrated for 2 days from *Pushya Suddha Shashti* (December-January). The festival is of local significanec. Local devotees, irrespective of caste and creed, congregate.

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

4. BOREDDIPALLE, hamlet of PARIGI — Situated at a distance of 10 miles from Hindupur town and 12 miles from the Hindupur Railway Station. The following account about the main village Parigi is given in the Anantapur District Gazetteer.

> "The village was originally known as Parivi or Harivi, one of the weapons of god Veerabhadra, and Hariveppa is the name of the village deity. Parivi is described in the inscriptions as the capital of the Banas whose family deities are the Saptha Mathrukas (or seven mothers). The old town was below the bund of a big tank and the three temples dedicated to Dharmeswara, Bhimeswara and Saptha Mathrukas are found there. During the time of Raja Raja I (985-1013 A.D.), the town was the capital of Parivi Nadu within the territory of Nolambavadi. An inscription in the Honnatikamma or Sapthamathruka temple states that Vira Ballala II of the Hoyasala Dynasty made a grant of land and presented a bell to the temple in 1179 A.D. A huge bull wrought in black stone and the fine stone-carvings in the neighbourhood of these three temples would indicate that this was a place of considerable importance in ancient times."[1]

The total population of the village is 5,643 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (985); Scheduled Tribes (61) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Narasimhaswamy car festival is celebrated for one day on *Ashadha Suddha Ekadasi* (June-July) in Boreddipalle. About 4,000 people, local and from the neighbouring villages within a radius of 5 miles, congregate, without any distinction of caste or creed.

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

5. MODA — Situated on the bank of the Jayamangali, one of the tributaries of the Pennar at a distance of 4 miles from the Hindupur Railway Station.

The total population of the village is 4,455 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (1,437); Scheduled Tribes (1) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

---

1. Page 120, Gazetteer of Anantapur District, Volume II, 1930.

Sri Anjaneyaswamy car festival is celebrated for one day on *Chaitra Suddha Vidiya* (March-April). About 15,000 devotees, local and from the neighbouring villages within a radius of 5 miles, congregate. All communities take part in the festival.

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

6. SASANAKOTA — Situated to the west of the river Pennar at a distance of 4 miles from the Hindupur Railway Station. This village was ruled by Salivahana, the *Yugapurusha*, the great king in whose name the era *Salivahana Saka* is in observance. Salivahana is the founder of the dynasty of the Mysore Kings. The place was originally called Salivahana Pattanam. To the south of the village there is an elevated place about half a mile in area. Several relics are found on it. There are bricks some of which are broken and bricks weighing about a maund each were found there. Ruined buildings and dilapidated walls have bricks a yard long and half a yard in breadth. The paintings on broken parts of earthen pots found there are of exquisite beauty and workmanship. A few gold coins were found by the villagers and they contain the figures of some of the old rulers of the present Mysore dynasty.

Tradition has it that a Brahmin was proceeding with his son for the latter's nuptial ceremony. He desired that his son and daughter-in-law should join at a particular auspicious moment that night so that his grandson would be the first of a great dynasty. He was such a great astrologer that he was confident of the correctness of his calculations and expectations. By the time he reached Sasanakota there was such a heavy downpour of rain that he took shelter in a humble abode of a local potter, anxiously waiting for the rain to stop so that he could go to his daughter-in-law's place on the other side of the river which divided it from Sasanakota. Contrary to expectations, the water rose so high in the river that crossing it was out of question. The potter offered the Brahmin milk and fruits for the night. But the Brahmin began to weep and wail beating his breast. The potter requested him to confide the reason for his sorrow and offered such help that he could give. The Brahmin told him the actual cause and his despair. The potter told him that he had an aged unmarried girl, that he was a Veerasaiva and that a union between the two families was not unorthodox and that he was prepared to give his daughter to his son as a wife. This was a very great solace for the Brahmin. They allowed the young couple to join at the calculated auspicious time and the boy born to him was Salivahana. He had kingly qualities and instead of pots and vessels he began to prepare horses, elephants, soldiers, cars, swords and guns with earth and store them up. Legendry has it that when the time came, by his will power or god's grace or the grace of Chamundeswari, the present family goddess of the Mysore Kings, the earthen toys were converted into a huge army. Whatever that might be, Salivahana grew up to be a powerful youth, raised an army, won battles, earned a kingdom and founded the dynasty of the Mysore Kings who are Lingayats, wearing the *yagnopaveetham* also indicating that the father of the founder of the dynasty was a Brahmin and the mother a Veerasaiva potter. Their cooks and their family *gurus* are Lingayats or Veerasaivas. During that period there were several living Veerasaiva saints of great spiritual power and fame in the neighbourhood of Mysore and Veerasaivism was a strong and spreading faith. Veerasaivism, therefore, appears to have taken a strong footing in the royal family.

To the south of the village and not far from it there is a temple called Rudrunipadamu with a Sivalingam in it. This is believed to have been built by Salivahana, the *moolapurusha* (founder) of the Mysore dynasty. The Mysore Government pays eighteen rupees annually to the *pujari* of the temple even now. As the village is now under the Andhra Pradesh Government, the Mysore Government pays this Government annually eighteen rupees to be paid to the *pujari*.

The total population of the village is 1,368 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Bhatraju, Kamsali, Lingayat, Thogata, Kapu, Boya, Bestha, Uppara, Dasari, Kuruva, Mangali, Chakali, Kummari; Scheduled Castes (390); Scheduled Tribes (3); Muslims and Christians. Kuruvas are engaged in blanket-weaving, Thogatas in handlooms, producing saris, Bhatrajus in carpentry. The Kummaris, though engaged in pottery, are held in high esteem. The few Muslim families live mostly as agriculturists and agricultural labourers. The Christians are engaged in teaching profession and agriculture.

Anjaneyaswamy temple, Siva temple under the name Rudrapadamu with a Sivalingam, Satyamma temple, Sri Rama temple with the pictures of Sri Rama, Sita and Lakshmana, and Narasimhaswamy temple are the places of worship for the Hindus in the village. The Christians have their church and the Muslims their mosque.

Sri Narasimhaswamy festival is celebrated for two days from *Ashadha Suddha Dasami* (June-July) on an elaborate scale. The festival is inaugurated on the first day by inviting and receiving the visitors from outside and arranging for their meals, irrespective of caste or creed. The second day, the actual day of the celebration, presents an enviable sight. People appear to forget themselves in *bhajans* and devotional praises to god. Hundreds of *jyothies* (lights) burn on the heads of devotees with vegetable oils in earthen flat vessels to offer to the Lord. Some devotees dance in ecstacy with the lamps on their heads, cart-loads of food, with the carts decorated and select bulls decorated and harnessed to the carts, are brought and after the carts are taken round the temple, a portion is of-

fered to the Lord and all the rest is distributed to the visitors. The Panduranga *bhajan* parties are numerous and of a model type arresting the attention of the crowds. *Ayagandlu* (the Barber, the Dhobi, the Talari, the Neeruganti, etc.,) take a great interest in collecting presents from the ryots during this annual celebration. *Utlamanu* engages some. A smooth vertical wooden pillar is fixed to the earth and greasy substance and oil smeared over it. An attempt is made to reach the top and the trial is entertaining. The feat is confined to the members of a few families as if hereditary. This is an ancient festival, of practically a single day, but attracting thousands of people from several villages of Hindupur and Madakasira Taluks and of Mysore State. The crowd would not clear for the subsequent two days. The patrons are Thogatas led by Udumala Sanjeevappa. The congregation runs to about ten thousands. Mostly Hindus take part in the festival. *Pujari* is a Thogata of Thoyaja *gotram* with hereditary rights. *Prasadam* is distributed to all on a feeding scale on the second day and on a modest scale on the subsequent two days where people stay back for purchases in the fair.

The fair is of particular significance in connection with this two day festival. It is for four days, that is for two more days after the festival. Panduranga *bhajans* appear to be of special attraction. About two hundred shops and a thousand hawkers appear together. Eatables, metal and earthen vessels, glassware, Ayurvedic drugs, books on several subjects, cloth and readymade clothes of several varieties, agricultural implements of iron and wood, bamboo articles and fancy goods are brought and sold in shops and by hawkers. The occasion looks like a centre of annual purchases.

Feeding arrangements continue for the two days following the fair. Lottery, magic and other minor entertainments are found. The fair is such an annual occurrence of importance that three troupes get up dramas for the occasion such as 'Sri Krishna Rayabharamu'. 'Lavakusa' and 'Ramanjaneya Uddham' (the war between Sri Rama and his greatest devotee Hanuman).

Srirama Navami is celebrated on *Chaitra Suddha Navami* (March-April) in Sri Rama temple while Anjaneyaswamy *Aradhana* is celebrated on *Chaitra Suddha Padyami* (March-April) in Anjaneyaswamy temple.

SOURCE: 1. *Sri Bestha Durgappa, Sasanakota.*
2. *Personal inquiries made by the Research Assistant for Fairs and Festivals, Kurnool.*

7. HINDUPUR — The Taluk headquarters and a Railway Station on the Guntakal-Bangalore metre gauge section of the Southern Railway lies at a distance of 60 miles from Bangalore and 71 miles from Anantapur. It is a big business centre of the district, connected by bus to all important places of the district, and the districts of Kolar and Bangalore in Mysore State.

> "It is locally believed to have been founded by, and called after, 'Hindu Rao', by which name Siddoji, the father of Morari Rao of Gooty, is apparently meant. Like others of that family, he bore the title of Hindu Rao. There is a brief MS. in the Mackenzie Collection dealing with the place which says that 'prior to Vikari year' (apparently 1779) there was only a petty fort, and no town, here; but that in that year 'the Sultan' (evidently meaning Haidar), seeing what a good place it was for a town, induced people to settle in it by concessions in the way of remissions of taxation, and that shortly afterwards traders came to it and established shops and markets. It does not appear to have ever taken a prominent part in political events, and it was not till some time after the British occupation that it became the taluk headquarters." [1]

The total population of the town is 35,461 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya and Sudras; Scheduled Castes (2,928); Scheduled Tribes (40); Muslims and Christians. 'It is important agriculturally, but is best known as being the largest commercial centre in Anantapur. Many thousands of maunds of tanning barks, grain, tamarind, jaggery and other articles are annually exported (mostly to other districts) from its railway station, and there is a correspondingly large import of manufactured and other articles. The collection and distribution of this merchandise is carried on by a number of substantial merchants and the weekly market is the largest in the district. Besides its trade, the town has a few industries among which may be mentioned cotton (and some silk) weaving, oil-making, wood-carving, gunny-weaving and the manufacture of sugar.'

The temples of Sri Venkataramanaswamy with his black stone image in human form as in Tirupati, of Sri Venugopalaswamy, Sri Ramaswamy, Eswara, Kanyakaparameswari and Kollapuramma, and a few mosques and churches for Muslims and Christians respectively are the places of worship in the town.

Chinna Nagamma with her picture on an ant-hill and Anjaneyaswamy temple with his image in stone are the places of worship in Yerragunta and Sugur, lying on the outskirts of Hindupur town at a distance of $1\frac{3}{4}$ miles and 3 furlongs respectively.

Sri Venkataramanaswamy car festival is celebrated for 7 days from *Magha Suddha Purnima* to *Bahula Shashti* (February-March). Festival arrangements are made one week in advance. *Kalyanothsavam* and *rathothsavam* are the important rituals. Offerings are made in the form of cash and kind, and some devotees fulfil their vows. This festival is being celebrated for

1. Pages 170-171 Gazetteer of Anantapur District, Volume I, 1905.

the past 150 years and is of local significance. About 1,500 Hindu devotees, local and from the neighbouring villages, congregate. The *pujari* is a Vaishnava Brahmin with hereditary rights enjoying Inam lands. *Prasadam* is distributed to all present.

Cinemas, lotteries, music concerts and the dramas enacted by the Fine Arts Association, Hindupur, afford entertainment to the visitors.

Santharpana (free feeding) is arranged to Brahmins and Vaisyas. There are hotels which afford lodging and boarding facilities.

The local tradition about Chinna Nagamma of Sugur is that she was the wife of Nagireddy of Gunipalle and was born in Nallaguttapalle, hamlet of Bukkapatnam in Penukonda Taluk. Once there was a famine due to drought. Nagireddy, with his friend Kondanna, cultivated a cholam field and was guarding the field from the birds and animals. One day Nagireddy ate a little quantity of the tender cholam grain and felt thirsty. To quench his thirst Nagireddy went to a near by pond and while drinking water a tiger leaped and killed him. Chinna Nagamma heard this bad news from Kondanna, the friend of Nagireddy, rushed to the spot, collected the bones of her husband, prepared a funeral pyre and burnt herself in the fire along with her husband's bones that were left by the tiger. After many days, when a devotee named Rangaswamy was passing that way, Chinna Nagamma appeared before him and promised him a boon. He requested her to wash away the sins of the people of the place wherever he stood. Accordingly she followed him purifying the devotees. On all Tuesdays and Fridays *pujas* are performed to her.

Chinna Nagamma *Aradhana* is celebrated in Yerragunta for 8 days in *Magham* (January-February) in commemoration of her birth day. The devotees do *pradakshina* round the ant-hill to get relief from the diseases and evil spirits. Offerings are made in the form of small silver cradles and snake hoods. Tonsure ceremonies are also held in fulfilment of vows. This festival is of recent origin and of local significance. Brahmins, Boyas, Kapus and Chakalis are the chief patrons and the local devotees and from the nearby villages, irrespective of caste and creed, congregate. The *pujari* is a Mudaliyar of Ankalammadevi *gotram* with hereditary rights. *Prasadam* is distributed to all.

A small fair, locally known as Chinna Nagamma *Utla Parusha,* is held in connection with this festival with a few shops selling eatables, cocoanuts, flowers, etc.

Sri Anjaneyaswamy festival is celebrated in Sugur for 1 day on *Chaitra Suddha Navami* (March-April) in connection with Srirama Navami. It is being celebrated for the past 30 years and is of local importance. Local Hindu devotees congregate. The *pujari* is a Brahmin of Vasista *gotram* with hereditary rights. *Prasadam* is distributed to all. On every Saturday a number of devotees perform *pujas.*

Several people from Hindupur frequent Viduraswatham considered to be a sacred place of great importance about 11 miles away from Hindupur on the Bangalore road but within the limits of Mysore State.

SOURCE: 1. *Sri B. Jayaram, B.A., B.T., Commissioner, Hindupur Municipality, Hindupur.*
2. *Sri K. Y. Singappa, Headmaster, Samithi Junior Basic School, Sugur.*
3. *Personal inquiries made by the Research Assistant for Fairs and Festivals, Kurnool.*

8. BEVINAHALLI — Situated at a distance of 2 miles from the Hindupur-Bangalore road and 4 miles from the Hindupur Railway Station.

The total population of the village is 1,155 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kamsali, Thogata, Lingayat, Kapu, Vadde, Uppara, Boya, Kuruba, Ediga, Chakali, Mangali, Kummari; Scheduled Castes (439) — Madiga, Mala, etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, weaving, trade in betel leaves and other traditional occupations.

There are temples to Anjaneya, Sri Venkataramana, Dandu Maremma, Beerappa, Siddheswara and Ellamma in the village. There is no temple nor image of Satyamma, a village deity for whom a *Jatara* is conducted periodically.

Satyamma *Jatara* is celebrated for one day once in 5 or 10 years on *Chaitra Suddha Padyami* (March-April) though it was being celebrated previously every year. He-buffaloes, sheep, goats and fowls are immolated to the deity. The festival is of local importance . Nearly 500 Hindu devotees, local and from the near by villages within a radius of 1 or 2 miles, congregate. The *pujari* is a Kamsali.

Sri Anjaneyaswamy *Deepothsavam* is celebrated for two days commencing on the preceding day of Ugadi (March-April). On the first day *deepothsavam* is celebrated and on the second day there is *vasanthothsavam.* The *pujari* is a Sathvika Vaishnava.

A fair is held in connection with the festivals of Satyamma and Anjaneyaswamy for 3 days with a congregation of 500 people, local and from the nearby villages. Cocoanuts, fruits, incense, flowers and betel leaves are brought and sold by the local merchants.

SOURCE: *Sri Krishna Rao, Karnam, Bevinahalli.*

9. SANTHEBIDANUR — Situated at a distance of 6 miles from the Viduraswatham Railway Station on the Guntakal-Bangalore metre gauge section of the Southern Railway.

The total population of the village is 2,064 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (214); and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Anjaneyaswamy car festival takes place for 3 days from *Vaisakha Purnima* to *Bahula Vidiya* (April-May). About 2,000 devotees, local and from the neighbouring villages, congregate. All communities take part in the festival.

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

10. KANCHISAMUDRAM — Situated on the borders adjoining the Kolar District of Mysore State at a distance of 11 miles to the east of Hindupur and 33 miles from Penukonda, the Revenue Divisional headquarters. In olden days this village was called Krishnarajasagaram.

The total population of the village is 2,785 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (470) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are temples to Anjaneyaswamy with his 8 feet high stone image, to Siva, Sri Rama, Basaveswara, Mutyalamma, Maremma, Ellamma, and Chowdamma, besides another temple of Anjaneyaswamy. There is Gondavali Brahma Chaitanyaswamy Bhajana Mandir built of stone walls and mortar roof with a 4 feet × 3 feet size photo of the Swamy.

Sri Gondavali Brahma Chaitanyaswamy was born in Gondavali village of Daevadi Taluk in Sathara District and underwent several difficulties in boyhood. He took initiation from Sadguru Tukaram Chaitanya Maharaj. Sri Brahmanandaswamy, the disciple of Brahma Chaitanyaswamy has described that his *guru* showed many miracles in his lifetime and once he fed thousand devotees in a *santharpana* with a quarter measure of rice at Kasi (Benares). He appeared before the disciple whenever he wanted. It is believed that he was the second incarnation of Samartha Ramadasaswamy. He died on *Margasira Bahula Dasami.*

Sri Gondavali Brahma Chaitanyaswamy *Aradhana* is celebrated for 8 days from *Margasira Bahula Tadiya* to *Dasami* (December-January) in his memory. There are *deepothsavam, kalyanothsavam* and *rathothsavam* for 3 days. On *Dasami* day there are *biksha* and *pattabhishekothsavam* and during the night there is procession of the Swamy in a palanquin called *mutyala pallaki uthsavam.* Only fruits are offered to the Swamy. This festival is being celebrated from the last 30 years and is of local importance. This *aradhana* is celebrated by the collections made from the devotees. About 4,000 devotees, local and from the neighbouring villages within a radius of twelve miles, irrespective of caste and creed, congregate. *Prasadam* is distributed to all and there is free feeding on the last 3 days.

Sri Anjaneyaswamy festival, also called Hanumajayanti, is celebrated on *Margasira Suddha Dwadasi* (November-December). It is being celebrated for the past 3 years.

Choultries and *mantapams* afford shelter to the pilgrims.

SOURCE: *Sri K. Aswathanarayana, Village Munsiff, Kanchisamudram.*

11. LEPAKSHI — Situated at a distance of 8 miles from the Hindupur Railway Station, 9 miles to the east of Hindupur town and 31 miles from Penukonda, the Revenue Divisional headquarters. From Hindupur there is a good metalled road to Lepakshi on which buses ply.

This area of Andhra was under the rule of Hoysalas, when the Delhi Sultan invaded Andhra during the reign of Allaudin Khilji. Later it came under the rule of the Vijayanagar Kings for a period of two centuries. During the reign of Sri Krishnadevaraya of Vijayanagar, there lived two Veerasaiva brothers namely Virupanna and Veeranna. They strove hard to bring their birth place to prominence by making it a business centre and a place of interest for its sculpture and fine arts. They attracted the attention of the King by their sincere and hard work and rose to posts of power. Virupanna was the King's treasurer and was the chief of the merchant guild at that time. He formulated the idea of constructing a temple at Lepakshi as the image of Veerabhadra was found here.

He marked Gorantla at a distance of 22 miles as the eastern gate and constructed a temple there. He marked the western gate at Gorrepalle (now called Gollapalle) at a distance of 12 miles where a temple was constructed in the name of his father Lakkisetti and installed in it the image of Lakshmi Devi. He marked the northern gate at Penukonda and began the construction of several temples. He began executing the temples and used up the tribute collected on behalf of the king. When he had practically finished the Lepakshi temple and was actually supervising the completion of the *kalyanamantapam,* the King found his treasury empty. The King grew furious and ordered that the eyes of Virupanna be plucked out and it is said that the order was carried out by Virupanna himself. Even today we see two small holes with dark red stains on the western wall near the *kalyanamantapam* which are said to be the holes formed by the two eye balls, the stain being the blood marks of his eye balls as they were dashed against the wall by Virupanna even before the orders of the emperor could reach him. It is also said that for sometime blood from one hole and pus from the other used to come out. Lepakshi is interpreted to mean blinded eye, the eye of Virupanna, and the name of the place is ascribed to it.

Some say that this place was noted for the preparation of *akshi-lepam* (an eye decoration) and hence the village got the name Lepakshi. Another legend has it that Lord Rama found the dying Jatayuvu here and heard from that bird that Ravana was carrying away Sita to the south. (Jatayuvu — the bird which was struck by the sword of Ravana in the fight with

Ravana while he was carrying away Sita). Rama addressed the bird as 'Le-Pakshi' and gave *moksham* to the bird. In Telugu *le* means get up and *pakshi*, bird. Hence the place got the name Lepakshi.

The total population of the village is 4,032 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (476) — Madiga, Mala, etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, Government employment, trade and labour in quarries.

The Veerabhadra temple at Lepakshi which is a notable erection in the style of the best of the Vijayanagar architecture is built on a low rocky hill. An inscription on the inside of the outer wall to the left of the main entrance records that it was constructed in 1538 A.D. by Virupanna, whose story is narrated above. In the temple, a shrine of Lord Siva faces that of Lord Vishnu, while in the centre is the Lord Veerabhadra. Thus these three form a triangle with a common *mantapam*.

> "The original deity of the temple was Papavinaseswara whose installation is ascribed to Sage Agasthya; and the village is one of the 108 sacred Saivite shrines mentioned in the *Skandapurana*. An inscription on the eastern wall of the second *prakara* of the temple states (1534 A.D.) that the merchants collected tolls in the weekly market at the village held on Sundays and used them for worship in that temple.
>
> Several inscriptions have been discovered in the Siva and Vishnu temples and the latter have been commemorated in the Telugu dramatic poem *Lepakshi Ramayanamu*. These inscriptions mostly relate to the Vijayanagar period and the latest to Sultan Abdul Hassan of Golkonda (1672-1688 A.D.)."[1]
>
> "The temple is surrounded on every side by a pillared cloister. (Plate X shows finely sculptured pillars). A second enclosure, within which stands the main shrine, is entered through the unfinished *kalyanamantapam* on the east and the *maha-mantapam* on the north. This latter is the finest part of the temple. It is supported on sixty-six excellently sculptured pillars, of which the central series bear almost life-size representations of musicians and dancers, carved with much spirit and freedom, and the outer rows are ornamented with equally well executed, though smaller, figures. The central piers have unfortunately been much defaced with the usual red and white colour-wash. Two of the pillars in this *mantapam* have only one corner resting on the ground. The temple attendants used formerly to declare that they did not touch the ground at all, but were suspended from the roof, and they were wont to pretend to pass a cloth beneath them, managing the matter so adroitly that the cloth seemed really to pass right under the whole of the pillars. They now admit that one corner of each rests on the flooring but allege that this is because a European engineer, who was examing them to see how they were suspended, injured them in the course of his experiments and caused them to sink. By far the most remarkable feature of this *maha-mantapam*, and indeed of the temple itself, are the numerous life-size paintings of scenes out of the Mahabharata, the Ramayana and the Puranas with which the whole of the roof is covered. They exhibit wonderful mastery over the arts of drawing and colouring. One of the faces possesses the unusual characteristic of appearing to look full at the spectator from whatever point it is viewed. Another curious feature of the *mantapam* is the sculptured figure of a man leaning his chin upon his hands, which is said to represent a Kuruba who once acted as a mediator between the builder of the temple and his workmen in a dispute about wages. The image is still bathed in oil and worshipped by the local Kurubas, who are proud of the important part played by their caste-man. The *gopuram* of the *maha-mantapam* collapsed towards the end of 1903; but it was of brick and plaster and of no architectural value."[2]
>
> 'The paintings on the roof except in the front hall or *Mahamantapam* have been blackened by smoke, the pilgrims being allowed to cook in that portion of the building. Those in the roof of the front hall are fading and the plaster in several places is crumbling to powder through age. The paintings are about 400 years old, and many of them cannot now be identified. (A ceiling painting of Veerabhadra is given as frontispiece)."[3]
>
> "The unfinished *kalyana-mantapam* contains some good carvings and other less notable sculptures abound throughout the building. To the south of the main shrine is a huge *nagalingam* shrouded by a great seven-headed cobra cut out of the rock and standing on a massive granite base (Plate XI). The base is split, and the local legend says that the lingam, base and all, was cut out by a workman while his mother was making his meals ready and he was taking a rest from his more legitimate duties. On arriving with his meals, his mother expressed her not unnatural surprise and admiration; whereupon the stone base immediately fell asunder under the evil influence of the unlucky words of praise. To the west of the *kalyana-mantapam* is a mark on the rock which is said to be the footprint of the goddess Durga: the other foot is said to have been planted some forty miles away near Madakasira.
>
> The outsides of the north and east walls of the inner enclosure of the temple

1. Page 119, Gazetteer of Anantapur District, Volume II, 1930.
2. Pages 172-173 Gazetteer of Anantapur District, Volume I, 1905.
3. Page 119, Gazetteer of Anantapur District, Volume II, 1930.

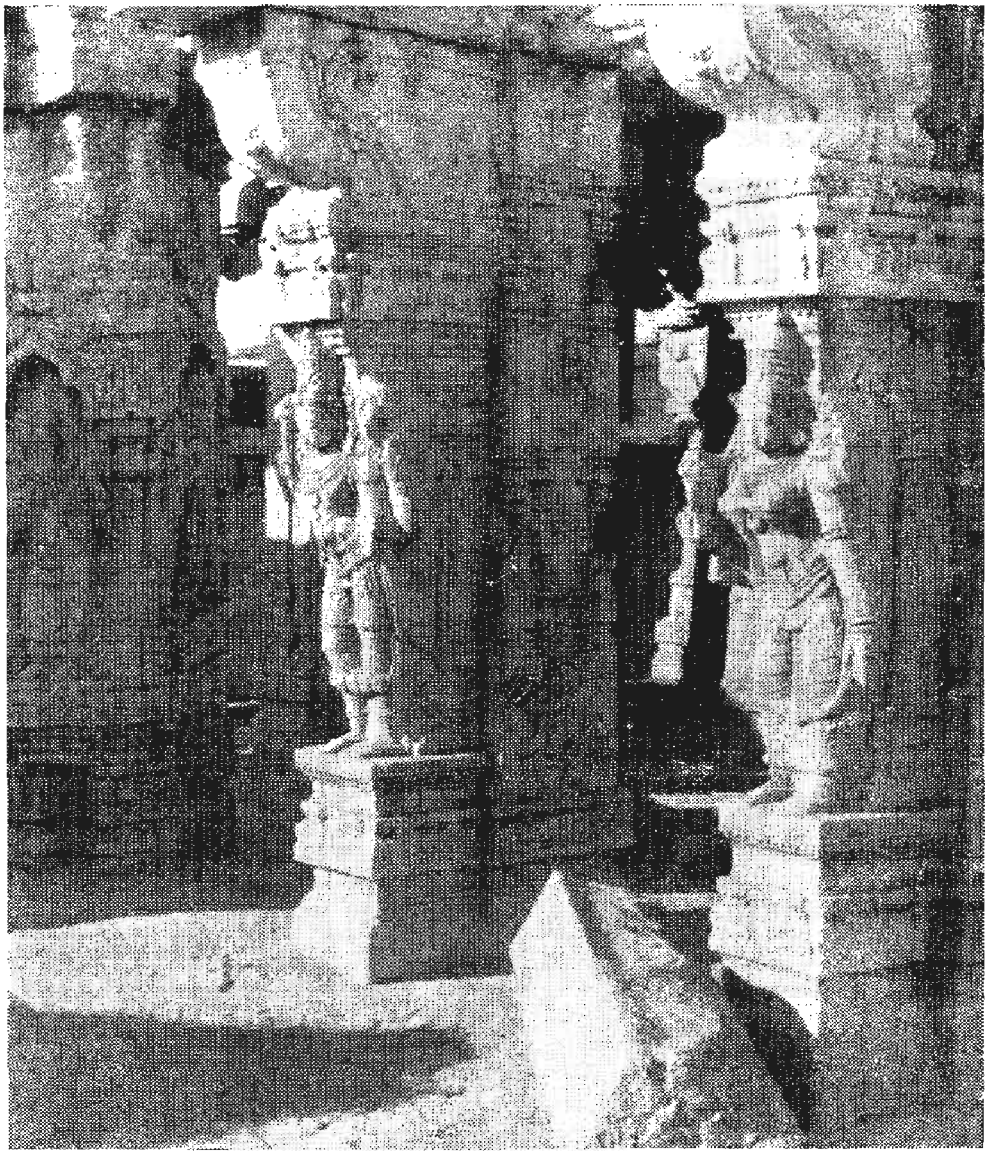


Plate X : Finely sculptured pillars of Lepakshi temple



Plate XI : Nagalingam in Lepakshi temple



Plate XII : Colossal monolithic bull in Lepakshi temple

bear several lengthy inscriptions, as do the inside of the northern outer wall and a rock at the foot of the eastern inner wall. These are said to describe the ancient endowments of the temple; they are mostly in Telugu characters but the languages employed are various. The endowments now remaining are very small and as a result the temple is not well kept up. It has been visited by the Archaeological Survey and drawings have been made of some portions of it.

The colossal bull already mentioned lies some two hundred yards east of the temple. Like the big *nagalingam*, it is said to have been casually carved by a party of workmen in an off hour while waiting for their meals. It is a remarkable piece of work, being about fifteen feet high, some twenty-seven in length and finished with great care."[1]

On either side of the neck of this monolithic bull (Plate XII) there are Ganda and Bherunda, the twin two-headed fabulous birds each holding one elephant in its beak and another with its claws. Ganda Bherundas were the symbols on the flags of Hindu Maharajas of Mysore. The bull's erect ears, the ornaments carved round them, its hump, the decorative strap on the back, the bells of different shapes and sizes with the rope and chain round its neck, all carved in the self same stone are lovely and enchanting. It looks as if the Basavanna is about to get up and rush forward. It is with this experience at the first sight of the Basavanna that Sri Adivi Bapiraju sung out "లేపాక్షి బస వయ్య లేచిరావయ్య" (Lepakshi Basavaiah lechiravaiah) meaning 'O ! Lepakshi Basavaiah ! get up and come forward.'

"The ryots of the neighbourhood usually take a vow that they will apply a quantity of butter to the mouth of the bull if their cattle recover from any disease that may attack them; and the whole front of the bull is greasy with the fulfilment of innumerable vows. Many of the houses that adjoin the temple are only parts of old *mantapams* partitioned by mud walls. The village has a large Muhammadan population."[2]

"There are excellent sculptures of Ananthasayana, life size figures of Virupanna and images of Dattatreya, Chaturmukha Brahma, Tumburu, Narada and Rambha in the *Rangamantapa*. The musical instruments, costumes, the gestures and the ornaments of the Gods have been delineated here with great accuracy. Especially beautiful are the sculptures of Annapoorna, Mrutyunjaya and Padmini."[3]

There are some more *puranic* stories represented on the pillars. Indra on his elephant, Agni on his ram, Yama on his buffalo and a host of other gods including Lord Vishnu set out for the wedding of Lord Siva and Parvati with Vasistha Maharshi as the chief priest; Parvati in the modest pose with sweet looks and Siva in his majestic and imposing stature look life-like. The pictures of different dance poses and movements of body and limbs appear as though ready for the next pose and movement. Those in *yogasanas* sit still and serve as a contrast to the enchanting dance poses. The figures of the three-headed cow giving the impression of different postures, (a) feeding its calf, (b) looking up and (c) grazing and three men with 4 legs proclaim the skill of the sculptor.

"On the outer walls of the temple bas-reliefs depict the legends of the famous Siva *bhaktha* Sriyala, and the story of Kiratarjuniya. These two legends are quite famous. The story of Sriyala is a famous one and is as follows.

The parents of Sriyala were devotees of Lord Siva. In order to test the strength of their devotion the Lord took on the appearance of an old mendicant and came to their house seeking alms. He was received with great veneration, and he was offered *bhiksha* at the house. Since he had come there to test their devotion, he declared that he would be satisfied with nothing else than the flesh of their only son Sriyala, which, he desired, should be cooked by the mother herself. Though the misery of the parents was very great, still since their adherence to the rules of hospitality was very strict, they promised to do so."[4]

Lord Siva in his *Jangam's* guise went to the school where the boy was and tried to induce him not to go home as his father would go there to take him home, kill him and serve his flesh to a *Jangam*. The boy expressed his joy for such an unexpected opportunity in life, followed his father home, asked them not to feel sorry, but to offer him to the *Jangam* happily.

"The parents put the plan into execution, the mother holding the boy, and the father severing the head. The mother, in order to remind herself of her dear son, kept his head away. But the Lord insisted that this should also be disposed of. When the food was about to be served, the Lord asked them to call out their son, and when they came and called out Sriyala, the lad came from outside due to the divine mercy. Thereupon Lord Siva gave them his *darsan* and disappeared.

This famous story of Siva *bhakthi* is depicted in the bas-reliefs on the outer wall of the temple, with a fineness and vigour that is rarely met with. Similarly the story of Kiratarjuniya or the story of the fight of Arjuna with Lord Siva, while performing his *tapascharya* on the Indrakila hill in order to obtain the *Pasupatastra*,

1. Pages 173-174, Gazetteer of Anantapur District, Volume I, 1905.
2. Page 119, Gazetteer of Anantapur District, Volume II, 1930.
3. Page 41, Temples and Legends of Andhra Pradesh by Sri N. Ramesan, 1962.
4. Pages 41-42, Temples and Legends of Andhra Pradesh by Sri N. Ramesan, 1962.

is also depicted here in the bas-reliefs of the temple.

The walls of the sanctum of the temple of Veerabhadra, the ceilings of the *Rangamantapa* shrine and the part of the *Mukhamantapa* joining the shrine of Siva are full of mural paintings of the Vijayanagara period. Here also the scenes are all from the *Puranas*. The marriage of Parvati, the image of Dakshinamurthy, Sri Rama, and Lord Krishna as *Vatapatrasayi*, are some of the important mural paintings in this temple.

In the *Ardhamantapa* of the temple there are a number of panels representing *puranic* legends. The first represents Lord Siva as arising from the Linga. Markandeya who was frightened of Lord Yama is shown here. Lord Siva is shown as dancing over the demon whom he had pierced with his trident. In the next panel Dakshinamurthy is shown as seated on a hillock under a pair of *Vata Vrikshas* and surrounded by sages. The next panel depicts Lord Siva in his *Anugraha* attitude presenting his axe or *Parasu* to Chandikeswara. The next scene represents Lord Siva as *Bhikshatana* when, to expiate the sin of having severed the head of Brahma. he had to wander as a *Bhikshatana*, till he reached the Himalayas, where he was relieved of his sin. The *Rishi Patnis* are shown here as offering him food in a state of mind, where their entire personality was suffused with a deep love and affection, at the divine beauty of the body of the Lord. The poise of the Lord as *Bhikshatana* is as noble and majestic as that of the Sivagana going before him is quaint and funny. There is also a panel here showing the Hariharamurthy. Another scene shows Siva as *Kalyana-sundara*, who is being married to Parvati. The best painting here is that of Siva (Gangadhara) as *Gowriprasadaka* appeasing Gowri. There is in this painting a happy blend of action and repose, anger and calm.

There are in the *Mukhamantapa* also, a number of mural paintings showing the story of the *Kiratarjuniya*, Lord Krishna as *Vatapatrasayi*, etc.

There is an excellent painting of the famous story of the legendary king Manuchola, granting justice to a cow at the cost of the life of his own son. This is also found painted in the temple at Tiruvalur in the South.

The story which is a popular one is as follows.

Manuchola was a great king who was noted for the evenhanded justice meted out by him. In order that he should be available at all times of the day and night, to any one who sought justice, he had a large bell erected at the outside of his palace, which any one could ring at any time, if he wanted to attract the personal attention of the king for any injustice done to him. One day the bell rang furiously, and the king ran out to see a cow ringing the bell. He followed the cow and found that the calf of the cow had been accidentally killed by the chariot driven by the king's son and in its deep sorrow at the death of its calf, the cow was weeping and seeking redress at the hands of the king. The king felt the justice of the demand, and ordered that just as the chariot of his own son ran over the calf and killed it, similarly his own son should be laid at the foot of the same *ratha* (i.e., chariot), which should be driven by the cow, and his own son should be sacrificed just as the calf was sacrificed. This adherence to the principles of justice even at the cost of the life of his own son pleased the Lord Siva who appeared before the king and gave back the life to his son and to the calf. The story has been painted here in a series of panels with great vividness." [1]

A close observer of the panel depicting the legend of the king and the cow is moved to tears as the painted inanimate figures appear to express their feelings in a moving manner. The cow standing in front of the car that ran over her calf with head lifted up in agony, the cow licking the dead body of the calf with looks pouring forth her affection for the lost offspring and her grief over the death and the heart-rending scene of the prince submitting himself to be run over by a car for the accidental death of the calf appear to express feelings. All these proclaim the glory of the artist.

"The *Ardhamantapa* is particularly famous for its paintings of the different manifestations of Lord Siva. Here Siva is depicted in various ways as Natanamurthy, as *Andhakasura dhwamsa* trampling over the demon Andhakasura, as Dakshinamurthi with a *Kankana*. Keyurahara and Kiratapatta, etc., etc. The Chandikesanugrahamurthy depicts Lord Siva with a long *Kapalamala* and having a tiger skin wrapped round him. The *Bhikshatana* showing the Lord in the Darukavana is another piece done with exquisite skill." [2]

In addition to the above the *Latamantapam* (hall of creepers) with 16 pillars is an unforgetable piece of architecture. Different types of creepers are chiselled on all the 4 sides of these pillars. The serpent king embracing the Sivalingam and protecting it under his expanded several-headed hood is unsurpassed in delicate representation. Here is the fusion of Aryan and Dravidian art. The snake charmer, the court fool, the conjurer, the *hamsakanya* and several *Nagas* each with a different turn or twist decorating the *Latamantapam* will be evergreen in the memory of a critical observer.

1. Pages 42-44, Temples and Legends of Andhra Pradesh by Sri N. Ramesan, 1962.
2. Pages 42-44, Temples and Legends of Andhra Pradesh by Sri N. Ramesan, 1962.

The delicate manner in which the figure of a woman is carved on a smooth and shining pillar with the body, limbs and waist accurately proportioned, the nails natural and delicate, the chest decorated with a number of ornaments, each one finely chiselled, the smoothly braided hair and the finely carved ear rings, is superb and there are several such figures.

On the ceiling of the Vishnu temple the ten incarnations of Lord Vishnu are beautifully painted. On the roof near the pillar on which are carved the figures of Durga on one side and Veerabhadra on the other side, the figure of the founder of the 'Hoyasala' dynasty, as killing a cheetah at the behest of his *guru* is beautifully depicted. The story behind it is that once a prince was the student of a *guru*. A cheetah entered the *ashramam* and the *guru* cried out 'Hoyi sala' (kill the cheetah). The dutiful student (Prince) rushed with a knife towards the cheetah, fought with it and killed it. The *guru* gave the name of Hoyisalas to his dynasty. In the south-east corner, the figure of Srimannarayanamurthy on *vatapatram* (banyan leaf) is painted in such a way that the Lord seems to look at you from all angles and corners. On the east Virupanna, his brother Veeranna and his family members, other officers and the chief sculptor are painted as worshipping Lord Veerabhadra. The oil paintings of the several women on the ceiling and the variety of their dress forecast the modern trend in the painting.

The figure representing the decorations of the queen looks life-like. In representing *Kiratarjuniyam* the artist has produced scenes of impregnable mid-forest and created concord between that environment and the figures of Lord Siva and Parvati in the guise of *Kiratas*.

Papanaseswara is in the form of a Lingam, Lord Vishnu and Lord Veerabhadra are in their usual forms with *abhaya hastam* and Durga is carved in the north-east corner on a pillar as sitting on her lion *vahanam* and killing a *rakshasa*. There are also smaller shrines of Ramalinga and Hanumalinga around the main temple. All these are on a small hill called Kuramasaila. Ramalinga is believed to have been installed by Sri Ramachandra, when he was returning from Lanka to Ayodhya during *Threthayugam*. It is one of the Sivalingams he installed during his return journey in order to wash off the sin of killing Ravana, a great grandson of Brahma. This Lingam is of sand. Hanuman installed a Lingam brought from Kasi and this is called Hanumalingam. In addition there are the shrines of Ramaswamy, Hanuman, Nanjundeswara and Tirumaladeva. In Gongadipalle, the hamlet of this village, there is the temple of Mutyalamma.

Sri Papanaseswara festival is celebrated for 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September-October). Offerings are made in the form of *kireetams* (crowns) of silver, saris, jackets, bells, other ornaments and lamp stands of metal to the Lord. The festival is of ancient origin and of All-India importance. Brahmins are the patrons of the temple. Local Hindus congregate during the festival. Brahmins are are *pujaris*.

But due to its importance Lepakshi attracts a large number of pilgrims during the Sivaratri and other Saivaite festivals. The temple is still a powerful one and attracts the pilgrim, the devotee, the archaeologist, the sculptor and the painter in a like measure.

Fowls, goats and rams are sacrificed to Mutyalamma. The *pujari* of Mutyalamma is a Sudra.

SOURCE: 1. *Sri K. Ramarao, B.A., B.Sc., B.T., Science Assistant, V.Z.P. High School, Lepakshi.*
2. *Places of Interest in Andhra Pradesh, Published by the Information and Public Relations Department, Andhra Pradesh, Hyderabad.*
3. *An article published in Aradhana magazine for June, 1957.*
4. *Article by Sri P. V. L. Narasimha Rao, on the Lepakshi temple in the Illustrated Weekly of India in the issue of 20th August, 1961.*
5. *Temples and Legends of Andhra Pradesh by Sri N. Ramesan, 1962.*
6. *Extracts from Andhra Prabha Weekly dated 28-11-1962.*
7. *An article by Sri Kalluri Subba Rao in Krishna Patrika, a Telugu weekly dated 5-9-1964.*

12. CHALIVENDLA — Situated at a distance of one mile to the south of the Hindupur-Palasamudram road, 4 miles from Malugur Railway Station on the Guntakal-Bangalore metre gauge section of the Southern Railway and 10 miles from Hindupur. 'Chalivendala' means the place where cool water is generally supplied on the road side during summer. Cool buttermilk is given to such of the communities as do not take water from the person employed for the purpose. This place was particularly noted for such *chalivendalas*. Hence it is called Chalivendla.

The total population of the village is 2,568 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Sale (Weaver), Kapu, Boya, Ediga, etc.; Scheduled Castes (677) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are temples of Sri Gavirangaswamy with no specific image but a round stone and of Chowdeswari in the village. There is a temple dedicated to Anjaneyaswamy in Rachapalle, hamlet of Chalivendla.

Sri Gavirangaswamy *Rathothsavam* is celebrated for 9 days from *Vaisakha Suddha Panchami* (April-May). The rituals are on the first day *naandi* and *swasthivachana*, on the second *ankurarpana*, on the third *kalyanothsavam*, on the fourth *rathothsavam*, on the fifth *paruveta*, on the sixth *sayanothsavam*, on the

seventh *vasanthothsavam*, on the eighth *utlaparusha* and on the last day *hanumanthothsavam*. Cocoanuts and fruits are offered to the deity. It is of ancient origin though of local importance. The festival is managed by the collections made from the devotees. About 1,000 devotees, local and from the neighbouring villages within a radius of 20 miles, congregate, irrespective of caste and creed. *Pujari* is a Brahmin of Kasyapa *gotram* with hereditary rights.

A fair is held in connection with the festival for 9 days before the temple in an area of 4 acres of land. It is being held from ancient times and 1,000 people, local and from the neighbouring villages, congregate. Eatables and pictures of gods are brought and sold by the local merchants.

Dramas, *harikathas*, *Pandari bhajans*, *kolatams*, magic, gambling and lottery afford entertainment to the visitors. Competitions for bulls which mostly arrest the attention of the visitors is a special entertainment during the festival and the bulls are awarded prizes according to merit.

There are hotels and a choultry. Free feeding is arranged during the festival.

SOURCE: *Sri S. Adinarayana, Extension Officer (Co-operation), Kodigenahalli Panchayat Samithi, Hindupur Taluk.*

13. CHILAMATHUR — Situated on the Hindupur-Kadiri road at a distance of 17 miles from Hindupur and 18 miles from the Hindupur Railway Station on the Guntakal-Bangalore metre gauge section of the Southern Railway.

> "It is a thriving agricultural village standing among fine trees and possessing a considerable tank. On the bund of the tank is an inscription dated A.D. 1367 which mentions king Bukka I of Vijayanagar. It is wellknown locally for its cocoanut and areca gardens and contains some good graft mango trees; its ryots have experimented with coffee to a small extent; and some sugar-cane is grown in it which is made into jaggery in iron mills." [1]

The total population of the village is 7,216 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (768); Scheduled Tribes (32) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Kanuma Narasimhaswamy car festival is celebrated for one day on *Phalguna Purnima* (February-March). Three thousand Hindu devotees, local and from the neighbouring villages within a radius of 6 miles, congregate.

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

14. KODUR — Situated at a distance of 21 miles from the Hindupur Railway Station.

The total population of the village is 4,596 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (574); Scheduled Tribes (187); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Kodanda Ramaswamy car festival is celebrated for 15 days from *Chaitra Suddha Navami* to *Bahula Ashtami* (March-April).

The following is the *dhyanam* or *mantram* adopted for the worship of Sri Kodandaramaswamy:—

"శ్రీ రామచంద్ర శ్రితపారిజాతః
Sree Ramachandra srithaparijathaha
సమస్త కల్యాణగుణాభిరామః
Samastha kalyanagunabhiramaha
సీతా ముఖాంబోరుహ చంచరీకా
Seetha mukhamboruha chanchareeka
నిరంతరం మంగళ మాతనోతు"
Nirantharam mangala mathanothu."
ధ్యాయేదాజానుబాహుం ధృతశరధను
Dhyayedajanubahoom dhrutasaradhanu-
షం
sham
బద్ధ పద్మాసనస్థం పీతంవాసో
Baddha padmasanastham peethamvaso-
వసనం నవకమల
vanasam navakamala
దళస్పర్ధినేత్రం ప్రసన్నం వామాం
Dalaspardhinetram prasannam vamam-
కారూఢ
karudha
సీతా ముఖకమలమిలల్లోచనం వీర
Seeta mukhakamalamilalochanam Veera-
దాసం
dasam
నానాలంకారదీప్తం దధతమరుజటా
Nanalankaradeeptham dadhathamarujata-
మండల రామచంద్రం
mandala Ramachandram."

Mantram:

"రక్తాంబోధిస్థపోతోలసదరుణసరోజాధి
Raktambodhisthapotolasadarunasarojadhi-
రుధాకరాజై
rudhakarabjai
పాశంకోదండమిక్షుభవగుణమప్యంకు
Pasamkodandamikshubhavagunamapyanku-
శం పంచభాణాభిభ్రాణ స్రుక్కుపాలాత్రి
sam panchabhanabhibhrana srukkupalatri-

1. Page 169, Gazetteer of Anantapur District, Volume I, 1905.

నయనవపుషోఫేన వక్రోరుహా
nayanavapushophena vakroruha
ధ్యాందేవ బాలార్క-వర్ణాం భువన
dhyamdeva balakavarnam bhuvana
సుఖరీం ప్రాణశక్తిపరాన్నాః
sukharim pranasakthiparannaha."
"ఓం వాఙ్మన చక్షు శ్రోత్ర జిహ్వా
Om vangmana chakshu snrotra jihwa-
ఘ్రాణ పుచ్ఛ్వసనిశ్వాస యా
ghrana vuchwasaniswasa ya
సర్వేంద్రియాణి అస్మిన్ దేవాలయే సుఖ
Sarvendriyani asmin devalayae sukha-
చరంతిష్టంతి
charantishtanthi."

It is of ancient origin and is widely known. About 10,000 devotees, local and from the neighbouring villages within a radius of 15 miles, and a few hundreds from all taluks of the district, from Kolar, Bangalore and Tumkur Districts of Mysore State, congregate. All communities take part in the festival.

A big cattle fair is held which attracts hundreds of sellers and buyers. Thousands of cattle are brought there for the occasion.

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

15. SETTIPALLE — Situated on the Hindupur-Kadiri bus route at a distance of 12 miles from the Chakarlapalle Railway Station on the Guntakal-Bangalore metre gauge section of the Southern Railway, 18 miles from Penukonda, the Revenue Divisional headquarters and 26 miles to the east of Hindupur.

The total population of the village is 1,797 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Lingayat, Thogata, Kapu, Balija, Golla, Chakali; Scheduled Castes (222) — Madiga, Mala; Scheduled Tribes (41); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Eswara, Anjaneya and Chowdeswari, the village deity, are the places of worship. The image of Chowdeswari is of stone and Her temple is in disrepair.

Chowdeswari *Jatara* is celebrated for one day on *Chaitra Suddha Padyami* (March-April). On that day decorated carts are taken out in procession in the village and around the temple with music. This festival is of ancient origin though of local significance. One thousand Hindu devotees, local and from the neighbouring villages, congregate.

The chief patrons are Kapus and the *pujari* is a Thogata.

The festival of Anjaneyaswamy is celebrated on the same day.

SOURCE: *Sri Kullayappa, Headmaster, Settipalle.*

16. BUDILI — Situated on the bank of the river Chitravati near the 5th milestone on the Kodur-Kotnacheruvu road, 14 miles from the Chakarlapalle Railway Station and 18 miles from Penukonda, the Revenue Divisional headquarters. This village got the name after the deity Bhudevi and in course of time it became Budili.

The total population of the village is 5,672 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Veerasaiva, Kamsali, Nese (Weaver), Kapu, Balija, Yadava, Kuruva, Vadde, Baja, Chakali, Uppara, Koriche, Kummari; Scheduled Castes (651) — Adi Andhra, Adi Dravida; Scheduled Tribes (76) — Sugali (Lambadi); Muslims and Christians. Veerasaivas and Kapus are in majority. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Sri Rama, Anjaneyaswamy, Chennakesavaswamy, Eswara, Kotilingeswara, Maremma, and a mosque are the places of worship in the village.

Srirama *Kalyanothsavam* is celebrated for 2 days on *Chaitra Suaana Navami* and *Dasami* (March-April). It is being celebrated from ancient times and is of local importance. Two thousand Hindu devotees, local and from the villages within a radius of 4 miles, congregate. *Pujari* is a Brahmin. There is free feeding and *prasaaam* is distributed to all.

A fair is held on *Dasami* in connection with the festival before Sri Rama temple in an area of about 0.75 cents with a congregation of 2,000 people, local and from the neighbouring villages within a radius of four miles. Nearly 20 shops selling eatables, ribbons, plastic toys, etc., are opened.

Dramas, *harikathas, kolatams* and *bhajans* afford entertainment to the visitors.

Kumbhabishekam is celebrated in the Eswara temple on *Ashadha Bahula Ekadasi* (July-August) and the *pujari* is a Veerasaiva.

Animals are sacrificed to the village deities Maremma and Chowdeswari now and then.

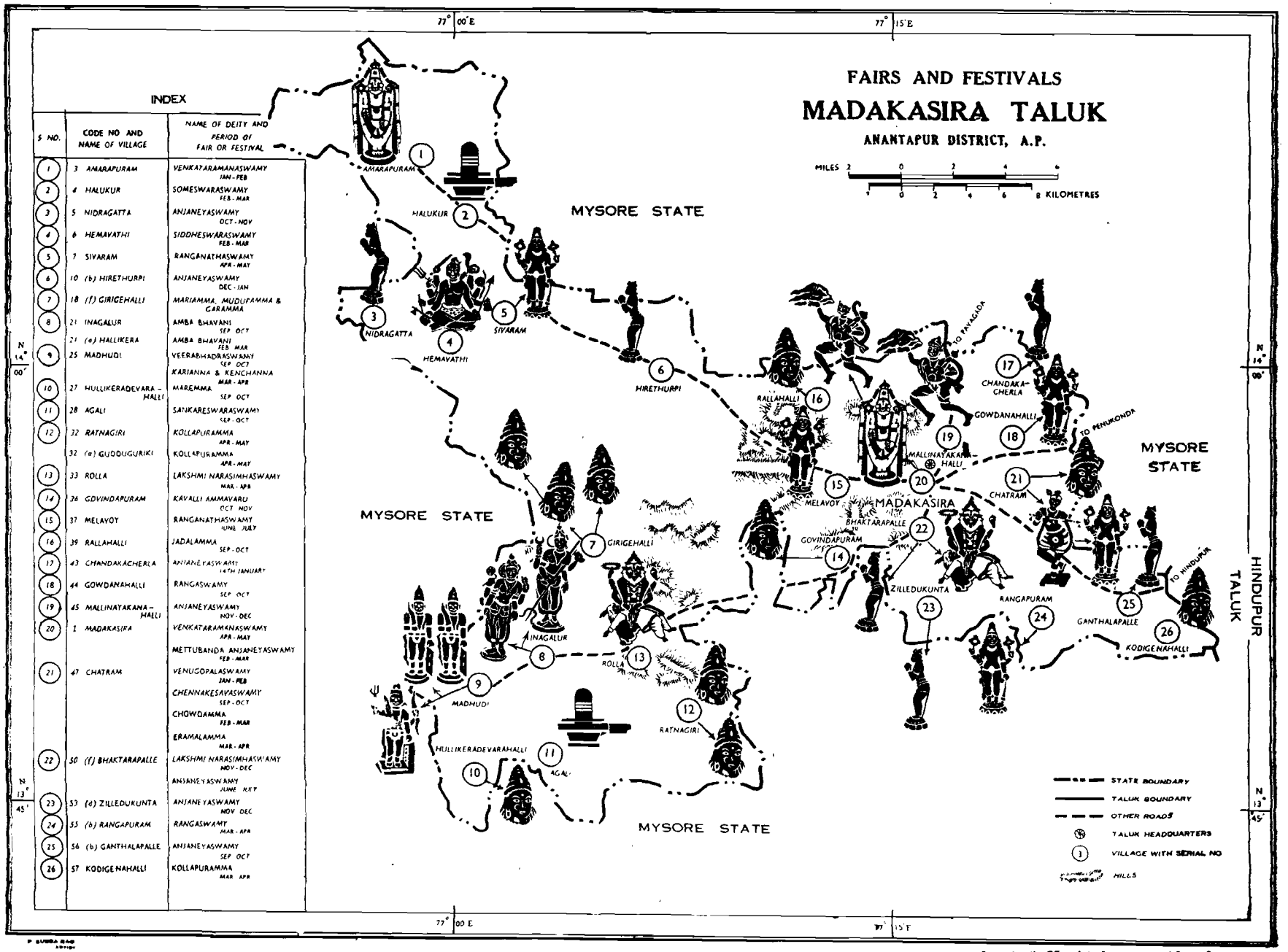
SOURCE: *Sri D. Narayanaswamy Setty, B.Sc., B.T., Headmaster, Budili.*

MADAKASIRA TALUK

FAIRS AND FESTIVALS

MADAKASIRA TALUK

ANANTAPUR DISTRICT, A.P.



INDEX

S. NO.	CODE NO AND NAME OF VILLAGE	NAME OF DEITY AND PERIOD OF FAIR OR FESTIVAL
1	3 AMARAPURAM	VENKATARAMANASWAMY JAN - FEB
2	4 HALUKUR	SOMESWARASWAMY FEB - MAR
3	5 NIDRAGATTA	ANJANEYASWAMY OCT - NOV
4	6 HEMAVATHI	SIDDHESWARASWAMY FEB - MAR
5	7 SIVARAM	RANGANATHASWAMY APR - MAY
6	10 (b) HIRETHURPI	ANJANEYASWAMY DEC - JAN
7	18 (f) GIRIGEHALLI	MARIAMMA, MUDUPAMMA & GARAMMA
8	21 INAGALUR	AMBA BHAVANI SEP OCT
	21 (a) HALLIKERA	AMBA BHAVANI FEB MAR
9	25 MADHUDI	VEERABHADRASWAMY SEP OCT
10	27 HULLIKERADEVARA-HALLI	KARIANNA & KENCHANNA MAR - APR
		MAREMMA SEP OCT
11	28 AGALI	SANKARESWARASWAMY SEP - OCT
12	32 RATNAGIRI	KOLLAPURAMMA APR - MAY
	32 (a) GUDDUGURIKI	KOLLAPURAMMA APR - MAY
13	33 ROLLA	LAKSHMI NARASIMHASWAMY MAR - APR
14	36 GOVINDAPURAM	KAVALLI AMMAVARU OCT NOV
15	37 MELAVOY	RANGANATHASWAMY JUNE JULY
16	39 RALLAHALLI	JADALAMMA SEP - OCT
17	43 CHANDAKACHERLA	ANJANEYASWAMY 14TH JANUARY
18	44 GOWDANAHALLI	RANGASWAMY SEP OCT
19	45 MALLINAYAKANA-HALLI	ANJANEYASWAMY NOV - DEC
20	1 MADAKASIRA	VENKATARAMANASWAMY APR - MAY
		METTUBANDA ANJANEYASWAMY FEB - MAR
21	47 CHATRAM	VENUGOPALASWAMY JAN - FEB
		CHENNAKESAVASWAMY SEP - OCT
		CHOWDAMMA FEB - MAR
		ERAMALAMMA MAR - APR
22	50 (f) BHAKTARAPALLE	LAKSHMI NARASIMHASWAMY NOV - DEC
		ANJANEYASWAMY JUNE JULY
23	53 (d) ZILLEDUKUNTA	ANJANEYASWAMY NOV DEC
24	55 (b) RANGAPURAM	RANGASWAMY MAR - APR
25	56 (b) GANTHALAPALLE	ANJANEYASWAMY SEP OCT
26	57 KODIGENAHALLI	KOLLAPURAMMA MAR APR

P. SUBBA RAO
ARTIST

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

Section XI

MADAKASIRA TALUK

AMARAPURAM — Situated at a distance of 26 miles from Madakasira, the Taluk headquarters, 47 miles from the Hindupur Railway Station on the Guntakal-Bangalore metre gauge section of the Southern Railway and 48 miles from Penukonda.

> "Just to the south-east of it, close to a fine tamarind tope, is an earthwork of an unusual description. The mounds of which it consists are not unlike the walls of a Roman camp, and are protected by advanced circular works, resembling bastions, and by a broad ditch. The gateway is masked by a carved earthwork brought round in front of it from the main wall. The whole construction is between one and two hundred yards square and is in excellent preservation. Traces of a similar fortification are to be seen eight miles to the south. It is known that this latter was an important place in the early history of the district and it is possible that Amarapuram was one of its out-posts. The remains of a much later fort of stone in mud stand at the north-eastern corner of the village. One of the Mackenzie MSS. gives a list of the former governors of Amarapuram and mentions the various occasions on which (along with the rest of this part of the country) it changed hands."[1]

This village was built by Amarasimha, a famous Jain Pandit. So this village was named after him as Amarapuram. Some stone inscriptions reveal that before the village came under the Vijayanagar Kings it went by the name Thailangiri as it was conquered by Tailarudu from the rulers of the Ganga dynasty. For several years afterwards, it was the centre of a Jain society. Inspite of the very great influence of Lingayats after the fall of Bijjala, the Jain King, there are even today a few Jain families, some of them being very prosperous. The Vijayanagar Kings vacated Thailangiri and constructed Kalludurgam to the south of the present Amarapuram. The popular name of the place is Nadlalli, a corrupted form of Nadavalahalli which in Kannada means the central village as it is actually the centre of more than a dozen villages, quite near but small. The place is now connected by bus to several places *via* Madakasira, has become a major panchayat and the name Amarapuram is gaining popularity. The place has projected itself into the Mysore State. Kannada is spoken to a considerable extent in the area. The village is connected by cart tracks to the roads leading to Chellakera, Pavagada and Sira, two important neighbouring market places and Taluk headquarters in the Mysore State. The roads are about five miles from Amarapuram.

The total population of the village is 6,424 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Lingayat, Nese (Weaver), Kapu, etc., etc.; Scheduled Castes (763); Scheduled Tribes (14); Jains; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade and weaving. The village is more flourishing than Madakasira, the Taluk headquarters, as it is famous for cocoanut, areca-nut, betel and plantain gardens. The agricultural produce, particularly the perishable fruits and vegetables of the neighbouring villages, is brought to Amarapuram on the weekly market day for export to Madakasira and Hindupur, and also to Sira and Chellakera in Mysore State. The noted Saiva Kshetram at Hemavathi, the Revenue Firka headquarters, and the historic Jain Kshetram in the ruined hill fort of Nidagallu in Pavagada Taluk of Mysore State (Tumkur District) have added importance to this flourishing village as several pilgrims go to these places reaching Amarapuram by bus on the way.

There are temples to Sri Venkataramanaswamy, Eswara, Basavanna, Cholamma (the village deity), Anjaneyaswamy and Veerabhadraswamy, a Jain temple dedicated to Adinathaswamy and a mosque in the village. The image of Sri Venkataramanaswamy is of stone in human form resembling the deity at Tirupati. In the Jain temple is an old stone bearing a standing nude figure and an inscription in old Canarese. It was there before the temple was built and is said to be worshipped by the Jains. In the Anjaneya temple in Tammadahalli, a mile to the north, is a somewhat similar stone surmounted by two nude figures, probably of Jain origin, and also bearing an inscription.

Sri Venkataramanaswamy car festival is celebrated for 8 days from *Magha Suddha Dasami* to *Bahula Vidiya* (January-February). The following are the rituals observed during the festival:— on the first day *kankanam*, on the second day procession on Anjaneya, on the third day procession in the form of Narasimha, on the fourth day *garudavahanam*, on the fifth *gajavahanam*, on the sixth *rathothsavam*, on the seventh *jalacreeda* and on the last day *utla parusha*. Gold and silver ornaments are offered to the deity in fulfilment of vows. The festival is being celebrated for the past 20 years and is of local significance. The Hindu devotees of the village congregate. The chief patrons are the local Vaisyas. *Pujari* is a Srivaishnava Brahmin of Kowsika *gotram* with hereditary rights. *Prasadam* is distributed to all.

1. Pages 178-179, Anantapur District Gazetteer, Volume I, 1905.

Hotels and choultries providing lodging and boarding facilities exist and there is free feeding to Brahmins, Vaisyas and to the poor during the period of the festival.

SOURCE: 1. *Sri R. Narayana Sarma, Telugu Pandit, Zilla Parishad High School, Amarapuram.*
2. *Sri N. K. Venkatadass, Science Assistant, Zilla Parishad High School, Amarapuram.*
3. *Sri K. Krishna Rao, Headmaster, Zilla Parishad High School, Amarapuram.*
4. *Sri T. A. Subhan, Extension Officer (Agriculture), Panchayat Samithi, Rolla.*

2. HALUKUR — Situated at a distance of 20 miles from Madakasira and 40 miles from the Hindupur Railway Station on the Guntakal-Bangalore metre gauge section of the Southern Railway.

The total population of the village is 3,329 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (1,157); Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Someswaraswamy who is in the form of a Sivalingam is the place of worship in the village.

Sri Someswaraswamy festival is celebrated for 7 days in *Phalgunam* (February-March). About 8,000 devotees, local and from other places in the district, congregate. Only Hindus take part in the festival.

Between Halukur and Chitnaduku, a near by village, there is the temple of Gangadhareswara with the stone Sivalingam which was found in a ruined village twenty years back. During the early days of the discovery and installation of the Lingam, a car festival and a big cattle fair were being held for sometime during the second week of February. The area was flourishing with areca-nut gardens, betel gardens, cocoanut and plantain gardens. This and the adjoining villages of Mysore State supplied betel leaves to the markets of Amarapuram, Madakasira, Kalyandrug, Hindupur and also to the market at Chellakera in the Mysore State. Continuous draught has ruined the ryots of the village and the festival and fair have been given up.

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

3. NIDRAGATTA — Situated at a distance of 2 miles from the Sira-Amarapuram bus route, 8 miles from the Kodikonda-Amarapuram bus route, 25 miles from Madakasira, 45 miles from the Hindupur Railway Station and 50 miles from Penukonda, the Revenue Divisional headquarters.

This village was called Sayanapuri during the time of Cholas who ruled from Hemavathi, a village three miles from here. In course of time it became Nidragatta which is the Telugu translation of Sayanapuri (place of sleep or rest).

The total population of the village is 1,305 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kunchatikapu, Boya, Golla, Kuruva, Uppara, Chakali; Scheduled Castes (326) — Madiga, Mala; and Muslims. Kunchatikapus are predominant. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples dedicated to Anjaneyaswamy with his image in the form of Hanuman, Eswara and Basavanna are the places of worship in the village.

Sri Anjaneyaswamy festival is celebrated for 4 days from *Kartika Purnima* to *Bahula Tadiya* (October-November). Silver ornaments and *harathies* prepared with flour are offered to the deity in fulfilment of vows. This festival is being celebrated from the inception of the village and is of local significance. The festival is managed by the collections made in cash and kind. The Hindu devotees of the village congregate. *Pujari* is a Satvika Srivaishnava with hereditary rights. There is free feeding and *prasadam* is distributed to all.

Hariseva, calloquially called *Arisyave*, is a common celebration in the villages of Madakasira Taluk bordering the Mysore State usually for a day and not necessarily annually or on fixed dates, to invoke the grace of the presiding deity for the welfare and prosperity of the villagers. *Puja* and feeding all the visitors by collecting grain and funds for the occasion are the main functions.

SOURCE: *Sri N. K. Venkata Rao, Karnam, Nidragatta.*

4. HEMAVATHI, surrounded on three sides by the Mysore State, is situated at a distance of 2 miles from the Mysore State border, 5 miles to the east of Lakkanalli on the Sira-Amarapuram road, 6 miles from Basavapalle on the Madakasira-Amarapuram road, 8 miles south of Amarapuram, 23 miles from Madakasira, 43 miles from the Hindupur Railway Station and from Penukonda and 95 miles from Anantapur in south-west corner of the district.

> "It has been identified by Mr. Rice with that of Penjeru or Henjeru which was one of the chief towns of the 'Nolambavadi thirty-two thousand', a province belonging to the Nolambas, a branch of the Pallavas which flourished from the eighth to the tenth centuries. Three inscriptions of this line have been copied here, including one which gives a long genealogy of its kings. Even earlier than this, its name appears in history. Two records dated A.D. 350 and 444 make grants for bravery in battles fought at Henjeru. Records of a Western Chalukyan king, two in Tamil of a Chola ruler, and one of the Hoysala Vira-Ballala II, dated A.D. 1205, are among the latter inscriptions found in it. There are yet others which have apparently not been transcribed. Its name is also connected with several stories and legends of

> which the most popular are those which relate the adventures of the twin brothers Chitrasekhara and Somasekhara and of Suvarna Devi the beautiful daughter of the king of the place. They even now form the subject of dramatic performances in the village."[1]

The legend has been reduced to writing in *Yakshagana* prosody in Kannada. It is called *Chorakatha* (story of thieves). It goes to say that two brothers Chitrasekhara and Somasekhara, the sons of the ruler of Ratnagiri fort in Madakasira Taluk itself, during their youthful expedition with no army and followers won the hand of a princess namely Suvarna Devi by their heroic deed of killing a lion. In fact the father of the princess was eager to arrest and punish them for breaking into the palace stealthily on several successive nights challenging the king to catch them. Just at the time when a washerman was claiming the hand of the princess asserting that he had killed the lion, the two brothers entered the king's court and proved that one of them had killed the lion and also revealed that they were the *choras* (thieves) or the thieves that were visiting the palace every night and lulling every one to sleep with *mankuboodi* (dullening ash). The king was very much pleased and gave his daughter to the hero Chitrasekhara that killed the lion. After the marriage, they took leave of the king in order to fulfil a noble mission of their life. It was the releasing a princess from the clutches of a *rakshasa* who had killed her father and had eaten away all the residents of the place except the princess. That place is mentioned to be Hemavathi. After killing the *rakshasa* the princess was married to Somasekhara, who became the king of the place.

The total population of the village is 4,806 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Padmasale, Jangam, Lingayat, Sadhara, Kamsale, Nese (Weaver), Kalavanthulu (Bhogam), Kammari, Kapu, Settibalija, Yadava, Kunchatikapu, Boya, Uppara, Kummari, Koricha, Ediga, Bommalatavandlu, Brahmakapali, Mangali, Chakali; Scheduled Castes (839) — Adi Andhra, Dombara, Madiga, Mala; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour, carpentry, trade, weaving and other traditional occupations.

> "The village stands on an extensive mound and for some depth below the surface, the soil is black and mixed with ashes, thus denoting its ancient site. There are old irrigation tanks on the north and south of the village and some old temples on the north-east. Several sculptures belonging to the temples are found arranged under trees, on tank bunds and close to houses; and still large numbers lie scattered or buried in the fields. Such a collection of sculptures of exceptional beautiful carving in black stone, it is not possible to see anywhere else. From the inscriptions it appears that a Chola king came to this village and set up and worshipped a large number of *lingams*. The ancient temples and buildings are said to have been destroyed by the Muhammadans of Mysore."[2]

"Hemavati was clearly at one time of considerable importance. Several ancient temples still stand within it; its houses are often built of sculptured stones which must have belonged to other shrines which have now disappeared; in the fields surrounding it are many large *lingams, basavannas,* inscriptions and carved figures; and numerous other relics of its old town doubtless lie buried round about it. At the north-western corner of the present village, near the tank, are traces of an ancient earthwork.

Of the temples, the chief are those which stand in a group to the north-east of the village. They differ markedly in general appearance from other shrines in the district, their delicate carving and the frequent use made in them of massive pillars of polished black stone singling them out from their fellows. The Doddesvara (or Nonesvara) temple is perhaps the most interesting of the group. It is small and low, but the large stones of which it is built have been ingeniously carved to resemble a series of slender and delicate pillars let into the wall at brief intervals, and its appearance is thus greatly lightened. Round the top of it, and on the lower side of its curved cornice of granite, are a number of well-carved little figures of unusual type. In front of the gate is a bull, cut in dark granite, some eight feet in length and four in height. The ears of this have been broken off and the following story is told to account for the mutilation: Opposite the bull and on the left-hand side of the richly carved granite doorway is a small male figure which has its eyes fixed on the image and is touching its ear with one hand. The attitude of this figure led to the idea that treasure was hidden in the bull's ear; and consequently its ears, and also those of every other stone bull in the place, were broken off and explored. The temple wall has in several places been ornamented in an unusual fashion by carving human figures upon it and then cutting away the stone all round the figures and between their limbs, leaving only enough to connect them with the wall. Inside the temple is a handsome enclosed porch supported by twenty black stone pillars on which are cut beautifully finished representations of scenes from the Mahabharata and Ramayana. The other temples in this group are those to Mallesvara, Virupakshesvara and Siddhesvara. The first two of these contain some fair carving. The third, which is also called the temple of Henjerappa, is larger and is known for the festival which occurs in it. An uncommon ceremony at this is the

1. Page 180, Gazetteer of Anantapur District, Volume I, 1905.
2. Page 126, Gazetteer of Anantapur District, Volume II, 1930.

swinging of those who have made vows to the deity. They are tied to a beam which turns horizontally in a pivot about six feet high and are swung round three times in the presence of the god. The temple possesses an outer and inner porch both supported on black stone pillars. Those of the former are well sculptured."[1]
"Henjerappa is believed to have been a king, who was much loved by his subjects and has been deified. The town is called Henjeru in inscriptions."[2]

There are also temples of Anjaneya, Sri Rama, Pathappa, Hampannaswamy, Satyanarayanaswamy, Kalabhairava, Vighneswara, Maremma and Mavakutamma. There is the Lakkamma temple in Harijanwada and a mosque for Muslims. There are five small shrines dedicated to five sisters called Akkatangeru or Akkachellendlu. Siddheswaraswamy or Henjerappa temple is within a spacious compound with five entrances and a verandah affording comfortable accommodation for over a thousand pilgrims. One special feature about the construction of the temple is that in spite of the high compound wall, the lofty *gopurams*, the spacious compound and the doors, the rays of the setting sun fall on the face of Lord Siddheswara during *Uttarayana*. The second construction of a temple of this kind is at Hampi where the rays of the rising sun fall on the face of the deity Virupaksheswara. The following is the description of the 6 feet high image of Lord Siddheswara:—

"శాంతం పద్మాసనస్థం శశిధర
Shantham padmasanastham shasidhara
మకుటం
makutam
పంచవక్త్రం త్రినేత్రం
Panchavakthram thrinethram
శూలం వజ్రంచ ఖడ్గం పరశు
Shoolam vajrancha khadgam parasu
మభయతం
mabhayatham
దక్షభాగే వహంతం
Dakshabhage vahantham
నాగం పాశంచ ఘంటం ప్రళయ హత
Nagam pasancha ghantam pralaya hatha-
వహం
vaham
శాంకుశం వామభాగే
Sankusam vamabhage
నానాలంకార దీప్తం స్ఫటికమణి
Nanalankara deeptam sphatikamani-
నిభం
nibham
పార్వతీశం నమామి
Parvatheesam namamee."

which means —

"Salutations to Thee, Parvatheesa (Lord of Parvathee Devi) who is the incarnation of *shanthi* (peace), who sits with legs crossed as a lotus, who has the moon as an ornament, who is five faced, with three eyes, who has on the right side the weapons *shoolam* (trident), *vajra* (mace), *khadgam* (sword), *parasumabhayatham* (the axe, the symbol of protection) and on the left, serpent, *pasam*, bell, spear that equals the fire of destruction and who is shining brilliantly with numerous decorations set with precious jewels."

Sri Siddheswaraswamy festival is celebrated for 10 days from *Magha Bahula Triodasi* to *Phalguna Suddha Sapthami* (February-March). On the first day there is *rudrabhishekam*, on the second day *madithern* (procession in a palanquin), worship and offerings, on the third day *agnigundam*, *sidi mahothsavam* on the fourth, *chinna rathothsavam* on the fifth and *pedda rathothsavam* on the sixth. The car left at the destination is brought back on the seventh day. *Vasanthothsavam* on the eighth, Gowri *puja* on the ninth and *mahamangalaharati* on the last day are the other rituals. Mostly fruits, flowers and cocoanuts are offered. A few devotees fulfil their vows by offering silver replicas of scorpions, small umbrellas, *nagas* (cobras), tridents and *abhaya hastams*. Gold, *urigandlu* (*urigannu* in Kannada means the burning eye *i.e.*, the third eye of Lord Siva) are offered by some well-to-do devotees.

Agnigundam and *sidi mahothsavam* referred to above deserve description. *Agnigundam* is a rectangular pit filled with burning cinders. The bearers of the palanquin with the procession deities and along with the chief *archaka* walk through the fire pit and walk back. Afterwards devotees that had fasted all the day and who had to fulfil their vows perform fire walking and no one gets any burns. After that, the other devotees who do not walk on the fire put flowers, fruits and incense. At the end of the function the pit is closed to be opened only the next year.

Sidi mahothsavam:—A wooden pillar about 20 feet high is fixed vertically to the ground. At the top a small ladder and above the ladder a wooden beam twenty feet long with a hole in the middle is fixed to the pole horizontally so that it might move in a horizontal plane at the top of the vertical pillar. To both ends ropes are tied. A devotee holds the rope at one end and the rope at the other end is pulled down. The devotee goes up with the rope and the beam is turned round once before the devotee is brought down to the ground. This is repeated by the other devotees that had previously taken vow to perform this.

This is a very ancient festival attracting 20 to 30 thousand congregation from distant places of the Anantapur District and the adjoining districts of Tumkur, Chittaldrug, Kolar and Mysore of Mysore State.

1. Pages 180-181, Gazetteer of Anantapur District, Volume I, 1935.
2. Page 126, Gazetteer of Anantapur District, Volume II, 1930.

A fair is held for 15 days selling utensils, glass-ware, lanterns, torchlights, drugs, pictures, photos, mill cloth and agricultural implements. A cattle fair is held during the last six days.

Cinemas, dramas, *harikathas*, circus, lotteries, gambling and whirling-wheels afford entertainment to the visitors.

Free feeding is arranged in the temple compound. There is a choultry in the temple premises.

Annually fowls, goats, sheep and buffaloes are immolated to the village deity Maremma in *Ashadham* (June-July). Pedda Maremma festival is celebrated once in 20 or 30 years for the *poli* or prosperity of the village. A he-buffalo which would be left to feed free in the fields during these years is then sacrificed. Immediately after the sacrifice another he-buffalo calf is left for sacrifice at the next Peddamma *jatara*. The blood of this *pothu* after sacrifice is considered so precious that any attempt to steal a small drop in any manner including a dot on a cloth outside the village would meet with nothing less than immediate and merciless massacre.

Hemavathi is the birth place of Mahatma Hampanna. He was born in a Veerasaiva family. He was a great devotee of Lord Siva from his very childhood. He began and continued to feed hundreds of people everyday. It was his *kayakam* (self imposed duty which one would not give up even at the cost of his life). The staple produce and food in these parts is *ragi*. The huge grinding stone at the temple, which can be turned only by a pair of bullocks, is the standing testimony for the *kayakam* of Hampanna. During the festival this grinding stone is used even now.

On one occasion when thousands were sitting to take their food, ghee was found short. Hampanna asked nine pot-fuls of water to be brought from the *Majjana bhavi*, a well within the temple compound. The water was found converted into ghee and the congregation enjoyed the feast. Devotees used to supply in huge quantities all varieties of grain produced along with milk, curds, buttermilk and ghee. In fact, several families abstained from using milk the whole of Sunday and dedicated the entire butter produced on Monday to this temple and the feeding. When nine pot-fuls of ghee was collected, Hampanna asked the loan to be returned to Ganga Devi. The nine pot-fuls of ghee was poured back into the well.

Once there was a great famine. There were no signs of rains. Hampanna had already constructed a *samadhi* for himself and before this *samadhi* he sat with a sword in his hand with the determination to take off his head with the sword, if it did not rain before the evening and lo there were heavy rains before the evening ! He is believed to have accomplished several such great and superhuman deeds for the welfare of the public before he entered the *samadhi* and asked it to be closed. His *samadhi* is worshipped with very great reverence even today.

SOURCE: 1. *Sri H. Thirumala Gowd, Chairman, Sri Siddheswaraswamy Temple Trustee Board, Hemavathi.*
2. *Sri K. Gangappa, Karnam, Hemavathi.*
3. *Sri R. V. Chakravarthi, B.Sc., B.Ed., Headmaster, Parishad High School, Hemavathi.*
4. *Sri G. S. Rajarao, Village Level Worker, Hemavathi.*

5. SIVARAM — Situated at a distance of 8 miles from Amarapuram, 16 miles from Madakasira and 40 miles from the Hindupur Railway Station. Sivaram has a glorious past and it was a part of the city of Henjeru (the present Hemavathi), when Henjeru was the capital of the Nolamba kings. The Nolambas and particularly the Cholas were great Saivites and they built several temples to Siva and they are said to have installed *kotilingams* (one crore of *Lingams*). Legend has it that the Cholas had the grace of Lord Siva who rained gold for seven days to aid them to construct Siva temples and instal Sivalingams. The Cholas are credited with having installed eleven Sivalingams and constructed the temples in a single night at Dodderi, Madhudi and Agali of Madakasira Taluk and Guluru, Ganjalagunta, Kadanigere, Alukuru, Yaleyuru, Sira, Maththaluru and Rontanala in Mysore State. Foundations of old houses and temples are seen while digging and ploughing the fields for gardening and cultivation purposes. Unearthed Sivalingams are several. Many ruined temples of Siva are seen today and a few of them are kept in good condition. Sivaram was originally the *sibiram* (camping place) of the Henjeru Kings and after the city was ruined by the Muslims and the *sibiram* was reduced to a small place cut off by about three miles from it, it got the corrupted name Sivaram. The Henjeru city had extended to Pylabanda, a hamlet of Sivaram, Basavanahalli and its hamlet Aladahalli. Aladahalli was the place where the dairy and cows were maintained for the supply of milk (*halu* or *alu* is milk in Kannada); Basavanahalli was the place where bulls were kept (*basava* is bull in Kannada) and Pylabanda with its original name Peyyalabanda (the place of *peyyalu* = calves) was the place where the calves were grazed on the *banda* (hillock) and the surrounding pasture ground. In *Chorakatha*, the *Yakshagana* drama in Kannada, Pylabanda is described as one of the halting places of the heroes Chitrasekhara and Somasekhara on their way to Hemavathi to rescue the princess from the *rakshasa* who had killed her parents and eaten away the subjects. Some details are given about this story under Hemavathi, the main scene of action of these heroic brothers. Because of numerous Sivalingams installed, the place appears to have been called Sivapuram and subsequently Sivaram. This is perhaps due to abandoning the name Sibiram after the downfall of Henjeru city. On the stone beams and pillars of ruined temples are several inscriptions with ample scope for research in Ancient History. There are ruins of a fort of earth with stone revetment round Patha Sivaram (old Sivaram). A *kandakam* (moat) with

irregular rough stone revetment round the fort can still be traced by a persevering student of History.

The total population of the village is 2,597 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (614). There are no Muslims and Christians. Cattle breeding was given up long ago owing to continuous drought and the allocation of the grazing land for cultivation to Harijans and the landless poor. Agriculture and agricultural labour are the only means of living for the villagers.

A few of the old temples have survived. Sri Siddheswara temple at Kotha Sivaram is to the south of the village facing north. It has a big compound, stone Sivalingam, black stone idol of Vighneswara, stone *Nandeeswara* (sacred bull vehicle of Lord Siva) 2½ feet high and the idols of *Pramathaganas* (courtiers of Lord Siva such as Bhrungi, etc.) are found in the temple.

Anjaneyaswamy temple is at the entrance to Kotha Sivaram. The idol of the deity is engraved on a vertical stone slab. It contains a Sivalingam, a *Basavanna* and a Vighneswara. The mutilated figure of Lord Vishnu is in a standing posture with four hands holding *sankhu, chakra, gadha* and *padma* (conch, disc, mace and lotus). The inscription on a stone pillar in Kannada has the record that the temple was built by Talavara Yaraga son of Kanakayya and the image of Sanjeeva (Hanuman or Anjaneya who brought the life-reviving herb *sanjeevini* to restore Lakshmana to life) was installed by Kammara Chennappa son of Krishtappa. *Puja* is performed only on Saturdays and the *pujari* is a Brahmin.

Lakshmidevi temple in Patha Sivaram is in one of the bastions of the fort on the south. Earthen vessels are worshipped but there is no specific idol. The *pujari* is a Boya (Valmiki).

In a temple at Patha Sivaram there is an idol of Veeranjaneya on a black stone slab of 9 feet by 5 feet. The images of Vighneswara and Vishnu in black stone are on the other side of this slab. To the north-east of this temple there is a temple of Malleswara. The ceiling over the four pillars of the temple contains the beautifully engraved figures of the *Ashtadikpalakas* with their vehicles revealing the workmanship of the sculptors. In the middle of the above figures the figure of *Thandava* Siva stands with eight hands, *abhaya hastam, damarukam* and *nagas* in the right hands and *natyabhangima, rudramala, trisulam* and *manthradandam* in the left. The head is bent to the left side. The idol in the sanctum sanctorum is a Sivalingam. To the right of the entrance there is a small room in which Nandyaladutha is said to have been doing *yogabhyasam*. He appears to have entered *samadhi* in Satyanayakanahalli, a border village in Sira Taluk of Tumkur District of Mysore State.

An idol of Vardhamana Veera of black stone is lying in Patha Sivaram. Pathalingeswara temple is in the tank bed at the southern surplus weir. It is on a pial six feet high with four side-entrances. *Puttu* Sivalingam (self-manifested Sivalingam) in the temple is worshipped by Harijans. There is the image of Basavanna in front of the Sivalingam. To the south-east of the tank bed there is another temple the idol in it being Eswara in human form made of silver. *Puja* is performed only on Sundays by one Uppara. Its *mukhamantapam* (front hall) contains the inscriptions in Tamil and Kannada on the pillars. On the southern entrance to Patha Sivaram there is a pial on which a small idol of Gomateswara is found with some inscriptions indicating the influence of Jains in the locality at that time.

At Pylabanda, a hamlet of Sivaram, a granite stone pillar in a compound on a rock is symbolized as Ranganathaswamy. There are *mantapams* on the east, north and southern sides of the compound, affording shelter for the pilgrims during the festival and other days. Some inscriptions are said to have recorded the gift of Thumkunta village in the then Nidugallu Rajya of those days by the Mahanayakacharya Thimmanayaka of Nidugallu, 16 miles north-west of the temple.

Sri Ranganathaswamy car festival is celebrated for one day on *Vaisakha Purnima* (April-May). The *uthsava vigraham* is in the house of Karnam of Sivaram and is taken out in procession on a car on that day and is taken back to the Karnam's house after the procession is over. The temple has been endowed with Ac. 8.25 cents of dry land and Ac. 15.00 cents of wet land. About 3 to 5 thousand Hindus, local and from the near by villages, irrespective of caste and creed, congregate. The *pujari* is a Brahmin. During the festival Brahmins are fed by the Karnam family while the Vaisyas and Kapus of Sivaram feed their caste people and others who congregate for the occasion.

SOURCE: 1. *Statement of Fairs and Festivals furnished by the Collector, Anantapur.*
2. *Personal inquiries made by the Research Assistant for Fairs and Festivals, Kurnool.*

6. HIRETHURPI, hamlet of KARIKERA — Situated at a distance of 15 miles from Madakasira on the Madakasira-Amarapuram bus route and 34 miles from Hindupur.

The total population of the village is 2,115 and it is made up of several sub-communities of Caste Hindus; Scheduled Castes (563); Scheduled Tribes (1) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The only place of worship in the village is Anjaneyaswamy temple with His image in the form of Hanuman.

Sri Anjaneyaswamy festival is celebrated for 7 days from *Margasira Bahula Navami* to *Amavasya* (December-January). About 5,000 Hindu devotees, local and from all over the district, congregate.

A cattle fair is conducted.

SOURCE: *Statements of Fairs and Festivals furnished by the Collector, Anantapur and the District Health Officer, Anantapur.*

7. GIRIGEHALLI, hamlet of BOMMAGONDANAHALLI — Situated at a distance of 5 miles north-west of Rolla.

The total population of the main village is 3,909 and it is made up of several sub-communities of Caste Hindus and Scheduled Castes (671). The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The following account is given in the Gazetteer of Anantapur District:—

> "There are only four or five houses in the place and it is only remarkable for a somewhat curious festival to the three goddesses Mariamma, Muddapamma and Garamma which is held in it at irregular intervals. This attracts a fair number of visitors from the surrounding country and even from other districts. The temple at which it occurs is an insignificant little building with nothing unusual about it except a few frescoes on its walls, but its sanctity is reflected in the odd stories that are told about its deity. The stomach of the goddess image is said to have once been opened by some avaricious individual who expected to find treasure within it. The deity appeared to him in a dream and said that he should suffer like pain to that which he had inflicted upon her and he shortly afterwards died of some internal complaint. Again, at one of the processions the goddess suddenly stopped and remained immovable and it was then discovered that one of the crowd had his shoes on. As soon as these tokens of disrespect were removed the deity permitted herself to be taken on once more. It is also declared that the *pujari* who performs at the festival never lives to see the feast celebrated again. At midnight on the first day of this ceremony the three goddesses, accompanied by the *pujari* but by no one else, are carried in absolute silence to a cave in Soragiri-marmandalahalli hill, about three miles away. Here they are left for three days and are daily offered milk and fruit by their bearers and the *pujari*, all of whom remain in the cave the whole time. On the fourth day the goddesses are brought out and, after being dressed up, are taken in procession with music to Mandalahalli, where they are worshipped in a *mantapam*, and thence are brought back to the temple at Girigehalli. On the fifth day they are taken to a *nullah* and spring near the village and are left there till the following night, when they return to the temple and the festival is at an end."[1] "There has been no festival to the three goddesses since 1900; apparently the *poojari* is not interested in its celebration as it is said that he cannot live to see the next festival. The *poojari* nominates his successor from among his castemen."[2]

SOURCE: 1. *Pages* 179-180, *Gazetteer of Anantapur District, Vol. I,* 1905.
2. *Page* 126, *Gazetteer of Anantapur District, Vol. II,* 1930.

8. INAGALUR — Situated on the Madakasira-Agali bus route at a distance of 19 miles from Madakasira and 39 miles from the Hindupur Railway Station.

The total population of the village is 2,960 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Lingayat, Kamsale, Kunchati-kapu, Uppara, Valmiki, Yadava, Vadde, Ediga, Banja, Chakali, Mangali, Kammara; Scheduled Castes (575) — Madiga, Mala, etc.; Scheduled Tribes (7) and Muslims. Kunchati-kapus are predominant. The chief means of livelihood of the people are agriculture, agricultural labour, sheep-rearing, toddy tapping and other traditional occupations.

The temple of Amba Bhavani is the worshipping place in the village. There are temples to Amba Bhavani, Anjaneyaswamy, Lakshmi Devi, Malleswaraswamy and Durgadevatha in Hallikera, hamlet of Inagalur. The temple of Amba Bhavani is only a cottage with no image but a picture of Amba Bhavani and a *kalasam* are worshipped.

Amba Bhavani festival, locally known as *Meravani,* is celebrated for 10 days from *Asviyuja Suaaha Padyami* to *Dasami* (September-October). Cocoanuts are offered to the deity. The festival is being celebrated from ancient times and is of local importance. Local devotees, irrespective of caste and creed, congregate. *Pujari* is a Kunchati-kapu.

Sri Kambadevara *Meravani* and Sri Erakatappa *Meravani* are also celebrated in the village. Fuller details are not available.

Amba Bhavani festival, locally called Ammaji *Jatara,* is celebrated for 10 days in Hallikera, hamlet of Inagalur, from *Magha Bahula Triodasi* to *Phalguna Suddha Sapthami* (February-March). The celebrations commence from *Magha Bahula Triodasi* with recitation of Vedas by observing fasting and *jagaram.* The night is spent in *bhajans* when *panakam* and other light refreshments are served. *Deviparayanam* is continued during the whole period at the rate of 2 chapters per day. *Kumkumarchana, navagrahashanti, rudrabhishekam, Durgapuja, suryanamaskarams, Lalithasahasranamam, kesakhandanam* (tonsure ceremonies) and etc., are observed during the festival in fulfilment of vows. Free feeding is arranged on the last day. The festival is being celebrated for the past 15 years and is of local significance. The devotees, local and from the near by villages, congregate without any distinc-

1. Pages 179-180, Gazetteer of Anantapur District, Volume I, 1905.
2. Page 126, Gazetteer of Anantapur District, Volume II, 1930.

tion of caste and creed. *Pujari* is Sri A. B. Balachandran, a Kunchati-kapu of Jaladi Bopprayi *gotram* with hereditary rights enjoying Inam lands. There is free feeding and *prasadam* is distributed to all.

Sri Rudramurtiswamy was a *devi upasaka* (a great devotee of Devi or Adishakti). The village headman H. L. Beere Gowd became his disciple for achieving self-realisation. Under the instructions of his *guru*, in the year 1929, he installed a *kalasam* in his house, placed the picture of Amba Bhavani and lit the *akhandajyoti* (a light kept burning permanantly). *Deviparayana* and *puja* according to vedas were ordered by the *guru* which were commenced. Sri Rudramurtiswamy predicted that in 1935 the *Vrukshasringa* tree would sprout up in the locality and an *asramam* would be established there. He also said that as a great sage lived there unseen it was a highly sacred place and the place should be protected with great devotion. As predicted by Rudramurtiswamy 11 fig trees, 9 *ravi* (ficus religiosa) trees and a banian tree grew up within three months. A margosa tree and a *ravi* tree grew up in front of the place of worship and to the south the *Devajati Vrukshasringa* tree. The *Guruji* was no more and the greedy *archaka* sold them to others out of his ignorance of the significance of the trees and suffered very much. But in 1936 Sri Rangavadhutha, a saint came there and revived the sanctity of the place restoring the sold trees to the *asramam*. He went to Siddalakonda, the sacred hill in Madhugiri Taluk of Mysore State and performed *sadhusantarpana* and *akasaganga puja* and brought from there the sacred *theertham*. The *theertham*, the *kalasam* and the picture of Devi were taken in procession and the *kalasam* was installed there with the usual rituals of *kumkumarchana, navagrahashanti*, etc. Regular *puja* is continuing even after 1939 when Sri Rangavadhutha died.

SOURCE: 1. *Sri K. Aswartha Narayanarao, Karnam, Inagalur.*
2. *Sri H. L. Beere Gowd, Village Munsiff, Hallikera.*
3. *Sri P. S. Rama Murthy, Deputy Inspector of Schools, Panchayat Samithi, Rolla.*

9. MADHUDI — Situated at a distance of 9 miles from Sira in Mysore State, 20 miles from Madakasira and 42 miles from the Hindupur Railway Station.

The total population of the village is 1,817 and it is made up of the following communities: Caste Hindus — Lingayat, Boya, etc., etc.; Scheduled Castes (327) and Scheduled Tribes (3). The chief means of livelihood of the people are agriculture and agricultural labour. With the waters of Swarnamukhi being diverted by the Mysore Government, the tanks, springs and wells of this and the sister village of Agali 3 miles from it dried up and the inhabitants reduced to penury. Before that, the locality was recorded as the garden of the then Bellary District, in the District Gazetteer.

The temples of Veerabhadraswamy with His 6 feet high stone image in human form, Malleswaraswamy (otherwise known as Mallikarjunaswamy — one of the *Ekadasa* (eleven) *Lingams* said to have been installed by the Cholas in a single night), Basaveswaraswamy and of Kollapuramma with her wooden image in awe-inspiring female form and two *peerla chavidis* are the places of worship in the village. Bisila Mallappa is another deity worshipped by the Lingayats of the place periodically. *Bisilu* in Kannada means sun. The deity is a formless stone, in a small enclosure with earthen walls and exposed to sun and rain.

Sri Veerabhadraswamy festival is celebrated for 15 days from *Asviyuja Suddha Padyami* to *Purnima* (September-October). On *Padyami* the festival commences and the day is of importance to the villagers. They invariably keep the houses cleaned and also white-washed and arrangements are made to sweep and water the streets during the whole fortnight of the festival. On the morning, the *pujari* goes to the rivulet 3 furlongs from the temple with music, cleans the water vessels of the temple, takes his bath and carries water for the *abhishekam* of the deity accompanied by music. The devotees know that an hour after the return of the *pujari* they can have *darshan, seva* and worship of the Lord. The general *seva* by the devotees is to go round the temple five times with burning camphor and incense in a metal or earthen vessel specially made to suit the purpose. Several of the devotees do this service with wet clothing on. Some roll round the temple in fulfilment of their vows and this is known as *dindullu seva* in Kannada. This service is very marked from *Navami* from which date the devotees and relatives of the villagers begin to pour in to disperse only after the car festival on the *Purnima* day.

Navami marks the beginning of special rituals. It is the day of *ayudhapuja*. Weapons of every kind from the scythe to the gun, weights and measures and all the iron agricultural implements are taken round with music; the deity's weapons are carried in a palanquin, to the rivulet where they are cleaned and washed. They are brought back with music and worshipped in the temple. This function of *ayudhapuja* is observed in every house on that day.

Dasami is the day of great enjoyment. From three in the evening, goats, rams, he-buffaloes, bulls covered with colourful clothes, laced shawls, horns painted with variegated colours and held with coloured ropes are made to run up and down the broad main street, the ryots themselves dressed in their best. Then come the decorated carts with the costliest bulls, specially fed for the occasion, decorated with expensive silk and laced saris and the gold necklaces tied round the horns. Men and women, boys and girls, newly wedded couple all colourfully dressed and ornamented driving up and down the street as fast as possible in the open carts present a magnificient sight. Madhudi, during the period of Dasara, was known in days gone by as poor

man's Mysore, which is reputed for Dasara celebrations. In the night the congregation numbering over a thousand take the deity in a palanquin to the *shami* tree, a couple of furlongs from the temple, perform *shami puja* and exchange *shami* leaves. Exchanging the leaves was a silent indication of forgetting the petty quarrels between the parties during the previous one year. People with irreconcilable attitude refrain from exchanging the *shami* leaves. The car festival on *Purnima* marks the conclusion of the festival, the intervening four days being utilised for one or the other of the four functions of *prabha, akkipuja* (special decoration with pyramids formed with raw rice with numerous colours), *agnigundam* (fire-walking) and procession of the deity in the palanquin specially decorated with tender cocoanut leaves woven into fanciful designs to cover the entire palanquin.

The villagers continue to observe the festival in the best possible way under the existing circumstances. The occasion now is not so much for their enjoyment as it is a reminder of their past prosperity as contrasted to their present misery.

The festival having been celebrated for the past many years is widely known. The Hindu devotees, local and from the neighbouring villages of the taluk and of Sira, Pavagada and Madhugiri Taluks of Tumkur District in Mysore State, congregate. The *pujari* is a Lingayat. There is free feeding in the temple and in several private houses during the 6 days from *Navami* to *Purnima* on a modest scale.

Sri Bhoothappa *Panduga* is another festival held annually for 2 days commencing from *Chaitra Suddha Ekadasi* (March-April). Karianna and Kenchanna, twin deities, are represented by two shield-like thick wooden discs coloured on the outside and with a handle on the inside at the centre, through which the left hand is thrust and the shield is held. The outside is painted to represent a human face. The shields representing Karianna (the dark) and Kenchanna (the red) can be distinguished by the conspicuous colour on it. The faces of the two wearers are also coloured. Another person ordinarily dressed holds a bunch of bells in one hand and margosa leaves in the other facing the former two persons and sounding the bells in a particular way by the movement of the hand. The two follow him crying "Kalala la oh !" On the first day, Karianna (the person representing Karianna) holds in the mouth the bleeding throat of a lamb, which he is supposed to have bitten with his teeth and carries it round the temple of Anjaneya in which the stone and formless images of Bhoothappas are housed.

The party goes round the village from house to house with *kanakathappetalu* (small drums) giving a peculiar resonance. They are used only for Bhoothappa festival. The devotees generally give some alms. Those that had previous vows, spread a clean cloth in the street and serve on it in two heaps several sweets and fruits cut into pieces. The two Bhoothappas go round it and swooping on the heaps take a portion with their mouths. The residue is considered as *prasadam* and is shared by the devotees.

This annual visit by Bhoothappas to each street and lane of the place is believed to drive away the evil spirits that might have been lurking there after the previous visits. Bhoothappas enter the houses of some on special invitation where any inmate believed to have been possessed by evil spirit is made to lie down face downwards and one of the two Bhoothappas tread on the person to drive away the evil spirit once for all. There is a small congregation of a hundred or two only at the time of the sacrifice of the lamb. During the remaining period of the two days, a few adults and the boys and girls that are not scared away by the shields and the cry follow the party. This festival is considered important by all the castes in the village other than Brahmins and Lingayats who do not attach much importance to it.

Agnigundam (fire-walking) is a common function before the two *peerla chavidis* during Moharram which is regularly observed, though there are no Muslims except the two *mujavar* families in the village.

Both at the *peerla chavidis* and at the Veerabhadraswamy temple hundreds of devotees fast the whole day and walk on fire with wet clothes on without the minutest burn.

The Cheruvu Gangamma festival is an important occasional festival of the place. Gangadevata or the goddess of water is worshipped when the tank gets filled with water. This is an occasion of thanks-giving to the Gangadevata who is supposed to have kept Her promise not to breach the bund, the legend behind which is that there was one Neeruganti (village servant working under the village headman, regulating the flow of water to the fields of the ryots under the tank and watching the bund from breaches when the tank is full) who was on duty when there was a heavy down-pour of rain and the tank was full. As a result of the unceasing heavy rain, a breach in the bund was apprehended. The dutiful and innocent Neeruganti began to weep and beat his breast at his helplessness against the odd circumstances that faced him for he feared that the tank would breach before he could report the danger to the Village Headman and cause extensive damage to the village. When he began to strike his head against a stone having become desperate, Gangadevata appeared before him and promised him that the bund would not breach till he returned to the spot after dutifully reporting the danger to the bund to the Headman. The Neeruganti thereupon ran to the village and reported what had happened to the Village Headman who, fearing that the water level in the tank would further rise, resulting in a breach to the bund as there were no signs of abatement of rain, called in the elders of the village and discussed with them the situation. As Gangadevata had promised the Neeruganti not to damage the bund till he returned, it was decided not to allow him to return to the place

and his head was cut off. For decades it has been the experience of the villagers that even during the heaviest floods there has been no fear of the bund giving way. The family of that Neeruganti was granted an Inam of 3 acres of wet land. His descendents are enjoying the land even today. It is called the *raktakodi manyam* (Inam or *manyam* granted for the outflow of blood of the Neeruganti).

One strikingly peculiar fact about Madhudi is that there are no Jains in the place though there are some of them in Agali and other neighbouring villages. The community is believed not to thrive in the place. No Vaisya thrives in the village. Some Vaisya families that were tempted to settle and compete with the local Lingayat merchants are reported to have become extinct. Vaisyas from Agali, Inagalur and other places get their commodities to the village for sale only to get back to their places by evening.

One more peculiarity of the village is that the Kamanna *Panduga* (Holi) is not observed and the elders do not permit it even today. One year, some youths defied them and wanted to enjoy the festivities as was done in the neighbouring villages. That very year, fire broke out and destroyed several houses and granaries. All the haystacks were completely burnt down and the villagers were posed with the question "why did you celebrate Kamanna *Panduga*, where the presiding deity is Sri Veerabhadra", when they went round the neighbouring villages to collect fodder for the year on loan or payment. That was the first and the last Kamanna *Panduga* observed in the village.

Mention has to be made about the Gollas (Yadavas) residing a couple of miles away from Madhudi in their *hatti* (colony). No other caste lives there. Their custom is so hard to follow that no other caste ventures to join them. Women during confinement and even during the four days of monthly period besides the days of pollution owing to any death have to live a furlong away from the colony in small huts exposed with their young ones to sun, rain, wind and cold. This particular sub-caste of Yadavas refrain from taking even water from the other sub-castes of Yadavas. They live only in cottages and their caste deity Maremma is also housed in a cottage. She is worshipped by them every Saturday. The *pujari* is a Yadava and fasts on Saturdays and worships the Goddess. On Saturday night people from the neighbouring villages numbering from half-a-dozen to a score gather there with fruits, flowers and cocoanuts, offer them to Maremma and hear the oracles from the *pujari* after the worship. The *pujari* blows a one yard long flute in his own peculiar fashion and begins to answer the questions. Whenever a village in the neighbourhood is threatened with epidemics the Goddess Maremma is invited. The deity is carried in a palanquin and accompanied by music is brought to a place at least half a mile from the village. It is believed here that Maremma never enters a village, because of the pollution of birth, death, etc., in some family or other in the village. Cocoanuts, fruits, flowers, fowls and goats are offered by the devotees and the non-vegetarian residents of the place undertake to feed the retinue. Once a year Maremma visits Siddalakonda, a sacred hill in Madhugiri Taluk, Tumkur District of Mysore State about 15 miles away. The deity is taken there by the residents of the Gollavahalli with drums and music for a bath in the sacred water on that hill.

SOURCE: 1. *Sri Karnam Venkatappa, Karnam, Madhudi.*
2. *Personal inquiries of the Research Assistant for Fairs and Festivals, Kurnool.*

10. HULLIKERADEVARAHALLI — Situated at a distance of 3 miles from the Madakasira-Madhudi bus route, 10 miles from Sira in Mysore State, 24 miles from Madakasira and 50 miles from the Hindupur Railway Station on the Guntakal-Bangalore metre gauge section of the Southern Railway.

The total population of the village is 499 and it is made up of the following communities: Caste Hindus — Brahmin, Kapu, Golla; Scheduled Castes (59) — Adi Andhra; and Scheduled Tribes (44) — Sugali. Kapus are in majority. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Maremma, Rangaswamy, Anjaneyaswamy and Akkagala Devata with Her wooden image are the places of worship in the village. The procession images of Maremma and Rangaswamy are of earth and copper respectively.

Maremma *Jatara* is celebrated for 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September-October) during Dasara. Offerings are made in the form of cash, cocoanuts, fruits and flowers. Tonsure ceremonies are conducted in fulfilment of vows. This festival is being celebrated from ancient times though of local importance. The chief patrons are the Kapus. The local devotees congregate without any distinction of caste and creed. The *pujari* is a Kapu of Yemmenuru *gotram* with hereditary rights. *Prasadam* is distributed to all.

In olden days it was the practice with the residents of the neighbouring villages to invite Maremma Devata of Hullikeradevarahalli to their village whenever an epidemic affecting men or cattle broke out in the village. Their belief was that the presence of the ferociously decorated *Devata* with immense quantities of *pasupu* (turmeric powder), *kumkum* and neem leaves and the presence of the *pujari* who is no less awe-inspiring in his ochre-coloured dress with the face smeared with *pasupu* and *kumkum*, the loud praise of the *Devata* by the gathering to the deafening sound of the huge drums which are heard for eight to ten miles would drive away the evil spirit which was considered to be the presiding deity of the epidemic. The deity Maremma, kept in an open palanquin and carried by four to eight persons, is brought

with drums singing songs and praising the *Devata*. Fruits, flowers, fowls and goats are offered. Those that follow the *Devata* and those of the other neighbouring villages that attend the function are fed by the non-vegetarians of the village to whom this function is confined. The practice is fast disappearing on account of the scientific treatment of the diseases, the knowledge of the villagers about the out-break of the epidemics and the preventive measures and propaganda adopted by the Health Department.

Rangaswamy, Bairelinga, Anjaneyaswamy and Akkagala Devata festivals are also celebrated. Fuller details are not available. On all Saturdays *pujas* are performed to Anjaneyaswamy.

SOURCE: 1. *Sri G. Giriyappa, Karnam, Hullikeradevarahalli.*
2. *Personal inquiries made by the Research Assistant for Fairs and Festivals, Kurnool.*

11. AGALI — Situated at a distance of 24 miles from Madakasira and 40 miles from the Hindupur Railway Station. There are communication facilities to Penukonda, Hindupur and Gorantla.

The total population of the village is 4,059 and it is made up of the following communities: Caste Hindus — Brahmin, Kamsale, Lingayat, Valmiki; Scheduled Castes (809); Scheduled Tribes (5) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

Sri Sankareswaraswamy temple is an ancient temple having a Sivalingam in it. Against the southern wall of Sankareswaraswamy temple there was a stone slab about 5 feet by 12 feet. A decade back it was observed that an image was slowly being formed and finally there is now on the slab the complete and clear image of Anjaneya as if chiselled by an expert.

The Sankareswara is reputed to be one of the *Ekadasa Rudras* (eleven *Rudras* or Sivalingams) who were believed to have been installed on a single night by the Chola kings and the temples constructed over there. The huge amount for this extra-ordinary enterprise was got by Siva's grace through *honnina male* (rain of gold). It is the belief that gold coins rained down from heavens for seven days and the task was achieved. The eleven Sivalingams are (1) Mallikarjuna of Guluru, (2) Malleswara of Maddalur, (3) Mallikarjuna of Madhudi, (4) Sankareswara of Agali, (5) Rameswara of Rantavada, (6) Lingesa of Dodderi, (7) Mallesa of Ganjalagunta, (8) Ramesa of Kadavigera, (9) Rameswara of Halukur, (10) Mallikarjuna of Yelayur and (11) Mallesa of Sira. All but the third, fourth and sixth are situated in the Mysore State close to the three which are in Madakasira Taluk, forming the perimeter of an irregular polygon enclosing the temple of Koodale Sangameswara in Mysore State between Sira and Tadaragiri in the same State. With great faith several Veerasaiva devotees visit all these places and worship the Sivalingams between sun-set and the next sun-rise on the night of Sivaratri *i.e.*, on *Magha Bahula Chathurdasi* (February-March).

There are the temples of Basaveswara and Sri Adaviswamy in the centre of the village. Adaviswamy is a stone Sivalingam on the tomb of a great Veerasaiva saint of the same name. Amidst the thick arecanut gardens beside the village tank there is also the small roofless temple of Thotadappa also called Thontaradhya. Its mud walls are just three feet high enclosing a small area of 5 feet by 12 feet. Within this area, there is a stone in the form of an irregular cylinder fixed deep into the earth. The entire area round the temple measuring roughly 40 by 100 yards is surrounded by tall trees with thick foliage of a peculiar species known locally as *puthali* tree (*puthali* both in Telugu and Kannada means gold). These trees are not found anywhere even in that or in the neighbouring villages. While the old ones decay, new ones sprout up. The temples of Bandamma, Kalikamba and Ramaswamy are the other places of worship. There is also an old Jain temple on which is sculptured a nude image of one of the *tirthankaras*.

Sri Sankareswaraswamy festival is celebrated for 10 days in the month of *Asviyujam* (September-October). Cocoanuts are offered to the deity. It is being celebrated from olden days and is of local significance. The local Hindu devotees congregate. The *pujari* is a Lingayat with hereditary rights.

The story about Thotadappa or Thontaradhya goes to say that he came to Agali from the border villages of Mysore State which has been the centre of Saivism. He was a great Veerasaiva *yogi* who had renounced the world. He sustained himself by what was offered to him by Veerasaiva devotees when he went to the village for alms once a day. He was doing *Sivayoga* or penance in the gardens of the village; one young woman who was charmed by his beauty approached him while he was alone amidst the group of trees and attempted to embrace him. But she could embrace thin air only as the great *Virakta yogi* had disappeared. The temple is believed to be the place where the saint disappeared. This miracle spread far and wide and several Veerasaiva saints that were in a good number during that period were drawn to the place. Adaviswamy whose *samadhi* is in the centre of this village was one of them. They and the host of devotees from the surrounding villages attempted to construct a temple over the image. But the departed saint revealed through some one that he would accept such a temple that could be constructed between the sun-set and the next sun-rise using for the wall only earth and either cows' milk or cocoanut water. This was such a hard task that the numerous devotees with zeal and co-operation could build the small enclosure around the image as described above. In front of the temple is kept a stone slab on two vertical ones and a gong is fixed to it. The gong is rung on the days of worship

and the sound is heard in the surrounding villages. It is narrated that once during heavy floods the tank bund breached and the water washed the gardens below. The water-level was tens of feet high. One woman, a very great devotee of Thotadappa was circumambulating the temple. She was terrified at the approaching water and stood desperate before the Lord with folded hands. She was amazed to find herself within an enclosure of four walls of water on the four sides of the temple. The members of her family who had taken her to have been washed away in the floods were surprised when she returned home and narrated the incident. The fame of the Lord increased and the Swamy is held in very great veneration in the neighbouring villages.

Tonsure ceremony and *bayabeega* ceremony are the *sevas* observed by some of the devotees. *Bayee* means mouth while *beega* is lock. After taking bath and after locking his or her mouth with a silver frame of rectangular shape having a small rod which passes through both the cheeks, the devotee starts from the house. The devotee walks from the house to the temple on cloth or saris spread on the ground and goes round the temple five times before unlocking the mouth. The day of worship must be a Monday. There should be no pollution of new-birth or death or of the monthly periods of any one of the women. This restriction applies to the families of devotees who want to get up this *puja* or worship. On the *puja* day a male member of the *pujari* family cleans a room in the house, takes his bath after arranging everything for cooking the *naivedyam,* ties a cloth which closes his mouth and refrains from speaking to anybody else till he comes out of the small temple after finishing the whole *puja* and distributing *theertham* and *prasadam.* The rice for *naivedyam* must be only from the fields which are irrigated by tank or spring. Rice from fields irrigated by baled water is prohibited since the bucket for baling is of leather. Patients with hysteria or mental trouble get cured by *seva* at the temple. The *pujari* is a Veerasaiva with hereditary rights. Devotees offer fruits, flowers and cocoanuts. *Prasadam* is distributed to all by the *pujari.* Occasionally the well-to-do devotees perform *annasantarpana* (feeding).

There is a well before the Bandamma temple called the Bandamma well. It is this well that is worshipped by the devotees who belong to a few families who are said to be the descendants of the family to which she belonged. She was a Veerasaiva maid who is said to have sacrificed her life for the honour and welfare of her father and the family. The devotees who are there in the neighbouring villages select a day suitable for that particular family, prepare *prasadam* and food, invite all the *adapaduchulu* (young women or maidens) and worship not only the well, but also the feet of every daughter of the family irrespective of their age and status. This is in reverence to that daughter of the family namely Bandamma who sacrificed herself for the prestige of the family. On this occasion the daughters of the family are presented with *pasupu, kumkum,* saris and blouse pieces.

SOURCE: 1. *Sri A. Srinivasa Rao, Karnam, Agali.*
2. *Sri K. Rama Rao, Headmaster, Parishad High School, Agali.*
3. *Additional information gathered by the Research Assistant for Fairs and Festivals, Kurnool.*

12. RATNAGIRI — Situated at a distance of 3 miles from Rolla on the Madakasira–Agali road, 6 miles from Hasakera on the Madakasira–Madhugiri road, 17 miles south-west of Madakasira and 38 miles from the Hindupur Railway Station.

> "The village takes its name, and derived its former importance, from the steep and rocky fortified hill above it, which must have been at one time almost impregnable. The village is mentioned in a copper plate grant of the Chalukyan king Vikramaditya I (A.D. 655-680) and must thus be of considerable antiquity, but nothing is known of its early history.... the fort and its appurtenances were given by the Bijapur kings to the chieftains of Sira in Mysore territory in exchange for their ancient possessions at this latter place which Bijapur had seized. They appear to have thenceforth resided at Ratnagiri. Manuscript accounts of the place give the names of several of these poligars, among them Rangappa Nayudu, Rayappa Razu and Pedda Rayanna Razu, the latter of whom was ruling in 1657. But nothing is known of their doings. In 1727 Lakshmana Nayudu, who is described as a 'deputy for the collection of the chaut', and was therefore presumably in Maratha employ, seized this part of the country. But shortly afterwards he was driven out by the Mysore troops. These in their turn were ousted by some of the old poligar family in 1746 but subsequently Haidar Ali regained the place and it remained under Mysore until 1799. A temporary revolt by a former poligar during the English investment of Seringapatam in 1792 was afterwards avenged by Tipu, who took the fort after a siege of six months, forcibly converted many of its garrison to Islam and devastated the place.
>
> The fort of Ratnagiri resembles an irregular horse-shoe formed by the two hills of Ratnagiri and Venkatagiri and a high neck connecting the two. The former hill runs towards the south and the latter to the south-east while the neck swells out to the north. The extremities of the two hills form the ends of the horse-shoe and are connected by a strong wall bordered by a moat and a steep, narrow glacis. This wall, which formed the outer line of the defence, was carried over Venkatagiri and along the neck till it reached the precipitous north-western side of Ratnagiri, where the natural steepness and strength of the hill made its further prolongation unnecessary. The town was built, and still lies, in the level ground forming

the centre of the horse-shoe. The citadel on Ratnagiri is reached by a winding track leading up the hill from the northern end of the level ground, and the natural difficulties of the approach have been skilfully enhanced by the construction of gates and other defences along its course. Halfway up the eastern side of the hill a level space, guarded by strong walls and bastions, is reached, and from this a flight of fifty-six steps cut out of the face of a steep granite rock, leads to the entrance to the citadel. This latter covers most of the summit of this long and high hill, and if resolutely defended must have been almost impregnable to anything but famine. Water is stored in many shallow pools and clefts in the rocks and one of these reservoirs is said to be over fifty feet deep. The view from the top, though striking in its way, is much curtailed on all sides but the west by the adjacent Madakasira and Mysore hills. Besides the fort, an old (but not remarkable) Jain temple and two of the large stone-lined wells with covered approaches which are common in this district, Ratnagiri now contains little of interest." [1]

In olden days Ratnagiri was the stronghold of palegars and there were a number of them with small forts on hills ruling the surrounding villages. These forts were at Penukonda, Madakasira and Ratnagiri in Anantapur District and Madhugiri, Sira, Nidagallu, Chittaldrug, etc., in Mysore State. Their strength lay in the followers of their own caste who were flourishing under their patronage and whose loyalty to the palegars (also known as Boya Doras) even today is seen. *Simhasanam* is an important function during marriages in Boya families when a representative or a nominee of the Doras or palegars presides over the function and special honours (recognised *thambulams*) are given to him. This is in vogue in the villages round about Ratnagiri. The leading members of each village belonging to the Boya community is received with garlands at Ratnagiri by a representative of the palegar's family during their visit for the annual Kollapuramma festival. Two big wells of the palegars are worth seeing. A small well called *halu bhavi* (milk well) is at the foot of the hill. Mothers that lack breast-milk to feed the babies worship Gangadevata in the well for her grace to bless them with milk. The hill is about 600 feet high and a flight of about 500 steps leads to the top where the palegars were ruling in those days. On the way there is a big pond. On the top of the hill there are two more such ponds. *Ane-hejje* (elephant's feet) rocks are seen. The only buildings that have still stood the test of time are the treasury and the *vyayamasala* (building for athletic exercises). Great importance was attached for the exercise of the body during those days. Besides this *vyayamasala* each village had a *garadi mane* (house of exercises) and their sites are still there in several villages in the vicinity of Ratnagiri. One more surviving structure is a pagoda about 6 feet high in a pit on the rock. This pit is 4 feet square with a depth of 4 feet and is called *tuppadadone* (ghee store). It is believed that ghee was being stored in this *dona* during the time of palegars.

The total population of the village is 4,747 and it is made up of the following communities: Caste Hindus —Brahmin, Kamsali, Veerasaiva (Lingayat), Boya, Settibalija; Scheduled Castes (770) — Adi Andhra, etc., etc.; Scheduled Tribes (35); Muslims and Jains. Boyas are in a majority. The chief means of livelihood of the people are agriculture, agricultural labour, trade and other traditional occupations.

The temples of Kollapuramma with Her 8 feet wooden image painted with colours in the form of *Shakti* on *simhavahanam*, Eswara, Anjaneyaswamy, Chandramouleswaraswamy, Subrahmanyeswaraswamy and the old temple of Jains referred to above and a mosque are the places of worship in the village. The temples dedicated to Kollapuramma, Anjaneyaswamy and Ranganadhaswamy are the places of worship in Gudduguriki, a hamlet of Ratnagiri. The temple of Kollapuramma is located at a distance of 1 furlong from the hamlet.

Kollapuramma *Jatara* is celebrated for 8 days from *Chaitra Purnima* to *Bahula Sapthami* (April-May). There is *rathothsavam* on *Purnima* day. *Harathulu* and animal sacrifices are offered to the deity on other days. On the last day *Gavu* takes place. A member covers himself with *kumkum* and turmeric smeared over his face and body along with designs of other colours, wears saris in a particular fashion and has margosa leaves round his waist. He takes up a lamb dancing before the Goddess to the accompaniment of deafening drums, goes on biting the throat of the lamb with his teeth till it bleeds to death. The custom of receiving the leading persons of the neighbouring villages by representative of the palegar's family with drums and garlands continued till recently. It has gradually disappeared. The Kollapuramma *jatara* is being celebrated from the times of palegars but is of local significance. The Hindu devotees numbering between 4,000 and 5,000 of the village and from the neighbourhood congregate. *Pujari* is a Kamsali with hereditary rights.

A fair is held in connection with the festival for 8 days before the temple. It is being held for the past 200 years. About 4,000 to 5,000 persons, local and from the neighbouring villages, congregate. Utensils, lanterns, religious pictures, mill cloth, earthen toys, mirrors and combs are brought and sold.

Swings, *kolatams* and dramas afford entertainment to the visitors. Another important item at the festival which is recognised for about 40 miles around was the wrestling match at Ratnagiri. A number of wrestlers who practise for months for this occasion

1. Pages 183-185, Gazetteer of Anantapur District, Volume 1, 1905.

come from villages even 30 to 40 miles away. In fact Ratnagiri is a noted centre of wrestling.

Free feeding is arranged to some extent during the festival days.

Kollapuramma *Jatara* is celebrated for 3 days from *Vaisakha Purnima* (April-May) in Gudduguriki, hamlet of Ratnagiri. It is being celebrated from ancient times but is of local importance. The Hindu residents of the village congregate. *Pujari* is a Settibalija with hereditary rights.

SOURCE: 1. *Sri B. A. Guru Rao, Village Level Worker, Ratnagiri.*
2. *Sri K. Satyanarayana, Headmaster, Zilla Parishad High School, Ratnagiri.*
3. *Sri M. Venkataramaiah, Territorial Inspector of Co-operative Societies, Rolla.*

13. ROLLA — Situated on the Hindupur-Agali bus route, 15 miles south-west of Madakasira and 35 miles from the Hindupur Railway Station.

The total population of the village is 4,972 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Sathani, Kapu, Settibalija, Yadava, Vadde, etc., etc.; Scheduled Castes (811) — Adi Andhra, Dombara, Madiga, Mala, etc.; Scheduled Tribes (253) — Sugali, etc., etc.; and Muslims. Kapus are predominant. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple dedicated to Sri Lakshmi Narasimhaswamy with a stone image of the deity is the main worshipping place in the village. The idols of Bhoothappalu, *viz.*, Karianna and Kenchanna, two painted wooden marks, are housed in the same temple. The temple of Sri Ranganadhaswamy with His stone image is in Pulikunta, a hamlet.

Sri Lakshmi Narasimhaswamy car festival is celebrated for 8 days from *Phalguna Suddha Triodasi* to *Bahula Panchami* (March-April). Apart from *kalyanothsavam* and *rathothsavam, bhoothanaseva* is performed on the third day after the *rathothsavam. Bhoothanaseva* consists of the painted wooden marks of Karianna and Kenchanna being carried to a temple on the hill and thence are borne by two priests of the Golla caste, preceded by another priest ringing a row of five bells suspended from a short stick, into the village. Those who have taken vows to the idols, who sometimes number as many as 200 persons, first bathe and then, lying prostrate on their faces, await the idols return about a quarter of a mile from Narasimha temple. The bearers of the masks pass by them and place their feet on each prostrate form. The effect of this is declared to be most efficacious in the case of persons who have been bewitched, who often at once proclaim the name of the devil by which they are possessed. The two idols are subsequently taken to visit other neighbouring shrines and are eventually brought finally back to the village. Offerings are made to Narasimhaswamy in fulfilment of vows. This festival is being celebrated from ancient times and is of local significance. The Hindu devotees, local and from the neighbouring villages numbering 1,500, congregate without any distinction of caste and creed. The *pujari* is a Sathani with hereditary rights. *Prasadam* is distributed to all.

A fair is held in connection with the festival for 8 days near the temple selling eatables, utensils, lanterns, mirrors, combs and photos.

Maremma *Jatara* in the month of *Kartikam* (October-November), Ranganadhaswamy festival on *Phalguna Suddha Triodasi* (February-March) are also celebrated in the hamlets Hottebetta and Pulikunta respectively.

SOURCE: 1. *Sri R. Venkata Rao, Karnam, Rolla.*
2. *Page* 185, *Gazetteer of Anantapur District, Volume I,* 1905.

14. GOVINDAPURAM — Situated on the Madakasira-Agali bus route at a distance of 6 miles to the south-east of Madakasira, 26 miles from the Hindupur Railway Station on the Guntakal-Bangalore metre gauge section of the Southern Railway and 32 miles from Penukonda, the Revenue Divisional headquarters. This village got the name after Govindarayalu, a palegar who ruled over this village. There is a ruined fort here.

The total population of the village is 3,311 and it is made up of the following communities: Caste Hindus — Kapu, Settibalija, Yadava, Boya, Sathani, etc., etc.; Scheduled Castes (536) — Adi Andhra, Madiga, Mala, etc.; Scheduled Tribes (8) and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Anjaneyaswamy, Bande Rangaswamy, Maremma and of Kavalli Ammavaru are the worshipping places in the village.

Kavalli Ammavari *Jatara* is celebrated for one day in the month of *Kartikam* (October-November). It is being celebrated from ancient times and is of local importance. The Hindu devotees of the village and from the neighbouring villages congregate. The *pujaris* are Yadavas with hereditary rights.

A fair is held in connection with this *jatara* for one day. A few shops are opened selling eatables, mirrors, garlands made of beeds, combs and religious pictures.

Kolatams afford entertainment to the visitors.

Festivals are also celebrated to Anjaneyaswamy in the month of *Kartikam* (October-November) and to Maremma and Bande Rangaswamy. Sheep, goats and fowls are immolated to the village deity Maremma in fulfilment of vows.

SOURCE: 1. *Sri G. N. Murthy Rao, Karnam, Govindapuram.*
2. *Sri K. Subbarayudu, Revenue Inspector, Madakasira.*

15. MELAVOY — Situated amidst the hills, *viz.*, Kakulakonda, Melavoykonda, Siddagirikonda and Muttepallikonda at a distance of 6 furlongs to the south of the Kodikonda-Amarapuram bus route, 3 miles to the west of Madakasira and 20 miles from the Hindupur Railway Station on the Guntakal-Bangalore metre gauge section of the Southern Railway.

The total population of the village is 5,813 and it is made up of the following communities: Caste Hindus — Brahmin, Kammara, Kapu, Sathani, Boya, Kummari, etc., etc.; Scheduled Castes (1,377) and Scheduled Tribes (267). The chief means of livelihood of the people are agriculture, agricultural labour, trade, service and other traditional occupations.

There are two temples in the village, one dedicated to Chinna Ranganathaswamy in the centre of the village and the other to Pedda Ranganathaswamy at the foot of the hill to the north of the village. The deities are believed to be the protective Gods of the villagers and their fields respectively. To the east of Chinna Ranganathaswamy temple there is Chennamma *mutt* in which are housed the *samadhis* of the ancestors of Aswathappa. The other temples in Melavoy are of Maremma and Chowdamma. The temple of Chowdamma is at a distance of one furlong to the village and the image was installed by Rangappa, a Harijan. There is also a *darga* of Babayya. The shrines found in the various hamlets of Melavoy are given below :

Hamlets	*Shrines*
Gurupukonda	Maremma & Anjaneyaswamy
Kadirepalle	Maddappa
Eguvagundumala	Vadisalamma
Kothulagutta	Rama
Siddagiri	Siddappa
Jakkepalle	Maremma
Guddampalle	Maremma
Singepalle	Anjaneyaswamy

Sri Ranganathaswamy festival is celebrated for one day on *Ashadha Suddha Ekadasi* (June-July). Offerings are made in the form of vegetarian preparations and tonsure ceremonies are conducted in fulfilment of vows. The Hindu devotees of the village congregate. The *pujaris* are Venkatappa and Govindappa of Sathani Vaishnava community enjoying the Inam lands endowed to the two temples.

The villagers except Harijans do not worship Chowdamma as her image was installed by a Harijan. But the residents of the neighbouring villages occasionally visit the shrine on Tuesdays and Fridays, worship the deity and fulfil their vows.

Worship is conducted in Babayya *darga* by both the Muslims and Hindus. The present *mujavar* is one Gani Saheb.

SOURCE: *Sri K. Subba Rao, Karnam, Melavoy.*

16. RALLAHALLI — Situated at a distance of 7 miles from Madakasira and 27 miles from the Hindupur Railway Station on the Guntakal-Bangalore metre gauge section of the Southern Railway.

The total population of the village is 3,443 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Lingayat, Sathani, Kamsali, Boya, Kammara, Kunchati-kapu, Chakali, Mangali, Kanchera, Budabukkala, Bestha; Scheduled Castes (907); Scheduled Tribes (1) and Muslims. Kunchati-kapus are predominant. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temples of Jadalamma, Lakshmidevi, Rangaswamy, Anjaneyaswamy, Bhutarayaswamy, Kanchavaradaswamy, Kambalappa, Erappa and Durgappa are the places of worship in the village. The image of Jadalamma is of stone in female form. The temple is situated on the hill of Sankaragallu, a hamlet. By the side of the village tank is the Akkammabanda, a huge rock below which is the ancient temple of Akkamma. The rock is dedicated to *Saptamatrukalu* or the seven female deities (mothers). On this rock is the temple of Basaveswara. Temples for Eswara, Dattatreya and Venugopalaswamy are under construction on the rock and on completion of the temples it is proposed to hold the *Jatara* at this place.

Jadalamma *Jatara* is celebrated in Sankaragallu for 3 days in the month of *Asviyujam* (September-October). Sheep and goats are immolated to the deity in fulfilment of vows. The devotees observe fast and have their feast after offering sacrifices to the deity. The visitors are entertained to a sumptuous non-vegetarian feast by their relatives. The festival is being celebrated from ancient times. The Hindu residents of the village congregate. *Pujaris* are Sathanis and Kunchati-kapus with hereditary rights.

Akkamma festival is also celebrated every year in this village. Fuller details are not available.

SOURCE: 1. *Sri V. Lokeswara Rao, Village Level Worker, Rallahalli.*
2. *Sri R. K. Rama Rao, Rallahalli.*
3. *Sri P. D. Servendra, Extension Officer for Industries, Madakasira.*

17. CHANDAKACHERLA — Situated at a distance of 4 miles from the Madakasira-Penukonda bus route, 7 miles from Madakasira *via* Gowdanahalli and 20 miles from the Hindupur Railway Station.

The total population of the village is 1,537 and it is made up of the following communities: Caste Hindus — Vaisya, Lingayat, Thogata (Weaver), Kapu,

Settibalija, Uppara, Kuruva; Scheduled Castes (337); Scheduled Tribes (169); Muslims and Pinjari. The chief means of livelihood of the people are agriculture, agricultural labour and weaving of cloth and woolen blankets.

The temples dedicated to Anjaneyaswamy with His ten feet high stone image, to Eswara with a stone Sivalingam, to Beeredevara besides a Rama *Bhajan Mandir* are the places of worship in the village. There is also one Harijana *Bhajan Mandir* in this village.

Sri Anjaneyaswamy festival is celebrated for one day during Sankranti, *i.e.*, in *Pushyam* (14th of January). The deity is taken out in a palanquin in procession. Replicas of umbrellas, eyes, crowns and *kankanams* in silver are offered to the deity in fulfilment of vows.

Aradhanas are also performed to Anjaneyaswamy in the months of *Vaisakham* (April-May) and *Kartikam* (October-November). It is being celebrated for the past 200 years and is of local importance. The local devotees, irrespective of caste and creed, congregate. The *pujari* is Sri Dasappa, a Thogata (Weaver) with hereditary rights. *Prasadam* is distributed to all.

SOURCE: *Sri P. Seshanarasimhulu, Karnam, Chandakacherla.*

18. GOWDANAHALLI — Situated at a distance of 4 miles from Madakasira and 20 miles from the Hindupur Railway Station. There are some indications stating that this village was constructed by Rangasani, a *vesya* (dancing girl) during the reign of the Maharatha ruler Morari Rao. The words of "*Yuvanama Samvatsara, Rangasani perguda*" (meaning "in the Telugu year *Yuva* and by the name of Rangasani") appear inscribed on the stone beam above the main entrance of the village which is in a dilapidated condition. The old well by name Bogamolla Bhavi is the other proof of the prominence of this *vesya* family.

The total population of the village is 1,444 and it is made up of the following communities: Caste Hindus — Brahmin, Kammara, Telega, Kapu, Uppara, Yadava, Kuruva, Kummari, Mangali, Chakali; Scheduled Castes (311) — Adi Andhra, Adi Dravida, Dombara, Mala, etc.; Scheduled Tribes (4) — Sugali (Lambadi); and Muslims. Kuruvas are predominant. The chief means of livelihood of the people are agriculture, agricultural labour, cumbli-weaving, shoemaking and other traditional occupations.

Rangaswamy temple and Anjaneyaswamy temple are the places of worship in the village. Rangaswamy temple is an ancient one constructed on the inner side of the village tank bund.

Sri Rangaswamy festival is celebrated for one day on *Asviyuja Suddha Dasami* (September-October). *Naivedyam* is offered. Besides worshipping Rangaswamy the *jammi* or *shami* tree (prosopis spicigera) is worshipped by the villagers. The story behind the worship of this tree is that while Pandavas were serving Virata in different disguises, Kauravas attempted to take away the king's cows knowing that Dharmaraja would not take his food before the calves are fed. Arjuna got victory on this day over Kauravas rearming himself with *Gandiva* which along with the other arms of Pandavas was hidden on the *shami* tree before they proceeded on one year's exile incognito. The local Hindu residents congregate. A Yadava is the *pujari* with hereditary rights. *Prasadam* is distributed to all.

Peerla Panduga is also celebrated in the month of *Moharram* (May-June) for 6 days. All people participate irrespective of caste and creed.

SOURCE: 1. *Sri K. S. Prasad, Village Level Worker, Madakasira.*
2. *Sri G. K. Krishnamurthy Rao, Karnam, Gowdanahalli.*

19. MALLINAYAKANAHALLI — Situated at a distance of 1½ miles from Madakasira and 21 miles from the Hindupur Railway Station. This village was once given as an Inam to Appanacharyulu by Mallinayakudu, a palegar. Appanacharyulu, being a religious man, donated it to Vyasarayaswamy. Sri Vyasarayaswamy *mutt* is in Nosali near Narasaraopet in Mysore State.

The village is included in Madakasira town. The total population of the town is 9,975 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Lingayat, Kapu, Settibalija, Yadava, Kuruva, Boya, Vadde, Chakali, Mangali; Scheduled Castes (1,428) — Madiga, Mala, etc.; Scheduled Tribes (34) — Sugali, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade, Government employment and other traditional occupations.

The temple of Sri Anjaneyaswamy with His stone image as if he is bringing *Sanjeevi parvatam* and holding *gadha* (mace) in one hand is the only place of worship in the village.

Sri Anjaneyaswamy festival or Hanumajayanti is celebrated for one day in the month of *Margasiram* (November-December). On that day a picture of Anjaneyaswamy is taken out in procession. It is being celebrated from ancient times and is of local importance. The Hindu devotees of the village congregate. *Pujari* is a Sathani with hereditary rights. *Prasadam* is distributed to all.

Festivals are also held on Telugu New Year's Day, *i.e.*, on *Chaitra Suddha Padyami* (March-April), from *Asviyuja Suddha Padyami* to *Dasami* (September-October) and in the month of *Kartikam* (October-November), about which fuller details are not available.

SOURCE: *Sri Rama Murthy, Karnam, Mallinayakanahalli.*

20. MADAKASIRA — A Taluk headquarters in Anantapur District, situated at a distance of 21 miles from Hindupur and 26 miles from Penukonda. There are communication facilities to Pavagada, Bellary *via* Kalyandrug, Bangalore *via* Tumkur, Madhugiri, Agali, Penukonda, Hindupur and Amarapuram by bus.

> "It is situated on the western edge of the wide plain through which the Penner flows, and at the foot of the most considerable of a long line of scattered hills which run from north to south through the middle of the taluk. This hill is most precipitous, being formed of gigantic rocks which rise sheer from the lower slopes. On it is built the fort. The outer works of this once included much of the present village, but it is only on the hill that the fortifications now survive in any degree of repair. There they crown the two peaks of which the hill consists and guard every approach to the summit. Two paths lead up the hill. That on the southern face of it winds past fortifications and through narrow passages which a few resolute men could have held against an army. In one place in particular the path is for twenty yards only a few feet in width and is walled in by perpendicular rocks which must be 50 feet in height. The second path leads down the north slope of the hill and then turns and drops into the Amarapuram road on the west. The view from the top of the hill, which is the fourth highest point in the district, is naturally a wide one. On the east, Penukonda hill and the two peaks of Mallappakonda — the latter of which are over 40 miles distant as the crow flies — can be made out, while to the south-west the curious tor which crowns Basavanabetta is a conspicuous object."[1]

> "Tradition states that the original village of Madakasira, which was then called Madakapalle, stood to the south-west of the existing habitations, and that the present town was built by the chiefs of Sira in Mysore. Munro says that their family was founded in the days of the Vijayanagar Kings by Hira Udaiyar, who obtained a grant of twelve villages in Chitaldrug on condition of rendering military service and who built the old fort at Sira. On the conquest of the country by the Bijapur kings the family were deprived of their ancient possessions and given Ratnagiri and Madakasira in exchange. The grant was several times resumed and again restored by the Muhammadans. In 1741 Morari Rao reduced the place and made the poligar pay tribute. His father, Siddoji Rao, often known by his title of Hindu Rao, is said to be buried in the tomb which stands just east of the new taluk office."[2] "The tomb of Hindu Rao is on patta land adjoining which is Hindu Ravina Bavi, a large stone rivetted tank of the kind that are found in Penukonda town. The land was purchased by the Ceylon and Indian Mission who have built a bungalow and a school on it. The tomb has unfortunately been dismantled and the stones have been used in the construction of the bungalow. The tomb was about 8 feet square as the basement that still survives shows, and about six feet high with an inscribed stone indicating the *name of the person buried therein.*"[3]

> "In 1762 Haidar Ali appeared on the scene. Morari Rao had raised his resentment by assisting the poligar of Chikballapur against him and in revenge he swept through the south of Anantapur and captured Madakasira and others of the Maratha strongholds. Haidar had no little difficulty in taking Madakasira. The commander was a brave man and defended the place resolutely, causing great loss among the Mysore troops by the fire of his guns and musketry. Haidar was much annoyed and mounted some large guns on a neighbouring hill to the north of the fort, and sent a summons to surrender which was refused. Thereupon he ordered his artillery men to play on 'a particular part of the rocks which rose above the middle of the mountain and beneath which stood the houses and buildings of the fort, full of inhabitants; and, as these rocks were knocked to pieces by the cannon balls, the fragments killed a number of the besieged and scattered the rest.' The place became untenable and the commander secured a promise that the lives of his men should be spared and then surrendered. He threw himself on Haidar's mercy and was granted his life and property. A year or two later Haidar's power disappeared for a time from this part of the country, and Morari Rao recovered the place. In 1776 however the fort, like the rest of the district, fell again under Haidar, and with one short interval remained under Mysore till the death of Tipu in 1799."[4]

The total population of the town is 9,975 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Lingayat, Kapu, Settibalija, Yadava, Kuruva, Boya, Vadde, Chakali, Mangali; Scheduled Castes (1,428) — Madiga, Mala, etc.; Scheduled Tribes (34) — Sugali, etc.; Muslims and Christians. The chief means of livelihood of the people are agriculture, agricultural labour, trade, Government employment and other traditional occupations.

> "The chief temple, that to Venkataramanaswamy is fabled to have been built by a minister of Morari Rao's who was blind and was told by the God at Tirupati that if he did so he would have his sight restored to him. His blindness was cured as had been promised. Another shrine, the Chola Raja temple, contains a great slab some seven feet square on which is carved a battle scene. The chief figure in it, a man armed with a bow, is said to repre-

1. Pages 181-182, Gazetteer of Anantapur District, Volume I, 1905.
2. Pages 182-183, Gazetteer of Anantapur District, Volume I, 1905.
3. Page 127, Gazetteer of Anantapur District, Volume II, 1930.
4. Page 183, Gazetteer of Anantapur District, Volume I, 1905.

sent a Chola king who built this and many other temples to expiate the sin of having killed a Brahman and also constructed the village tank. Near the sluice of this tank are more slabs bearing figures, and there are some inscriptions in other parts of the village which apparently remain to be deciphered."[1]

Another important shrine at a distance of 2 miles from the town is of Mettubanda Anjaneyaswamy. His image is of stone in the monkey-god form holding *Sanjeevi parvatam* in one hand and *gada* (mace) in the other. It is said that this temple was constructed by the sage Vyasa. Many *mantapams* are constructed around this temple. The other places of worship in the town are the temples of Veerabhadraswamy, Basaveswaraswamy, Narasimhaswamy, Janardhanaswamy, Nagareswaraswamy, Bhogi Rameswaraswamy, Swayambhuveswaraswamy, Venugopalaswamy, Bhutappa, Kanyakaparameswari, Maremma, Mutyalamma, Kollapuramma, Akkamma, Pujamma, Dande Marigamma, Chotapalle Masamma and Vadesalamma and a few churches and mosques.

Sri Venkataramanaswamy car festival is celebrated for 2 days from *Vaisakha Purnima* (April-May). Offerings are made in the form of cocoanuts and camphor. This festival is being celebrated for the past 200 years though of local significance. The Government is giving Rs. 102 to meet the expenditure during the car festival. The Hindu devotees, local and from the neighbouring villages, congregate. *Pujaris* are Srivaishnava Brahmins with hereditary rights and are given by the Government Rs. 70 per annum as an allowance for rendering the services. *Prasadam* is distributed to all.

The other festival is Sri Mettubanda Anjaneyaswamy car festival celebrated for 10 to 15 days from *Magha Purnima* (February-March). The deity is taken in a procession on *Magha Suddha Purnima* in a car. The following is the *dhyanam* adopted for the worship of Anjaneyaswamy:—

"మనోజవం మారుతతుల్య వేగం
Manojavam marutatulya vegam
జితేంద్రియం బుద్ధిమతాం వరిష్టం
Jitendriyam buddhimatam varistam
వాతాత్మజం వానరయూధ ముఖ్యం
Vatatmajam vanarayoodha mukhyam
శ్రీ రామ దూతం శిరసా నమామి
Sri Rama dootam sirasa namami
శ్రీ ఆంజనేయ మది పాటలాననం
Sri Anjaneya madi patalananam
కాంచనాద్రి కమనీయ విగ్రహం
Kanchanadri kamaneeya vigraham
పారిజాత తరుమూల వాసినం
Parijata tarumoola vasinam
భావయామి పవమాన నందనం
Bhavayami pavamana nandanam."

Cocoanuts are offered to the deity in fulfilment of vows. The festival is being celebrated from ancient times but is of local significance. About 5,000 Hindu devotees, local and from the neighbouring villages Hemavathi, Agali, Akkampalle and Amarapuram, etc., congregate. *Pujari* is a Madhwa Brahmin with hereditary rights and is given Rs. 17-50 P. per annum as an allowance by the Government for his services. *Prasadam* is distributed to all. *Pujas* are also performed to the Swamy on a large scale during Navarathrulu in the month of *Asviyujam* (September-October), in *Kartikam* (October-November) and during Ugadi, *i.e.*, on *Chaitra Suddha Padyami* (March-April). The local devotees visit the shrine on all Saturdays.

A fair is held in connection with this festival for 10 to 15 days near the temple. Five thousand persons, local and from the neighbouring villages, congregate. Eatables, utensils, lanterns, Ayurvedic drugs, pictures of Gods, mirrors, combs, bangles, mill cloth, handloom cloth, agricultural implements and earthen, plastic and wooden toys are brought and sold. Cattle fair is the chief attraction.

Whirling-wheels, lotteries, magic, gambling, dramas, *bhajans*, dances afford entertainment to the visitors. Agricultural and Health exhibitions are held.

There are 6 choultries and free feeding is arranged to some extent. There are some hotels providing only boarding facilities in this town.

Utla Parusha is celebrated in this town. Some cocoanuts are tied to the top of a bamboo stick 50 feet high and water and mud are thrown upon the person who attempts to climb and reach the cocoanuts. And finally a prize is awarded to the person who gets at the cocoanuts. This is an interesting item during *Krishnashtami* attracting a good number of persons.

Goats and fowls are offered to the deities Kollapuramma and Maremma, the village deities, in fulfilment of their vows.

SOURCE: 1. *Sri M. P. Rama Rao, Headmaster, Zilla Parishad Higher Secondary School, Madakasira.*
2. *Sri M. K. Rama Murthy, Karnam, Madakasira.*
3. *Sri B. L. Badipalleppa, Trustee, Peta Anjaneyaswamy temple, Madakasira.*
4. *Sri Kottala Syamacharlu, Trustee, Sri Prasanna Anjaneyaswamy temple, Madakasira.*
5. *Sri M. Subba Rao, Trustee, Sri Venkataramanaswamy temple, Madakasira.*
6. *Sri S. Venugopalacharlu, Social Studies Assistant, Zilla Parishad Higher Secondary School, Madakasira.*

1. Page 182, Gazetteer of Anantapur District, Volume I, 1905.

7. *Sri K. Thimmappa, Mathematics Assistant, Zilla Parishad Higher Secondary School, Madakasira.*
8. *Sri M. S. Ananda Rao, Social Studies Assistant, Zilla Parishad Higher Secondary School, Madakasira.*

21. CHATRAM — Situated at a distance of one mile from the Madakasira-Penukonda and the Madakasira-Hindupur bus routes, 3 miles from Madakasira, the Taluk headquarters, and 17 miles from the Hindupur Railway Station.

The total population of the village is 874 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Settibalija, Golla, Sathani, Kuruva, Boya, Uppara, Chakali, Mangali, Kummara, Ediga; Scheduled Castes (233) — Mala; and Muslims. Kapus are in majority. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple of Sri Venugopalaswamy which is the chief place of worship is said to have been built by the palegars. The temples of Sri Chennakesavaswamy, Eramalamma with a stone slab on which Her figure is carved, and Chowdamma with Her wooden image are the other worshipping places in the village.

Sri Venugopalaswamy festival is celebrated once in 5 years for one day in *Magham* (January-February). The Hindu residents of the village congregate. The present trustee is one Sri M. Subbarao. There is no *pujari*.

Sri Chennakesavaswamy festival is celebrated for one day in connection with Dasara on *Asviyuja Suddha Dasami* (September-October). On the festival day the deity is taken round the *jammi* tree and afterwards taken round the village in a procession. The *pujari* is a Sathani with hereditary rights.

Chowdamma and Eramalamma *Jataras* are also celebrated in this village once in 5 years for 3 days in *Phalgunam* (February-March) and 5 days in *Chaitram* (March-April) respectively. Animals are sacrificed to Chowdamma on the second day of the *jatara*. Fasting is observed for one day during Eramalamma *jatara*. The cart temples made of wood which are in Rangapuram and Echatodda, hamlets, are decorated and taken to the Eramalamma temple in procession. Only Kuruvas, local and from the neighbouring villages, congregate in Chowdamma *jatara*. The Kapus of the village and the neighbouring villages congregate in Eramalamma *jatara*. The *pujaris* are Chowdappa, a Kuruva, and Malappa, a Kapu, to the deities Chowdamma and Eramalamma respectively with hereditary rights.

Babaiah festival (*Peerla Panduga*) is celebrated for 6 days in the month of Moharram (May-June). All communities participate in this festival. Fuller details are not available.

SOURCE: *Sri G. K. Narasinga Rao, Truine Officer, Chatram.*

22. BHAKTARAPALLE, hamlet of HARESAMUDRAM — Situated at a distance of 2½ miles from the main village, 6 miles south-east of Madakasira and 20 miles from the Hindupur Railway Station.

The total population of the main village is 2,638 and it is made up of the following communities: Caste Hindus — Brahmin, Sathani, Kapu, Boya, Kuruva, etc.; Scheduled Castes (429) and Scheduled Tribes (39). The chief means of livelihood of the people are agriculture, agricultural labour and carpet-weaving.

The temples of Sri Lakshmi Narasimhaswamy with a *saligramam* in a *brindavan* and of Anjaneyaswamy are the places of worship in the village. It is said that the image of Sri Lakshmi Narasimhaswamy was installed by the sage Vyasa during his tour from north to south.

Sri Lakshmi Narasimhaswamy car festival is celebrated for 3 days from *Margasira Suddha Purnima* to *Bahula Vidiya* (November-December). On *Purnima* day there is *rathothsavam* and on *Bahula Padyami, deepothsavam*. Gold and silver ornaments and flowers are offered to the deity. The festival is being celebrated from ancient times but is of local importance. The trustee is appointed by the Hindu Religious and Charitable Endowments (Administration) Department. The local Hindu devotees, irrespective of caste and creed, congregate. The *pujari* is a Sathani with hereditary rights. Free feeding is arranged.

Sri Anjaneyaswamy festival is celebrated for 3 days from *Ashadha Suddha Ekadasi* (June-July). Cocoanuts and flowers are offered to the deity. The festival is being celebrated from ancient times but is of local significance. All Hindu castes of the village participate in the festival. The *pujari* is a Sathwika Vaishnava with hereditary rights.

SOURCE: 1. *Sri K. R. Adinarayana Murthy, Co-operative Extension Officer, Madakasira.*
2. *Sri M. Srirama Murthy, B.A., Progress Assistant, Panchayat Samithi Block, Madakasira.*

23. ZILLEDUKUNTA, hamlet of YERRABOMMANAHALLI — Situated at a distance of 1½ miles from Kyatagondanahalli on the Madakasira-Madhugiri bus route, 6 miles from Madakasira town, 20 miles from the Hindupur Railway Station and 32 miles from Penukonda town. As the main village was once ruled by a palegar namely Yerrabomma Nayakudu, it got the name after him.

The total population of the village is 2,608 and it is made up of the following communities: Caste Hindus — Sathani, Kunchati-kapu, Boya, Kuruva, etc., etc.; Scheduled Castes (682) — Madiga, Mala, etc.; Scheduled Tribes (31) and Muslims. Kunchati-kapus

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

The temples of Anjaneyaswamy with His figure carved on a stone slab in Zilledukunta hamlet, Ranganathaswamy in Kodipalle hamlet, Anjaneyaswamy in Pathikunta hamlet and of Anjaneyaswamy in the main village are the places of worship.

Sri Zilledukunta Anjaneyaswamy car festival is celebrated for 3 days from *Margasira Purnima* to *Bahula Vidiya* (November-December). Offerings are made in the form of cash and kind. Kunchati-kapus are the trustees. Two thousand Hindu devotees, local and from the neighbouring villages, congregate. *Pujaris* are Sathanis with hereditary rights.

A *mantapam* and pandals erected in the temple compound provide shelter to the visitors. There is free feeding for 2 or 3 days in the temple premises. Animal sacrifice is prevalent during Maremma *Jatara* (the village deity) which is celebrated once in a few years according to the convenience of the villagers.

SOURCE: *Sri K. Venkata Ramanappa, Karnam, Yerrabommanahalli.*

24. RANGAPURAM, hamlet of MANUR — Situated at a distance of 3 miles from the Amarapuram-Kodikonda bus route, about 10 miles to the east of Madakasira and 14 miles from the Hindupur Railway Station.

The total population of the main village is 2,629 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Veerasaiva, Padmasale (Weaver), Kapu, Boya, Kuruva, Chakali, Mangali, Kummari; Scheduled Castes (516); Scheduled Tribes (254) — Sugali (Lambadi), etc., etc.; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There is the temple of Sri Rangaswamy with a stone image in the village.

Sri Rangaswamy festival is celebrated for 5 days from *Chaitra Suddha Navami* to *Triodasi* (March-April). On the occasion of Srirama Navami cocoanuts and cereals are offered. *Gandadeepams* are carried by the devotees in fulfilment of vows. The festival is being celebrated for the past 6 years but is of local importance. The local residents of the village congregate. All communities of Hindus participate in the festival. *Pujari* is a Kummari (Potter) with hereditary rights.

SOURCE: *Sri K. Seshagiri Rao, Karnam, Manur.*

25. GANTHALAPALLE, hamlet of KALLUMARRI — Situated beside the Kodikonda-Amarapuram road at a distance of 9 miles to the east of Madakasira and 12 miles from the Hindupur Railway Station.

The total population of the village is 2,498 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kamsali, Padmasale, Kapu, Boya, Sadari, Kuruva, Kummari, Mangali, Chakali; Scheduled Castes (426) — Harijan, Adi Dravida; Scheduled Tribes (7); Muslims and Pinjari. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

The temple dedicated to Anjaneyaswamy with His brass image in Hanuman form is the place of worship in the village.

Sri Anjaneyaswamy festival is celebrated for one day on *Asviyuja Suddha Dasami* (September-October). Cocoanuts are offered to the deity. The festival is being celebrated from ancient times but is of local significance. The local Hindu residents of the village congregate without any distinction of caste or creed. *Pujari* is a Kummari (Potter) with hereditary rights. *Prasadam* is distributed to all.

SOURCE: 1. *Sri K. Subba Rao, Karnam, Kallumarri.*
2. *Sri V. Rama Subba Rao, Village Level Worker, Kallumarri.*

26. KODIGENAHALLI — Situated at a distance of 1½ miles from the Kodikonda-Amarapuram road, 7 miles from the Hindupur Railway Station and 11½ miles from Madakasira.

The total population of the village is 1,062 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Viswabrahmin (Kamsali), Kapu, Uppara, Boya, Ediga, Sadari, Kuruva, Kummari, Chakali, Mangali; Scheduled Castes (343) — Madiga, Mala; Muslims and Pinjari. The chief means of livelihood of the people are agriculture, agricultural labour and other traditional occupations.

There are the temples of the village deity Kollapuramma with Her stone image in female form, Anjaneyaswamy, Beerappa, Siddeswara, Satyamma, Kappalamma, Maremma, besides Babaiah *darga.*

Kollapuramma festival is celebrated for 3 days from *Chaitra Suddha Padyami* (March-April). Offerings are made in the form of *jyothulu,* cocoanuts, rice and cash and animals are immolated on *rathothsavam* day. The festival is being celebrated from ancient times though of local significance. The Hindu residents of the village congregate without any distinction of caste and creed. *Pujari* is a Viswabrahmin with hereditary rights.

SOURCE: *Sri Nagabhushana Rao, Karnam, Kodigenahalli.*

APPENDIX I

CALENDAR OF FESTIVALS COMMONLY OBSERVED IN ANANTAPUR DISTRICT

S. No.	Name of the festival	Tidhi in Telugu month	Corresponding English month
1	2	3	4
	HINDU FESTIVALS		
1	*Ugadi (Telugu New Year's Day)*	*Chaitra Suddha Padyami*	March—April
2	*Srirama Navami*	*Chaitra Suddha Navami*	March—April
3	*Basava Jayanti*	*Vaisakha Suddha Vidiya or Tadiya*	April—May
4	*Nagula Chaviti*	*Sravana Suddha Chaviti*	July—August
5	*Varalakshmi Vratam*	*2nd Friday in Sravanam*	July—August
6	*Sri Krishna Jayanti*	*Sravana Bahula Ashtami*	August—September
7	*Vinayaka Chaviti*	*Bhadrapada Suddha Chaviti*	August—September
8	*Mahalaya Amavasya*	*Bhadrapada Amavasya (New Moon Day)*	September—October
9	*Dasara*	*Asviyuja Suddha Padyami to Dasami*	September—October
10	*Deepavali*	*Asviyuja Bahula Chathurdasi to Amavasya*	October—November
11	*Dhanalakshmi Puja*	*Asviyuja Bahula Amavasya*	October—November
12	*Subrahmanya Shashti*	*Margasira Suddha Shashti*	November—December
13	*Sankranti*	*Pushyam (Makara Sankramanam)*	13th to 15th January of every year
14	*Bhishma Ekadasi*	*Magha Suddha Ekadasi*	January—February
15	*Maha Sivaratri*	*Magha Bahula Chathurdasi*	February—March
16	*Kamadahanam*	*Phalguna Suddha Triodasi*	February—March
17	*Holi*	*Phalguna Suddha Purnima (Full Moon Day)*	February—March
	MUSLIM FESTIVALS	Date in Muslim month (HIJRI)	
1	*Ramzan (Id-ul-Fitr)*	*1st day of Shavval*	February—March
2	*Bakrid (Id-ul-Kabir)*	*10th of Zilhaj*	April—May
3	*Moharram*	*10th of Moharram*	May—June
4	*Milad-un-Nabi*	*12th of Rabi-ul-Avval*	July—August
5	*Peer-e-Dastagiri*	*11th of Rabi-us-Sani*	August—September
6	*Shab-e-Barat*	*14th of 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 Jayanti (2nd October) are celebrated by all the communities in Anantapur District.

COMMON HINDU FESTIVALS

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

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

Ugadi is also an occasion for the critical appraisal of the achievements during the closing year. It is an occasion for the issue of special volumes of the periodicals, special messages from religious and political leaders and special radio programmes. All exultation pervades the occasion. The advance preparations for this most important common festival are getting the houses white-washed and providing every member of the family with new clothing depending upon the financial means of the family.

All persons get up early in the morning, clean the houses, decorate the 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 need hardly be said that Ugadi is the festival of the villagers. The housewives in the villages get up earlier than three O'clock in the morning and grind *purnam* (a paste of dhal and jaggery) in large quantities. The quantity so prepared on that day would not only last for that day but also for the following two days, as Ugadi is one of the very few occasions for them to have such a luxurious dish. It is perhaps the solitary occasion for the majority of the families in the villages to taste *bhakshyam* (a sweetmeat) of their own. Festoons (usually made up of green mango leaves) are tied to the front door and also to the other doors inside. Besides *bhakshyam*, the special preparation called *Ugadi pacchadi* or *chedu* or *gojju* is tasted by every one before taking the first morsel of the day. Generally it is a liquid preparation with new tamarind, fresh water, jaggery or sugar and certain condiments, the chief ingredient being fresh margosa flowers. In the villages of Hindupur, Rayadrug, Kalyandrug, Penukonda and Madakasira Taluks which are on the borders of the Mysore State, tiny petals of margosa flowers are mixed with jaggery or sugar, dried grapes, parched bengal gram dhal, cashewnuts and almonds and the entire mixture is termed *bevu* (margosa). It is offered to the family deities and then consumed. Boys and girls between eight and twelve years of age dressed in their best attire, keep a substantial quantity of *bevu* in a plate and go round to distribute it to their friends and relatives. Even the poorest man does not fail to take in a few petals of margosa flowers with jaggery. The poorer class in the villages do not bother themselves with the several side dishes which the more fortunate upper classes can afford to have. The significance of taking in margosa flowers which are bitter along with jaggery which is sweet is apparently to make people realise and reconcile to the fact that life is a mixture of sorrows and joys.

In towns and bigger places the day is of normal festivity and enjoyment till the evening. But in the villages unceasing activity, mirth and enjoyment are noticed. The feast is over earlier than ten O'clock in the morning and men and women commence their own sports, games and competitions. Whereas cards, cock-fight competitions, aiming competition by hitting a dried cocoanut hung from the branch of a tree from a distance with stones are the pastimes of the men, the women-folk use every minute of the day for indoor games and leisurely gossip on their new clothing, the new bangles and the tiny jewels.

Girls tie ropes to the branches of trees, prepare swings and enjoy swinging to competitive heights. Young men perform the special feat of pulling up and down the rope ladder tied to the branches of tree, while they themselves keep swinging the ladder. These are rural entertainments.

Panchanga sravanam in the evening is universally observed by the rich and poor alike in all towns and villages. Hindus gather in temples in towns and at the

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

racchakatta or *racchabanda* (the village community platform) or the temple in the villages. The new *panchangam* (almanac) is worshipped and read by the village *purohit*. The general influence of the planets during the new year over the local Gods, men, cattle, crops, diseases, *etc.*, and on particular individuals are given out by the *purohit*. The presiding deity, during the year over wind, rain, crops, cattle health, *etc.*, are also announced together with the effects and the percentages of yield of crops of different varieties. The functions in towns during the night are the procession of Gods and *kathakalakshepam* in the usual manner. But the enjoyment in the village is continuous and enthusiastic.

On the second day the non-vegetarians observe *kari panduga*, characterised by the enjoyment of a non-vegetarian dinner. That evening or on the evening of the third day in some places *paruveta* is organised as follows: The tail of a ram or a goat is cut, chilly powder is applied to the wound and is let off to run about. Youthful competitors of the place run after it and he that catches hold of it first wins it.

A practice in these parts which was under the influence of palegars who ruled the surrounding regions from their hill forts for a long time is to go for hunting on the second day *i.e.*, *Chaitra Suddha Vidiya*. This was the practice of the palegars and it is continued. The quarry is not the harmful beast alone. Even the hare and the deer, the boar and the fox are hunted after not only by the non-vegetarians but also by the Brahmins, Lingayats and Vaisyas who are vegetarians. It is rather the latter class that take the greater interest in the day's hunting as it is the solitary occasion in the year to satisfy their interest in sport. None knows even on the previous evening as to who would constitute the next morning's big hunting party as nobody expresses the desire in advance to participate in the hunting. If a desire is expressed by any person and if he fails to join the party in the morning, all the reverses of the day's expedition are attributed to him; his effigy prepared with mud is abused, spit on and disgraced because of the superstitious belief that till that is done there will not be any success. The worst abuse by any member of the party is taken lightly by the member who might have acted wrongly or misfired or misguided the others with no reference whatsoever to the relationship or difference in social status. By nightfall the party returns to the village with the game. On the outskirts of the village the day's heroes are garlanded and the entire party goes in procession through the streets and lanes of the place to the main village temple. *Vadapappu* and *panakam* are served to all and the group goes to the village *chavidi* where the animals are cut and divided among the Reddy, the Karnam, the Talaries, the Neerukattus, the barbers, the washermen and other hereditary professionals that render service during the common functions of the village. Even if the share is the tiniest bit of meat, whether the recipient is a non-vegetarian or a vegetarian like the Lingayat — Reddy, or the Brahmin — Karnam, each man's share is set apart in his name whether he actually takes it or is taken by some one else. In Tadpatri and Gooty Taluks and Uravakonda Sub-Taluk the practice was to continue the hunt for a boar for days and even weeks till a wild boar was actually brought killed or alive from the adjoining hills. This annual pastime is fast dying out as tracts of jungles are being deforested in order to provide cultivable land for the landless poor and the Harijans and the present generation is not keen on such an adventure.

Even Christians observe this festival though not on an elaborate scale, but as the beginning of a new year with which they are blessed by the Lord. The time-honoured *bhakshyam* which their fore-fathers had that day is invariably there. In fact there is a conviction gaining ground both among the Catholics and the Protestants of the area that there is no need to attach importance to First January as a new year's day as it claims no religious significance. It may be observed as any other Indian does and all the functions of thanksgiving for the closing year and prayers for the New Year, *etc.*, can as well be transferred to the Telugu New Year's Day by the Andhra, Karnataka and Maharashtra Christians now that we are an independent nation with a National Calendar of our own. Many Hindu shops begin their official New Year on this auspicious day.

2. SRIRAMA NAVAMI 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 *Chaitra* (March-April) in the *Punarvasu* lunar asterism. This festival is the anniversary of that auspicious day. On this day Rama and his consort Sita and his brothers Lakshmana, Bharata, Satrughna and his devoted Bhakta Anjaneya are invoked; Sita and Rama are worshipped according to prescribed rites. This is a common Hindu festival but celebrated chiefly by Brahmins, Vaisyas and the well-to-do families amongst the Hindus. Fast during the day by several people and *jagaram* during the night by some are observed. In the temples of Sri Rama, *pattabhishekam* (coronation) of Rama is celebrated and his image or photo is taken in procession in which all Hindus participate. It is not a sectarian festival confined to only Vaishnavites. In the evening distribution of *panakam* and *panneram* in Sri Rama's temples and in the houses is common. Bamboo fans are distributed to Brahmins. On the next day *i.e.*, on *Dasami* there is *annasantharpana* in Sri Rama temples. In the houses also feasts are arranged.

3. BASAVA JAYANTI is celebrated as a national festival throughout Karnataka and by all Kannadigas irrespective of caste and creed, acknowledge him as their own and vie with one another in popularising his teachings and propagating his message.

The message of this Messaiah of the 12th Century is nothing but the message of Mahatma Gandhi with some terminological alteration here and there. So striking is the similarity between their social philoso-

phies that one is apt to forget the vast gulf of eight hundred years that yawns between them. This similarity was quickly recognised by the Mahatma and when he visited Karnataka for the first time to propagate his mission and came to understand the life and teachings of Basaveswara, he remarked that he had nothing new to preach to the people of Karnataka.

This aspect of the life and teachings of Basaveswara was not recognised in his own home land till a great oriental scholar, the late Sir James Campbell, drew the attention of all towards it as early as in the year 1918. According to him —

> "It was the distinctive feature of his (Basava) mission that while illustrious religious and social reformers in India before him each laid his emphasis on one or the other items of religious and social reform, either subordinating more or less other items to it, or ignoring them altogether, Basava sketched and boldly tried to work out a large and comprehensive programme of social reform with the elevation and independence of womanhood as its guiding point.
>
> Neither the social conferences which are annually held in these days in several parts of India nor Indian social reformers can improve upon that programme as to the essentials. The present day social reformer in India is but speaking the language and seeking to enforce the mind of Basava."

Since then a galaxy of gifted authors and research scholars of different castes and creeds including Sri R. R. Diwakar, have, after years of patient labour, unearthed the hidden treasure of his life and salvaged the *vachana* literature which enjoys the pride of place in Kannada literature. This *vachana* literature is nothing but the spontaneous outpourings of the thoughts and ideas of Basaveswara and his associates, a host of god-intoxicated free thinkers, both men and women, assembled under the banner of Basava and from all strata of society from the humblest and the lowest to the highest, and covering the entire country from Kashmir to Cape Comorin, the noble heroes of a new order! This reformation movement spread to the surrounding provinces and everywhere the fallen and forsaken found in it the one hope of their emancipation from the age-long evil that reigned over society in the name of religion and began to track their way towards Kalyan, the seat of this new awakening under the leadership of Basaveswara.

Sri K. V. Ramaswamy has described Basava as follows in his book "A History of India":

> "Basava was a social as well as religious reformer. In place of the promiscuous worship of many Gods, he inculcated an ardent devotion to Siva. Being a fanatic, he taught that it was good to destroy all heretics, especially the Jains. He denounced the institution of caste and said that all Siva worshippers were equal, irrespective of birth or social position. He forbade among his followers the eating of animal food, the drinking of intoxicating liquors, and the early marriage of girls. He exhorted all his disciples to union, and asked them to wear small Lingas. Hence his followers are usually known as Lingayats."

This great savant and servant of humanity fulfilled his life's mission at Kalyan, about 60 miles from Gulbarga. Born at Bagewadi in or about the year 1132 A.D. in a pious Brahmin family, he raised the banner of revolt in his boyhood against the overformal ritualistic religion of the day and went in search of the divine light. He found his *guru*, Jataveda Muni, at the confluence of Krishna and Malapahari (Kudal Sangam —Bijapur District) and started his study of the scriptures and spent his time in divine joy and meditation.

But soon the call for action came. He accepted Prime Ministership under King Bijjala of Kalyan, not for selfish aggrandizement but for the redemption of humanity. Soon after assuming office he launched his socio-religious reformation movement and founded the Anubhava Mantapam — academy of spiritual experience — under the august presidentship of Allama Prabhu, an eminent *yogi* of the day. The gates of this *mantapam* were thrown open for all men and women of all communities, castes and creeds. Men, irrespective of their status, from the prince to the peasant, were members of the Anubhava Mantapam (also called Anubhabamantapam) and even women took part in the spiritual discourses and dialogues held there. Elevation and advancement of womanhood, equality of all human beings in a society based on the equality of opportunity for all, abolition of castes and caste-distinctions and with it the ruthless elimination of untouchability, the replacement of the thousand and one gods and goddesses that still continue to hunt Hindu society by a firm belief in the one and only Almighty, removal of all religious dogmas and superstitions and establishment of a religion of reason and compassion, denouncement of all religious sacrifices and animal slaughter in their name, renouncement of gross materialism, purity of mind, body and one's avocations, moral excellence, voluntary acceptance of a life of service and sacrifice wishing the well-being of all living beings, and determination to make this world alone the heaven of heavens, these were the distinctive features of this humanitarian and democratic movement of Basava — a mass movement to the core. Basava enjoined upon all his followers to strive for self-purification and more self-purification, to pursue any honest *kayaka* or means of livelihood and not to live upon the earnings of others, to lead a simple and pious life and to surrender all his savings for social service, to be non-violent, kind and compassionate, non-offending, truthful to the last and to be good and to do good only.

The following *vachana* of Basava will show how much emphasis he laid on moral values:—

> "Does not the crow call all its group at seeing a morsel of food? Does not the cock make a call for its kith and kin at seeing a few grains? A devotee of Siva

who has no such feeling is worse than cocks and crows."

"Steal not, kill not, let no untruth stain thy lips, have no impatience with other men; this is outward purity; this is inward purity; this is the way of pleasing the Lord."

Thus Basaveswara showed to the down-trodden masses the way of man's integral self-transcendence in their own mother tongue, Kannada and brought about the greatest revolution in India after the Buddha and before the Mahatma. But, the fate of Christ has been the fate of all revolutionaries. The cross is the reward for all pioneers of progress. Basava's non-voilent revolution also resulted regicide after the bold and somewhat hasty matrimonial alliance between one Haralayya, an untouchable, and Madhuvarasa, a Brahmin. The reactionary forces made a supreme effort to stem the tide of this humanist movement and succeeded in it. Basava, broken-hearted, sought refuge at the feet of his *guru* at Sangameswara and spent the rest of his life in communion with the infinite.

The *Jayanti i.e.*, the birthday of Basava is celebrated on *Vaisakha Suddha Vidiya* or *Tadiya* (April-May) during *Rohini nakshatram*. In Andhra where a few Veerasaivas are scattered here and there, they observe it by worshipping the photo of the great socio-religious reformer and offering *naivedyam*.

Except in Kadiri Taluk of Anantapur District, in all other parts of the district and particularly in Madakasira, Hindupur, Kalyandrug and Rayadrug Taluks, Basava *Jayanti* is being observed by all and is becoming more and more popular as the people of these backward taluks are getting educated and are thus able to develop the capacity to understand for themselves the unifying force in Hindu society of the teachings of Basava, whom they were hitherto worshipping and venerating almost in blind faith according to tradition.

A picture of Basava is taken in procession and special *pujas* are offered in the temples of Siva and Basava. Meetings are held in the evening and lectures on the gospel of untouchability, castelessness, prohibition from intoxicants, social equality and economic self-sufficiency, truth and non-violence, are delivered. A few retired officials and reformers with means in those taluks are continuing the activity throughout the year by collecting and circulating the Basava literature translated into Telugu and English and by forming *Basavanabalaga* (the kith and kin of Basava) by men and *Akkanabalaga* (the kith and kin of Akka) by women. They meet in groups in the evenings to learn and practise Basava's and Akka's mission.

Akka is Akkamahadevi, the great Veerasaiva devotee who has enriched the *vachana* literature and Basava's philosophy and attained *aikyam* with Lord Mallikarjuna of Srisailam travelling on foot all the way from Bagewadi in Mysore State, explaining on the way Basava's philosophy to vast crowds and making a name in the Anubhava Mantapam (the academy of Basava cult literally meaning abode of experience) by her precepts and example.

It is a day of feast and for the well-to-do, a day of feeding and distributing clothing to the poor. For the cultured and the reformer, it is a day for introspection and realisation that here is an opportunity to bring the hundreds of Hindu sub-castes under one banner.

4. NAGULA CHAVITI is observed either on *Sravana Suddha Chaviti* (July-August) or *Kartika Suddha Chaviti* (October-November). A person whose father, mother or any other relation happens to have died by snake bite is specially instructed to perform this ceremony, part of which consists in offering milk to snakes, with the object of propitiating them. In Anantapur District it is performed only in *Sravanam*. The general observance of this festival which is common to all castes of Hindus irrespective of social status is to observe the day as a festive day, clean the residences and have oil bath, wear clean clothing to go to ant-hills, worship them with tiny silver eyes and hoods besides flowers *etc.*, pour milk into the ant-hills, break cocoanuts and offer *naivedyams*. A little earth of the ant-hill is taken home and the figures of cobras are drawn with that earth on the walls of their houses invariably on either side of entrance. Sisters give a little of that earth to their brothers according to an old tradition with the belief that the gift is equal to the gift of nectar. A few Brahmin families confine the function to the house where they worship an image of cobra instead of the ant-hill. Some families get earth from an ant-hill, prepare a *naga* (cobra) with it, worship it at home in the usual way and immerse the image in a well or river after the function. There is also a practice in some families of performing this *puja*, fasting the whole day and observing the feast on the next day. *Nuvulumuddalu* (balls of gingelly, cocoanut, jaggery and spices) and *pyalapindi muddalu* (balls of puffed cholam powder, jaggery and spices with cocoanuts) are invariably prepared for distribution among the domestic servants with half cup of a copra. This is an invariable *mamool* during this festival. The richer families substitute *chalibindi* or *chalimidi* (a preparation of soaked rice with jaggery instead of *pyalapindi muddalu*). Lingayat women in general and particularly the richer families send to relatives the above along with saffron, *kumkum*, flowers and clothes.

5. VARALAKSHMI VRATAM is celebrated on a Friday preferably on the Friday preceding Full Moon day in *Sravanam* (July-August) for begetting worthy children. This festival is practically unknown to the vast lower middle class and poor people. The festival is confined to Brahmins and well-to-do Vaisyas. A few Veerasaiva families also observe it as an annual festival where the family *purohits* are Brahmins owing to the absence of a Jangam *purohit*. Generally the women get up early, take oil bath, wear new clothes, erect a small *mantapam* of bamboos, draw with flour a design of a lotus on the floor, keep erect a cocoanut at the centre of the lotus, draw ears, eyes and nose to

represent the face of Varalakshmi, decorate it with flowers, jewels and clothing and worship it. They wear saffron-coloured thread as a talisman. In the evening *muthaiduvas* (married women who are not widows) are invited, *harathi* is offered, flowers and *tambulam* are distributed. The legend relating to Varalakshmi is recited and listened to.

6. SRI KRISHNA JAYANTI is celebrated on *Sravana Bahula Ashtami* and *Navami* (July-August). The first day is Lord Sri Krishna's birthday. Sri Maha Vishnu took this as his eighth incarnation of His 10 *avathars*.

According to the 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 vigilance over them. When Krishna was born, Devaki immediately after her accouchement fell asleep, and a general torpor seized all the guards at the prison due to the spell known as *Yogamaya* [1] of Sri Krishna. During her sleep her husband Vasudeva carried away the new born babe from the prison where it was born, to the house of Yasoda, the wife of Nanda, on the other side of the Yamuna, and from there brought a female child which he placed by the side of his sleeping wife. The serpent king Vasuki followed Vasudeva across the Yamuna, with his hood opened out to protect the infant God from the inclemency of the weather and it is said that the river made way at the place where Vasudeva crossed it.

Sri Krishna was born in the night. The general observance is to fast the whole day. His decorated image or His picture is kept in a cradle and worshipped indicating His birth. Some worship the figure of His mother Devaki sitting on a cot and feeding the baby. The next evening there is a procession of the Lord and in every street of Anantapur and other important towns there is a celebration of *Utlu i.e.*, two vertical poles erected on either side of a road, a horizontal bamboo is tied across and a pully is fixed in the middle over which a rope is passed. To one end of the rope a small bamboo basket is tied and a cocoanut and a few rupees are placed in it. The basket is decorated all around with coloured cloth and heads of maize. The other end of the rope is pulled up and down tempting competitors to catch and take the contents of the basket which is called *utti*. As the competitors try to catch, the *utti* is pulled up and water thrown against their faces. This function is organised almost in every street of the town through which the procession of the God is taken. This festival is limited in Anantapur District only to the towns. Even in the towns, though all the Hindus take part in the procession, only the Vaishnavites and a few of the other Hindus fast. Even in the villages one or two members in the Vaishnavite families fast and perform the festival in their homes. In a few places, the Krishna temples are first washed with jaggery water and then with plain water in the morning and the usual functions held only within the temple. In the villages *vayanams* are given to the Brahmin *purohits* and jacket clothes to Brahmin *muthaiduvas*. *Vayanam* is a day's ration, complete in itself with tamarind, salt and all kept in a new winnow and offered to a *purohit*. This festival is observed in towns and in very few villages in the district.

7. VINAYAKA CHAVITI is a common Hindu festival celebrated by the rich and the poor of the Hindu community, the scale of celebrations depending on the social status of the family. This is celebrated on the fourth day of the waxing Moon in the month of *Bhadrapadam* (August-September).

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

Except the poorer classes, each house worships an earthen image of Lord Ganesa (Ganapati) in their house. It is also a practice to have *darsan* of at least 5 such images. Special preparations such as *undrallu, kudumulu* that are supposed to be the favourites of Ganesa are prepared and offered. On a subsequent day that is suitable to each family, the image is taken to a well, worshipped there and immersed in water. All Hindus avoid seeing the Moon that day, to safeguard themselves against unmerited accusations during the subsequent twelve months under a superstitious belief. If by chance, they see the Moon they listen to the legend of Sathrajit in which Lord Krishna was subjected to an accusation for having seen the reflection of the Moon that day in the cup of milk He was taking. By so doing they are supposed to be absolved of the evil consequences.

In Madakasira Taluk and some villages of Kalyandrug and Hindupur Taluks, Vinayaka Chaviti is invariably preceded by Gowramma festival on the third day of the waxing moon in the month of *Bhadrapada* (August-September). Parvati, otherwise known as

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 Puranas as Vaishnavi

Gowri Devi, who is the mother of Ganesh is worshipped that day. A *kalasam* or an idol of Gowri Devi prepared with mud is worshipped with *pasupu, kumkum* and flowers, and sweets and fruits are offered. *Muthaiduvas* are invited for the evening *puja* and *prasadam, tambulam* and flowers are distributed; the function concludes by taking off the *kalasam* or immersing the idol of Gowri Devi in the nearby well.

8. MAHALAYA AMAVASYA is celebrated on *Bhadrapada Bahula Amavasya* (September-October). The day of the new moon in the month of *Bhadrapadam* (September-October) when the Sun is in the sign Virgo (*Kanya*) is known as *Mahalaya Amavasya.* This day of the conjunction of the Sun and the Moon is considered by all Hindus to be especially set apart for the making of oblations and performance of religious ceremonies to the *pitrus* or the spirits of departed ancestors. The Itihasa, a great authority on the religious rites of the Hindus, says that the moment the Sun enters the sign Virgo (*Kanya*) the departed manes leaving the world of Yama, the Destroyer, come down to the world of man and occupy the houses of their descendants in the world. Therefore the fortnight preceding the new moon of the month of *Kanya* is considered as specially sacred to the propitiation of the departed spirits. The ceremonies performed in their honour each day of this fortnight are considered to be equal in merit to those performed in the sacred city of Gaya.[1] It is the special function of the nearest male relative of the deceased to make offerings (*pinda*) to the ancestors in both lines for three generations back. By this act he establishes his claim to inheritance.

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

In Anantapur District it is observed as an ordinary festival by the Brahmin and Vaisya families. Offering *pindams* to the souls of the departed ancestors are the functions of the day. Vaisyas also observe the festival in the same way. The non-Brahmins observe this as a great day of rememberance of the departed ancestors and worship them in the form of *kalasam* and offer *naivedyam* of various preparations like *appam* (cholam bread) the non-vegetarian preparations forming an important part. Toddy in a small earthen pot is invariably offered in the majority of the non-vegetarian families. *Kalasam* is a *chembu* (vessel of copper or brass or even earth) into which water is poured and a cocoanut is placed at the top surrounded by 5 betel leaves fixed all round with the leaf tips upwards. The *kalasam* is mounted on a measured heap of rice or cholam according to the status of the family and is decorated with *pasupu* (turmeric), *kumkum,* flowers and new clothes. Some families invite a Dasari and offer him all the preparations. Actually he acts as a *pujari,* and the head of the family offers *pindam* in the name of all the departed elders with *dhupam,* pronouncing the names of the departed. The next day flowers *etc.*, are taken and immersed in a well or river. In fact this is the culminating day of a fortnight known as Mahalaya *paksham* or Mahalaya fortnight during which fortnight ceremonies of the departed souls are performed. This is called in village parts as *Pitharula Amasa, Petharla Amasa* or *Peddala Amasa.* Some of the Sudras believe that the souls of those that died during the year remain as spirits and join the ancestors only after the ceremony on Mahalaya Amavasya. They then feel that the dead have joined the ancestors locally known as *peddalalo kaluputa.*

Lingayats do not offer *pindams* as they do not believe in a *Pitru Loka* but they worship the departed elders, the male members represented by one *kalasam* and the female members represented by another, the former being decorated with male dress and the latter with female dress in addition to saffron *etc.* They use a ball of *vibhuthi* (sacred ash) in the place of the cocoanut which is used by some and which is dispensed with practically by all non-Brahmin communities.

9. DASARA is a festival of 10 days from *Asviyuja Suddha Padyami* to *Dasami* (September-October).

---

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

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

3. According to the Hindu belief of the future life there are two paths followed by souls of different states of development according to their *karma* (actions). The saints who have fulfilled their *karma* travel by the *Devayana,* the way of the Gods, through the rays of the Sun and never return to be reborn on earth. Ordinary souls which have yet to finish the cycle of transmigration, travel by the *Dhumayana* of the seven planes, but they can only reach two *Svarloka,* heaven or *Bhuvarloka,* the astral plane, according to the life they have led in the world. The souls of ordinary mortals will, it is believed, always remain tied to earth, and eventually become evil *spirits tormenting* mankind, unless the *sraddha* ceremonies are duly performed to help them on their way to Yama. For the first ten days after death the ceremonies performed by the relatives are to help the disembodied spirit to obtain a form or *preta*-body, which will carry it on to its appointed pilgrimage. This is supposed to be effected by the *pinda* offerings, the food presented to the spirit and by recitation of appropriate *mantras.* When the *preta* body is fully formed on the tenth day it feeds on the *pinda* and offerings of milk. On the thirteenth day after death the soul is equipped for its solemn journey. There are twelve stages in 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*-body is dissolved. The soul now becomes a *pitru,* and assumes another body adapted for enjoying heavenly enjoyment or for suffering the pains or 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.*

It is believed that it is the anniversary of the day when Bhagiratha [1] the ancestor of Sri Rama, brought down the river Ganga from heaven. *Dasahara* means removal of ten sins (*dasa* = ten *i.e.*, ten sins and *hara* that which removes or expiates). Dasara or Vijayadasami is perhaps a corrupt form of the word *Dasahara*. The legend has it that Brahma as the head of the Gods prayed to the Goddess Durga for the protection of Rama and the destruction of Ravana, when the latter was engaged with the former in a mortal combat. The Goddess answered the prayer on this day and Ravana was killed. A second tradition says that since Rama after his wife Sita was stolen by Ravana, came to know of the latter keeping her under the Asoka tree in Lanka (Ceylon) collected his army and started out to rescue her on this day which ended successfully, every Hindu Raja consequently considered this day the most auspicious one for setting out to wage war. The whole of the period of ten days beginning from the first day of the bright half of *Asviyuja* (September-October) is devoted to the worship of Durga in South India.

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

"Shami Shamayathe papam
Shami Shathru Vinasanam
Arjunasya Dhanurdhari
Ramasya Priyadarshanam"

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

Wearing new clothes is not a general order. Only the rich enjoy the privilege. The poor put on their best and cleanest preserved for the occasion though for several, this is as marked a festival as the Telugu New Year's Day for putting on new clothes. The preceding nine days grouped as *navarathrulu* or *devi navarathrulu*, Goddess Parvati is worshipped throughout the week and is observed in different ways in different places and by different communities. For the poor and the labouring classes this is no period of festival at all. On the sixth day all Brahmin and Vaisya families and a few non-Brahmin families perform Saraswati *puja*. They arrange the books, worship Saraswati and offer *naivedyam*.

The eighth day is a day of Durga *puja* or Durgashtami on which day a few Shaktheyas worship Durga. On the ninth day, the Brahmins perform *puja* to the family Gods, whereas the Vaisyas worship weights and measures, *etc.* The agriculturists and others of hereditary professions such as carpenters, barbers, *etc.*, worship the impleplements which they generally use in their profession. The agriculturist, for example, worships his plough, scythe, spade *etc.* The family weapons such as guns, daggers, swords *etc.*, are also cleaned and decorated and *puja* performed. In the modern days the motor vehicles are invariably washed, decorated with flowers; and turmeric and *kumkum* are applied and a *puja* is performed by burning incense. In towns and big places and big villages *bommalakoluvu* for 10 days from *Padyami* to *Dasami* is a special feature in families that can afford it. *Bommalakoluvu* is arranging toys and fancy goods, pictures, artificial fruits in their natural colours in a gallery with miniature parks in which small plants sprout up in sandy beds laid for the occasion. Every evening during the 10 days friends are invited and offered fruits and *tambulam*. The poorer section of society enjoy this *koluvu* by visiting the richer families. The villagers round about the towns make it a point to enjoy the sight, one of the 10 days, generally on the 10th day, the day of common festivity.

Dasara celebrations in Mysore are not only of all-India fame but are known abroad. The loyal subjects of the entire Mysore State celebrate it as a special festival and the residents of Madakasira Taluk which projects into the Mysore State join them. In addition to the general functions observed in the other parts of Rayalaseema there is a special practice in some villages of the taluk to race riding on bulls, he-buffaloes, carts or rams. The animals painted with designs over the body decorated with bells and garlands of wild flowers round their neck, horns smeared with variety of colours, selected high class bulls covered with costly saries are made to run as fast as they can either with or without a rider. Men and women, young and old, rich and poor take a ride through the streets on one vehicle or the other. The ride is between 3-00 P.M. and 6-00 P.M. on *Dasami*.

Dasara was, till recently, for the pial school teacher, an occasion for adding to his remuneration annually. He used to select a batch of intelligent students with melodious voice and give them practice to sing in chorus songs in praise of gods and of good wishes to *grihastas* (family people). From *Asviyuja Suddha Padyami* till about *Purnima*, he used to take them around the village and the neighbouring villages, make them sing before the parents of the students and the rich people, collect some cash for himself and a few paise separately for the students. The young boys and girls in their best festival dress used to give a grand spectacle of colour and pageantry. Some teachers used to teach *kolatams* and country dance sup-

1. Vishnu became incarnate in the person of the sage Kapila for the destruction of the sixty thousand wicked sons of Sagara. Kapila was engaged in deep meditation when the sons of King Sagara, who are in search of a horse intended for the solemn sacrifice of *Asvamedha* arrived near him, they found the sage absorbed in deep contemplation and the horse grazing nearby. Accusing him of having stolen it they approached to kill him, when fire flashed from his eyes and instantly reduced the whole army to ashes. In order to expiate their sin, purify their remains and secure paradise for their spirits, Bhagiratha, the great grandson of Sagara did penance and brought down the Ganga from heaven and led her from the Himalayas where she had alighted, to the sea. The sons of Sagara were purified.

plemented by a small comic scene and take the troupe to villages within a radius of ten to fifteen miles and collect money for himself and the dance masters, musicians and stage directors. This was a regular Dasara activity in the villages bordering Karnataka and is continuing now in a very few villages on a modest scale. This practice which used to yield to the village pial school teachers not only cash but also clothes, *etc.*, from the rich cultivators of Uravakonda Sub-Taluk, Gooty and Tadpatri Taluks is fast dying out.

10. DEEPAVALI and 11. DHANALAKSHMIPUJA — Deepavali is also called Naraka Chathurdasi and is celebrated on *Asviyuja Bahula Chathurdasi.* Dhanalakshmipuja comes off on the new moon day (*Amavasya*) of *Asviyuja.* All Hindus believe that Lord Krishna along with his consort Sathyabhama 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 fire works on a scale suited to the purse of the family. It is a day of festivity with special food preparations and worship. There is display of fire works in the night.

In towns and nearby villages of Anantapur District, hundreds of lamps are lit on pials and compound walls of their houses by the rich. A few families light extra lamps for three days after the festival. The merchant class, particularly the Marwaries perform Dhanalakshmi *puja,* in the night inviting friends and relatives. The Marwaries commence accounts of the year on that day.

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

12. SUBRAHMANYA SHASTI — takes place on the sixth lunar day in the bright fortnight of *Margasiram* (November-December). Subrahmanyaswamy, generally known as Kumaraswamy is the God of war, and the general of the army of the Gods. He is the son of Siva and Durga, is mounted on a peacock with its tail spread out, a bow and a spear is in one of 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 Kumaraswamy to save Devas and Brahmins from the Danava Tarakasura, who had acquired such a boon that none but the son of Lord Siva could kill him. But, insulted by her own father Daksha, Parvati had burnt herself in the father's sacrificial fire and was reborn as the daughter of Himavantha. Lord Siva was doing severe penance and nobody could disturb his penance so that he could marry Parvati and beget the saviour of the world. Manmatha disturbed Siva's penance and got himself burnt to ashes for the benefit of the universe. Lord Siva married Parvati and the birth of Kumaraswamy was an event of great joy to the whole universe.

Subrahmanya Shasti in Anantapur District is confined to a very few Brahmin families to celebrate the birth of Kumaraswamy who is otherwise known as Subrahmanya.

Fasting during the day, worshipping Lord Subrahmanya and offering cocoanuts and *naivedyam* are observed as the ritual. One special function on the occasion is to invite a Brahmin bachelor, honour him, feed him and give him new clothing. Reading and listening to the story of the birth of Kumaraswamy is another function which is believed to bring prosperity to those that take part in it.

13. SANKRANTI — Makara Sankranti or Uttarayana Sankranti is the Sun's entrance into the sign Capricornus (*Makara*), which is identified with the Uttarayana or return of the Sun to the north or to the winter solstice. The festival marks the return of the Sun to the northern hemisphere. It is observed from 13th to 15th January. It is also known as Pongal in the Southern India and is dedicated to the glorification of agriculture.

Generally all the Hindus observe it. First day is *Bhogi,* second day *Sankranti* and the third *Kanuma panduga,* known in the rural parts as *Pasuvula panduga.* On the first day Brahmins and Vaisyas take ordinary oil bath whereas the rest of the Hindus take a bath after rubbing the head and the body with gingily paste. In the matter of preparations for the day the Brahmins are particular of setting up two ovens and cook jaggery *pongal* and sugar *pongal.* The other castes invariably prepare bread, with cholam flour and sajja flour, if available, both mixed with gingily. For the special curry on this occasion all available vegetables are mixed and cooked together. Hot *pongal* (*pulagam*) is prepared. Brahmins, Vaisyas and Lingayats pour down pieces of sugar candy and *regi pandlu* (zizyphus jujuba) and coins over the heads of children. In all families pumpkin is invariably cooked, seasoned or sweetened. Another practice is to offer pumpkin and gingily to Brahmins. The next day is the day of festivity for all. The third day is very important in the rural parts. In the urban parts also the milk vendor decorates his cows and takes them round. In rural parts cows and bullocks are washed, their bodies are decorated with designs, horns are coloured and bells of different sizes are tied to the horns and necks. Some are decorated with costly cloths and

jewels and taken to temples with drums and music. In some parts *paruveta* is held this day.

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

It has its source in the primitive institutions of the Hindus of which the worship of the *pitrus*, the patriarchs or progenitors, the Diti Manes, constituted an important element. This day is dedicated to Bhishma,[1] the son of Ganga, and great-uncle of the Pandava and Kaurava princes, who was killed in the course of the great war between the Pandavas and the Kurus, 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* 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 *parani*, a feast. This is unknown in rural parts.

15. MAHASIVARATRI—falls on the fourteenth day of the waning Moon in the end of *Magham* (January-February). This in the estimation of the followers of Siva is the most sacred of all their observances, expiating all sins and securing the attainment of all desires during life and union with Siva or final emancipation after death. The ceremony is said to have been enjoined by Siva himself who declared to his wife Uma that the fourteenth 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 *samkalpa* or pledges himself to celebrate the worship. He then recites special *mantras* (holy texts) and offers an *arghya* (oblation) after which he goes through the *matrika-nyasa*—a set of gesticulations accompanied by short prayers. The repetition of *nyasa* (*i.e.*, touching parts of the body while repeating certain *mantras*) accompanies every offering made to the Linga; they are fruits, flowers and incense and lights and the like during the whole ceremony. The Linga is to be propitiated with different articles in each watch of the night on which the vigil is held. In the first it is to be bathed with milk. Incense, fruits, flowers and articles 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 Linga is bathed with honey. Brahmins are entertained and presents are made to them. Women as well as men perform this *vrata*.

All Hindus except Vaishnavites observe this festival in Anantapur District. There is not much difference in the observance by the several sub-communities that observe it. On *Magha Bahula Chathurdasi*, devotees fast the whole day, go to Siva temple for *abhishekam*, worship and offer cocoanuts, fruits, *panakam* and *panneram* which they take as *prasadam*, observe *jagarana* (keeping awake the whole night), attend the *purana kalakshepam*, *harikathas* or dramas with a theme of Siva. The next morning they break their fast after a bath and *puja*. During the second day also they desist from sleep. One general practice is that this festival is observed not at their residence but at the holy place or a place of Siva pilgrimage such as Srisailam, Mahanandi *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.

16. KAMADAHANAM and 17. HOLI — In Anantapur District Kamadahanam and Holi are clubbed together. It commences on *Phalguna Suddha Triodasi* and closes on *Bahula Padyami* though the actual Holi is celebrated on the full moon day.

One legend which is current is that Manmadha[2] was burnt to ashes by the fire from the third eye of Lord Siva when he opened it in wrath for having been disturbed from his penance.

1. Bhishma was a great general and philosopher. Devotion to truth and duty, self-restraint and self-sacrifice, were all illustrated by him throughout his long life in a manner almost unparallelled in the History of India. His father fell in love with the daughter of a fisherman, who would not give her in marriage till he was assured of her issue from the king succeeding to the Kingdoom. Bhishma having come to know of his father's attachment for the girl went to her father and not only renounced his own claim to the throne, but by taking a vow of life-long celibacy cut off his line of 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 Kingdoom, he replied, 'I can renounce the empire of heaven but truth I shall never renounce.' Lying on his death-bed in the battle field of Kurukshetra he gave advice to the Pandavas upon the duties of kings, upon philosophical and social problems and upon questions of polity, of the art of war, the means of attaining salvation etc.

2. Manmadha was the son of Maya (the primary illusion) or the general attracting power and is married to Rati, affection, and his bosom friend is Vasant (the spring). Manmadha or Kama is represented as a youth with eight arms and attended by four nymphs—Pleasure, Affection, Passion and Power; bearing the shell, the lotus, a bow and five arrows and a banner riding on the marine monster Makara or on a parrot.

According to Vaishnava Puranas it was the anniversary of a great feat of heroism which Krishna performed by destroying a she-demon variously named Sankhashuda, Hori, Holi, Hola, Holika, Medha and Dhundha. The most probable supposition, however, is that it was set apart to celebrate the return of spring — to typify the general influence of spring upon both the animate and inanimate creation and to express the feelings spread by the season and the delight which the revival of nature sent forth. The festival dates from Vedic times. According to a legend, Holika was the name of a she-demon who used to devour children that were supplied to her by turns from each family in the places where she held sway. It so happened that one day, an old woman's only grandson was to be the victim and she was lamenting her bitter misfortune. A holy mendicant happened to pass her door and hearing of the cause of her sorrow contemplated for a time and then said that Holika could be killed and her grandson saved, if Holika could be made to hear vile and obscene expressions, for it was destined that this alone could kill her. The whole village took this holy man at his word, and when Holika came for her prey next day she was met by such a chorus of vile and filthy abuse that she dropped down and died, as was prophesied. This event is supposed to be commemorated by the festival, and the obscene language used by some youths generally at the Holi festival is believed to have originated from this legend.

This is observed in towns and villages by all the Hindus irrespective of economic status. This is more a public function than a domestic function. The main function is on *Purnima* which is called *Kamanna Punnama* or *Kamanna Panduga*. A pit is dug in the customary places in the middle of the streets and wood and other combustible articles are collected from three days in advance. An earthen image of a female is placed in the centre of the pit and some kind of *puja* is performed. The gathered material is placed all round the image. A picture of Kama or Manmadha, son of Lord Vishnu disturbing the penance of Lord Siva is taken round in procession and brought back and burnt after setting fire to the material in the pit; after the contents of the pit are practically burnt, half burnt sticks are taken home and oil lamps are lit with it at home. *Vasantam* is commenced on a small scale that very night and increases till it ceases by the next noon. In big places this period of three days is one of excessive enjoyment and licence. During all the three days artificial elephants constructed on carts and other huge decorated quadrupeds are taken round the streets with music, country dance *etc.* In such places, this is one of the most important festivals. At houses the usual festivities are observed. Ryots remove the ash from the pit and use it for crops particularly to vegetables with the belief that it is an insecticide.

Kamadahanam is not being observed in Madhudi, Madakasira Taluk of this district, the reason being that Lord Veerabhadraswamy is the presiding deity of the village. There is a strong superstitious belief among the villagers that damage would invariably be done by fire if *Kamanna panduga* is celebrated and Kamanna is burnt. The youth of the village could not resist the temptation to celebrate it in a particular year and disregarding the advice of the elders observed the festival. Fodder, grain and a few houses were gutted by fire that year and the festival was never again celebrated in that village.

COMMON MUSLIM FESTIVALS

1. RAMZAN is observed during the ninth month of the Muslim year *viz., Ramzan* (February-March). Prophet Mohammad, while he was doing penance in Gharebwera (a cave) in Mecca at his fortieth year, is believed to have acquired Quran sent by Allah through Gabriel. The observance of this month is one of the five cardinal practices in Islam and express commands regarding it are given in the Quran.

Throughout the entire month Muslims commence their fast at 4-30 A.M. to break it only after sunset. This festival is observed only by a few advanced Muslims in the taluks of Kalyandrug, Hindupur and Madakasira, and the name of the festival is not known in some of the villages. All luxuries and also such habits as smoking, chewing and snuffing are avoided during this period and a complete fast during day time is observed. The observance of fast is so strict that during that period some orthodox Muslims do not even swallow their own saliva. During the nights Moulvies deliver lectures on Islam. In addition to *Isha* (the night prayer) additional prayer namely *ta-ra-vi* (20 *rakhaths*) is offered and a part of the holy book, Quran is recited. On *bade rath* or the "best night" (shab-e-khader) which falls on the 26th or 27th day according as the month consists of 29 or 30 days recitation of the holy book is completed. On the *bade rath* all keep awake till 4 A.M. when the reading of Quran will be completed and sweets are distributed. The fast is broken in the night at home by some and with a common dinner from a common plate in the mosque by several. The last day is *khudba* day *i.e.,* 1st day of *Shawval* on which the observance culminates with great pomp and show. All wear new clothes and each member in the well-to-do family distributes among the poor 1¼ measures of wheat or rice or cholam to enable the poor also to participate in the common *namaz*. They go for the *namaz* to *idgah* (open place where a wall is constructed on a raised platform on the western outskirts of the village or town). One distinguishing feature at the time of *namaz* is that the rich and 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 and lack in culture to have an *idgah* to conduct *namaz* at their own place they go to the neighbouring village and join the congregational *namaz*. The fast is not sometimes observed by those who may have to attend to the daily duties in the office, field, or shop *etc.*, though their non-observance of *roja* is sinful in the

eyes of the *Sheviyat* (Religious law). But the *namaz* at the *idgah* is seldom missed by any one. The procession to *idgah* is by one route and they return by another, so that the beggars that line up the route on both sides, might have the benefit of the charity of the rich.

2. BAKRID (The cow feast)—is also called *Id-i-Qurban* (the feast of sacrifice) and *Id-ul-Kabir* or *Bari Id* (the great feast). It is celebrated on the 10th day of *Zilhaz* (April-May) and is part of the rites of the Mecca pilgrimage. It is observed in all parts of Islam, both as a day of sacrifice and as a great festival. It is founded on command in the Quran, Chapter XXII, verses 33-38. Two of the verses are

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

The legend goes that before the birth of prophet Mohammad, there was Ibrahim (Abraham) a prophet who condemned polytheism and animal sacrifice before images. It is he that constructed Kaba. He beheaded the minor idols secretly, placed the sword in the hand of the presiding deity and proclaimed that the crime was committed by the deity itself. The enraged mob threw him into the fire but the angels and God saved him. God commanded that he should sacrifice his only son Ismail, begot at the ripe age of eighty. Though Satan tried to dissuade him, Ibrahim executed the Lord's command. However, it was only a test and his son was restored to life. An orthodox version is that God desired Ibrahim to sacrifice to him the best he loved. The best he loved was his youngest son Ismail or Ishmail who was made to prostrate blind-folded. Ibrahim with his eyes covered, repeating the words *Bismillahi Allah-Ho-Akbar* (with the name of God who is great) drew the sword across his neck. In the meanwhile, however, the archangel Gabriel snatching Ismail from underneath the blade, substituted a broad tailed sheep in his stead. Abraham unfolding his eyes observed to his surprise and joy the sheep slain and his son standing behind. God ordained that a cow (or a bull) or a sheep or a goat be sacrificed in his place. Animal sacrifice appears to have come into vogue from then.

In commemoration of this sacrifice, Bakrid is observed on the tenth day in the Muslim month of *Zilhaj* (April-May). On that day the Muslims go to *idgah* (an open place where a wall is constructed on a raised platform on the western outskirts of the village or town), without having their breakfast as a mark of respect to Ismail and offer their *namaz* (prayer). It is believed that the deer in the forest stands on one leg without even feeding its young one till the *namaz* is over. Therefore, the *namaz* is performed early even before taking breakfast. Within three days, the head of the family takes a sheep or a cow or a goat and turning its head towards Mecca, says:

> "In the name of the great God verily my prayers, my sacrifice, my life, my death, belong to God, the Lord of the worlds. He has no partner: that is what I am bidden; for I am first of those who are resigned." "And then he slays the animal. The flesh of the animal is divided into three portions, one-third being given to relations, one-third to the poor and the remaining one-third reserved for the family. It is considered highly efficacious to sacrifice one animal for each member of the family, but as that would involve an expenditure few could bear, it is allowable to sacrifice one animal for the household. In extreme cases, men may combine together and make one sacrifice for all, but the number of persons so combining must not exceed seventy. Some authorities limit the number to seven."[2]

The skin of the sacrificed animal should be sold and the money thus got distributed among the poor. Quite apart from its religious ceremonies, the festival is observed as a great occasion of rejoicing. *Chappaties* (wheat bread), sweets and bowls of *khima* are the only preparations for the dinner. Rice is not cooked generally. Presentations are made to the youngsters.

For the subsequent four days three *takbirs* are recited after every *namaz* (prayer) in His praise for the mercy shown in restoring Ismail to life. Rich persons give alms to the poor.

3. MOHARRAM—

> "The name of the first month of the Muslim year is also the name given to the first ten days of the month observed by the Shiahs in commemoration of the martyrdom of Hussain, the second son of Fatimah, the Prophet's daughter, by Ali. A short account of this tragic event is necessary to understand the quaint ceremonies which are observed on this festival. Yazid, who succeeded his father Muawiyah in the year 60 A.H. was a drunkard and a debauchee. The people of Kufah, which was the home of theologians and priests in those days, were scandalized and he in return treated them with much contempt. At this time Hussain was residing at Mecca. He had never taken the oath of allegiance to Muawiyah or to Yazid, and so now the people of Kufah begged him to come and promised to espouse his cause if only he would pronounce the deposition of Yazid and take away the Caliphate from the house of Umayyah. The friends of Hussain

1. Page 102, Hindu and Muhammadan Feasts, 1914.
2. Page 103, Hindu and Muhammadan Feasts, 1914.

> in vain urged that the people of Kufah were a fickle lot, and that they could if they wished, revolt against Yazid without his help. Hussain accepted the call and started for Kufah with his family and a small escort of horsemen and one hundred infantry. But meanwhile Yazid sent the Governor of Basrah to obstruct the way and Hussain on the plains of Karbala found his progress arrested by a force of 3,000 men. The people of Kufah gave no aid. Submission or death was the alternative for him. He asked his followers that those who wished to go, could go. But they refused to leave him saying what excuse they would give to his grandfather on the day of judgment, if they abandoned him? One by one the little band fell, and at last Hussain and his little son, a mere infant, alone remained. Hussain sat on the ground. Not one of the enemy seemed to dare touch him. He took the little lad up in his arms; a chance arrow pierced the child's ear and he died at once. Hussain placed the corpse on the ground saying "We come from God and we return to Him. O God, give me strength to bear these misfortunes," when as he bent to drink, an arrow struck him in the mouth. Encouraged by this the enemy rushed on him and speedily put an end to his life. The plain of Karbala is now a place of sacred pilgrimage to Shiahs, and the sad event which took place there is kept alive in their memories by the annual celebration of the Moharram."[1]

Hussain's brother Hassan was beheaded while he was deeply engaged in *namaz*.

Strictly speaking this is no occasion for festivity and joy. In fact several pious Shiah and Sunni Muslims observe fast, recite the Quran at home during the ten days and the tenth day is observed as *ashurah* (mourning day). It is the Muslim belief that the future *khiamath* (destruction of the world) will be on a Friday of this ten days period of Moharram. The Shiahs, a sub-community of Islam, observe this as an occasion of immense pain and sorrow. They weep and wail beating their breasts during these ten days. Cots are upturned, mats are wound up and the bare floor is made the sleeping place during the period. They wear only black clothes. They perambulate the streets with a flag expressing their sorrow, recounting the activities of the departed heroes Hassan and Hussain and calling out their names. The highly orthodox Shiahs condemn even the processions. They consider the two heroes equal to prophet Himself.

> "Some days previous to the festival, the *imambara* (house of the Imam), also called *ashur khanah* (ten-day house) is prepared. As soon as the new moon appears, the people gather together in the various *imambaras* and offer *fatihahs* over some *sherbet* or some sugar in the name of Hussain. The *fatihah* concludes thus: 'O God, grant the reward of this to the soul of Hussain.' The *sherbet* and sugar are then distributed. The *imambara* is generally a temporary structure or some large hall fitted up for the occasion. The *alams* or standards which are commonly made of copper, and brass though occasionally of gold or silver, are placed against the walls. The usual standard is that of a hand placed on a pole. This is emblematic of the five members (the prophet himself, Ali, Fatimah, Hassan and Hussain) who compose the family of the Prophet, and is the special standard of the Shiahs."[2]

For the first six days nothing else takes place. From seventh to ninth day they are taken out in procession in the streets. Fires are kindled in open spaces and the people both old and young fence across the fire and jump about calling out "Hussain! Hassan!" The three days are enjoyed with fancy dresses of tigers, bears, *etc.*, and mimicry. Both Hindus and Muslims go to the *imambara* for offering *fatihahs* to *alams*. On the evening before the tenth day which according to the Muslim mode of computing time is the tenth night, all the *taziyahs* and the *alams* are taken out in procession. It is a scene of great confusion, for men and boys disguised in all sorts of quaint get up run about fencing and jumping. At a convenient hour in the night of the ninth day, burning cinders are levelled in the pit in front of the *ashur khanah* and devotees both Muslims and Hindus, a few holding *alams* walk across the fire. Whatever the principle might be, the influence of the ten-day observance of Dasara with fire walking in several places is seen in the ten-day observances of Moharram. It is the carnival of the lower class Muslims and Hindus. On the following day after *fatihahs* are read, the *taziyahs* and *alams* are taken away to the nearby river or tank or a well outside the town. There the immersion ceremony takes place, which is washing the *peerlu* in water and removing them from the poles on which they were kept mounted from the first of the festival.

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

In Anantapur District the festival goes by the name *Peerla Panduga*. There is communal concord in this district and Moharram is a common festival for the Muslims and Hindus. There are villages who maintain at least the family of the *mujavar* in order that he may be of service to them for this annual festival. Several Hindus take advance vows of fire-walking to get over troubles for themselves or their cattle and fulfil them after fasting the whole day.

1. Pages 106-107, Hindu and Muhammadan Feasts, 1914.
2. Pages 107-108, Hindu and Muhammadan Feasts, 1914.

4. MILAD-UN-NABI—is observed by all Muslims on the twelfth day of the month *Rabi-ul-Avval* (July-August), in commemoration of the death of Prophet Mohammad.

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

5. PEER-E-DASTAGIRI—is celebrated on the eleventh day of the fourth month *i.e., Rabi-us-Sani* (August-September) by the Sunnies in honour of the saint Abdul Khadar Jeelani or Geelani. His tomb stands at Baghdad and is visited by Sunni Muslims and some non-Muslims as well. This is an occasion of his birthday celebration. In his name a green flag is taken in procession to the accompaniment of music and is finally erected on a platform specially constructed for the purpose in places where the Sunnies are in a majority. In other places the flag is fixed on a margosa tree near the entrance to the place. This is done with the belief that a flag of Peer-e-Dastagiri who was a great saint would protect the place warding off all epidemics and foul play of Satan. Just as in Moharram it is a very happy occasion though for a single night. In the rural parts of Anantapur District it is an interesting sight to witness the vast crowd of Hindus with a handful of Muslims moving together in a procession with the green flag flying above and music playing in front, practically the entire cost being contributed by the leading Hindu community of the village concerned. In towns, a few orthodox Muslims who are educated commence 10 days earlier reading the life and other holy books on Islam and conclude the festival with poor feeding on a small scale whether there is a procession or not. Several miracles are attributed to the credit of the great saint. At the earlier stages of his life he converted a gang of robbers by telling them how much of money he had with him and where he had kept it. When the robbers questioned him why he revealed the fact while there was an opportunity to save his money, he replied that normally it was a great sin to utter a lie and that it would be a greater one in his case as he had promised his mother at the time of leave taking and receiving her blessings not to utter a lie. The gang of robbers reformed themselves and became a group of his disciples. In Anantapur 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* (December-January) and it is believed that the duties of the men for the ensuing year are recorded. The whole night is spent either in prayer or in recitation of Quran in a happy and pleasant mood with illuminations and display of fire works. We find in these celebrations the influence of Deepavali celebrations conducted by the Hindus with great mirth and joy extravagantly indulging in fire works. This is a common festival among Muslims though the celebration is confined to a few rich and educated Muslims of the towns.

COMMON CHRISTIAN FESTIVALS

Christian festivals are observed only in the towns of Madakasira, Hindupur, Penukonda and Kalyandrug Taluks. There are practically no Christians in the villages of the above taluks. In the other taluks observance of the Christian festivals is as follows:

1. The NEW YEAR'S DAY — The 1st of January is celebrated as the New Year's Day by all Christians. Celebrations commence an hour or two before the actual birth of the New Year. Between 10 and 11 O'clock on the night of the 31st December of the preceding year there is the 'Watch Night' service in churches. The function commences with the distribution of sweets to the assembly. A speech is delivered about the closing year. Exactly at 12 O'clock in the midnight a speech is delivered ushering in the New Year. Songs about the coming year, about the glory of God, in praise of Christ and prayer for His blessings are sung individually and in chorus. At about 00-30 hrs. the function concludes by a service and mutual exchange of greetings for the New Year by those assembled there. At 5-30 hours, 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 decorated. The day is one of rejoicing with choice sweetmeats and non-vegetarian dishes for dinner.

Besides contributing one-tenth of a month's income to the church by all devoted Christians, special offerings are made to the Church for the extension of the Kingdom of Jesus Christ *i.e.*, for the mission of converting others into Christianity. The exchange of greetings is not confined to Christians alone. It is extended to all classes of educated people. The Christians distribute sweets to all their Hindu and Muslim friends in the locality.

For the recently converted uneducated Harijans of the country side, the New Year's Day has no special significance, unless the concerned pastor undertakes to hold the function of dedicating biblical names to the converts here and there during the close of the year. In spite of these celebrations Christians do not attach much religious importance to this New Year's Day. There is a convention gaining ground both among the Catholics and the Protestants that there is no need to attach importance to 1st January as a New Year's Day. It may be observed, as any other Indian does, as the first day of the official calendar year. Along with the preparation and enjoyment of the time-honoured *bhakshyam* from the days of fore-fathers, all the functions of thanks giving for the closing year and prayers fo. the New Year, *etc.*, can as well as be transferred to the Telugu New Year's Day by the Andhra, Karnataka and Maharashtra Christians now that we are an Independent Nation with a national calendar of our own.

2. Good Friday — Jesus Christ was crucified in Jerusalem by the Jews on Friday and 'Good Friday' is celebrated to commemorate the day. It is a part of the celebration of the Easter[1] and comes immediately before the Easter Sunday, Easter being the most joyous of Christian festivals observed annually throughout the Christendom in commemoration of the resurrection of Jesus Christ on the first Sunday after the full moon following the vernal equinox. Though Easter Sunday is the central point in the observance of the events connected with Christ's death on a Friday and His resurrection on a Sunday, the ideal Easter season extends from Ash Wednesday, the first day of Lent to Whit Sunday which commemorates the day of Pentecost. This period of the Easter cycle may be divided into 3 periods (1) The preparatory fast of the forty days of Lent; (2) The fifteen days beginning with the Sunday before and ending with the Sunday after Easter during which the ceremonies of the holy week and the services of the Octave of Easter are observed; (3) The Octave of Easter during which the newly baptised wear their white garments and for the paschal season beginning at Easter and lasting till Whit Sunday. In Anantapur District fasting is observed for a week commencing from the 4th day preceding Good Friday upto Easter *i.e.*, the Sunday after Good Friday. This period is known as 'Lamentation period' or 'Passion week.' The religious-minded elders observe the fast very strictly and engage themselves in prayers. On Friday church service is conducted from 11-00 hrs. to 16-00 hrs. when only 7 persons speak, the significance being that the Lord spoke only seven words from the cross before His death. Each speech is preceded and followed by a prayer. No true Christian fails to observe fast at least on that day. The Sunday following is Easter. Early in the morning at 5-00 hrs. all the members of the church start in procession from the church to an open space preferably a grove. There they sing in praise of the Lord after which there is a sermon by a learned preacher. By 7-00 hrs. they return home and get ready to attend the church by 9-00 hrs. Roman Catholics, however, do not go in procession but attend their respective churches, have service from 3 to 4 P.M. as Jesus is believed to have been crucified at 3-00 P.M. They observe *jagarana* on the night of Saturday previous to the Easter Sunday which they call 'Easter vigil.' Immediately after the service in the church 'Lord's supper' is observed by those who believe in the resurrection of Jesus Christ. Bread and diluted wine in little quantities representing the flesh and blood of Jesus are taken by Christians. New born babies are brought to the church and christened with biblical names by the pastor. Nominally the members of the Christian family are baptised as a token of rebirth, affirming their belief in Christ. This is done by immersing the Christian in the water and taking him out by the pastor or some other church authority chanting hymns. This is the practice with the majority of the Protestants who immerse the new convert not particularly in sacred or holy water as John the Baptist, baptised for the first time in the waters of the river Jordon. It signifies a spiritual turning away from sins and the entry into a new and purer life. A few of the Protestants and all the Catholics sprinkle holy water on 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.

In Anantapur District, Good Friday is not observed in the villages as a festival except by a few sincere Reddy converts who are educated. They or their fore-fathers have become Christians by conversion and though they disdain marriage alliance with any non-Reddy family and adhere to the Hindu marriage

1. Easter—The day the Christians celebrate Christ's rising from the dead is called Easter. It always comes off on a Sunday falling either in March or in April. The date depends on when the moon appears in full in those months. However, it can never be earlier than March, 22 nor later than April, 25.
To many, Easter means the coming of spring. In this season trees give out new leaves; seeds that have rested in the ground all winter send up leaves and flowers; moths come out of their cocoons, birds build nests and lay eggs. For hundreds of years eggs have signified the awakening of life in spring. Christians colour Easter eggs and give them to their friends as a way of saying 'Spring is here' (The Golden book of Encyclopedia—Book V, page 443 by Bertha Moris Parker).

customs at home in addition to the marriage ceremony at church they observe Good Friday, as well as Christmas, not to mention the New Year's Day.

3. CHRISTMAS — is the birthday celebration of Jesus Christ. Though 25th is the birthday of Jesus, the celebrations commence on the night of 23rd December with the 'Christmas Candle Lighting Service.' The evening of 24th is called the 'Christmas Eve' and special prayers and services are held in churches. In order to keep the children awake on the night of the 24th the parents tell them that 'Christmas father' visits them with presents. This 'Christmas father' or Santa Claus is an imaginary old person with a white flowing beard and a red snow suit who is believed to fill the children's stockings with Christmas presents by night. The children generally fall asleep by mid-night of the Christmas Eve; then the parents keep presents like sweets, balloons, toys, *etc.*, in stockings and keep them under their beds or on the tables. In the morning the children are told that 'Christmas father' had come and left them presents. Even in the church the eldest member is dressed like the 'Christmas father' and is made to wander about in the congregation, distributing sweets, *etc.*, to the children from the stockings hung to a bamboo stick on his shoulder. On the night of 24th December, the members of the church specially youngsters go around the town in groups singing Christmas carolls to wake up the Christians and inviting them to church for the important celebration on 25th morning. Some of the Christian families receive such parties and offer them sweets and cakes. After the service in the church on the morning of the 25th they return home and spend the day in merriment exchanging greetings and inviting friends and relatives to participate in the Christmas dinner. The well-to-do Protestants prepare the 'Christmas tree' with canes and bamboos and decorate it with coloured paper, candles and a variety of coloured bulbs. Gifts and greetings received from friends and relatives are conspicuously exhibited on the 'Christmas tree.'

The Roman Catholics do not have the Christmas tree but exhibit in a crib the articles of presentations, the statues of Babe Jesus, Mother Mary and foster father Joseph. Some figures of animals representing the stable are also kept to indicate the actual place of the birth of Lord Jesus.

Christmas is a common festival for all Christians in Anantapur District, whether rich or poor, in towns or villages. The well-to-do in the towns celebrate the festival in the manner detailed above. Even the poor on account of the close association with the rest in towns observe it with equal zeal though they cannot afford the costly dinners or exchanges of sweets. The 'Christmas tree' is a luxury for them. For the uneducated Harijan converts of the village Christmas is, perhaps, a festival. Rich feasts of the year are held though they are not advanced enough to conceive the idea of a 'Christmas father' or a 'Christmas tree.' But the missionaries and the local pastors are innovating several methods of conversion on the Christmas day. Processions singing songs in Telugu, door to door personal invitation to one and all of the place to take part in the procession, enacting of dramas of the life and teachings of several of the Christian saints and arranging *burrakathas* and even *harikathas* about the saints are resorted to support their Mission.

BIBLIOGRAPHY:—An alphabetical list of the feasts and holidays of the Hindus and Muhammadans by E. DENISON ROSS, 1914.

APPENDIX—II

APPENDIX–II

STATEMENT OF FAIRS AND FESTIVALS

ANANTAPUR DISTRICT

Serial No.	Location Code No. and name of Village/ Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	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. ANANTAPUR TALUK					
1	5 Penakacherla	To the south of the river Pennar and 10 miles from Garladinne Railway Station on Guntakal — Bangalore metre gauge section of the Southern Railway	Chithambaraswamy car festival	Magha Bahula Triodasi to Amavasya (February-March). 3 days	Widely known in memory of the saint	Chithambaraswamy, golden image in human form	6,000; local and from other places in Anantapur, Kurnool and Bellary Districts. All communities	Sweetmeats, utensils, lanterns, torchlights, pictures and photos	Free feeding is arranged
2	12 (a) M. Kothapalle hamlet of Muntimadugu	2 miles from Kalluru Railway Station and 20 miles to north of Anantapur Railway Station on Guntakal-Bangalore metre gauge section of the Southern Railway	Ramaswamy festival	From Magha Suddha Padyami (January-February). About a month	Local, religious	Ramaswamy, small round stones	Local congregation. All communities	...	...
3	14 Kalluru	A Railway Station on the southern bank of river Pinakini and 18 miles from Anantapur town	Anjaneyaswamy festival	From Chaitra Suddha Navami (March-April). 3 days	Local, religious	Anjaneyaswamy	200; local and from the neighbouring villages. Hindus	...	Free feeding is arranged. Eswara Aradhana is celebrated in the third week of Magham. Fuller details are not available
4	15 Kanampalle	4 miles from Anantapur road, 6 miles from Garladinne Railway Station, 7 miles from Pamidi and 16 miles from Anantapur	Nallamma Jatara	From Chaitra Suddha Padyami (March-April). 2 days	Local, religious	Nallamma	Local and from the neighbouring villages. Hindus	...	...
5	20 Anandaraopeta	2 miles from Salakancheruvu and 10 miles from Kalluru Railway Station	Gampamahalaiah festival	All Saturdays in Sravanam (July-August). 4 days	Local, in memory of Gampamahalaiah	Gampamahalaiah, a rishi; footprints of Lord Venkateswaraswamy in a cave	Local and from the neighbouring villages. All communities	...	Free feeding is arranged. It attracts large crowds on the 3rd Saturday in Sravanam

6	26 Julakalva	20 miles by bus from Anantapur town	Anjaneyaswamy Aradhana	Kartika Suddha Padyami to Amavasya (October – November). 30 days	Local, religious	Anjaneyaswamy, image 4 ft. in height	Local and from the surrounding villages. Hindus	...	...
7	27 Cheelapalle	Between Salakancheruvu and Jalalupuram villages; 2 miles from Anantapur — Tadpatri bus route and 17 miles from Anantapur Railway Station	1 Obulesudu festival (Parnama)	Chaitra Suddha Vidiya (March–April). 1 day	Local, religious	Obulesudu, 3 namams (Vaishnavite marks in U form with a vertical line in the middle)	Local and from the neighbouring villages. All communities	...	...
			2 Anjaneyaswamy festival	Kartika Suddha Padyami to Amavasya (October–November). 30 days	Local, religious	Anjaneyaswamy, image of Anjaneyaswamy carved on 7 feet high stone slab	Local and from the neighbouring villages. All communities	...	...
8	28 Sodanapalle	15 miles from Anantapur	Verri Nagappa worship	All through the year, devotees worship the samadhi of the saint	Local, in memory of Verri Nagappa	Verri Nagappa, a tomb	A few from the surrounding villages perform puja everyday. Hindus	...	Verri Nagappa belongs to the 18th Century. He showed some miracles and is being worshipped as a saint.
9	29 Matlagondi	Beside Garladinne—Tadpatri bus route and 13 miles from Garladinne Railway Station	1 Chitambaraiahswamy festival	Magha Bahula Triodasi (February–March). 1 day	Local, in memory of Chitambaraiahswamy	Chitambaraiahswamy, a tomb and a statue of Chitambaraiahswamy made of panchalohas (5 metals)	Local and from the neighbouring villages. Hindus	...	...
			2 Anjaneyaswamy festival	Kartika Suddha Padyami to Amavasya (October-November). 30 days	Local, religious	Anjaneyaswamy, stone image 3 feet high	Local and from the neighbouring villages. Hindus	...	...
10	30 Singanamala	2 miles from Anantapur-Tadpatri road and 12 miles north-east of Anantapur	Syed Salar Masood Saheb Urs	In Magham (January –February). 3 days	Widely known, in memory of Syed Salar Masood Saheb	Syed Salar Masood Saheb, a tomb	5,000; local and from all over the district. All communities	...	...
11	40 Marthadu	2-1/2 miles from Garladinne Railway Station and 4 miles from Kudair	Tataiah car festival	From Phalguna Suddha Panchami (February –March). 3 days	Local, religious	Tataiah	300; local and from the neighbouring villages. All communities	...	...
12	44 Korrakodu	3 miles from Jallipalle on Anantapur — Tadpatri bus route and 10 miles from Anantapur Railway Station	1 Srirama Navami	Chaitra Suddha Navami (March–April). 1 day	Local, religious	Sri Rama, marble stone images of Srirama, Lakshmana, Sita and Hanumantha	Local congregation. Hindus	...	Another festival is of Kuntemma. Some details are given in the monograph

APPENDIX–II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/ Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation-local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
				1. ANANTAPUR TALUK—*Contd.*					
			2 Eswara pujas	Kartikam (October– November). One month	Loeal, religious	Eswara	Local congregation. Hindus	...	
13	47 Mavinamardhanahalli	3 miles from Anantapur — Rayadrug bus route and 25 miles from Anantapur town and Railway Station	Akkammagarla Jatara (Parusha)	From full moon day in Phalgunam (February-March). 3 days	Local, religious	Seven Akkamma sisters, 7 earthen images (girigelu)	Local congregation. Hindus	...	...
14	48 (a) Karutlapalle hamlet of Thimmapuram	1–1/2 miles from Bellary — Anantapur bus route and 15 miles from Anantapur Railway Station	Akkammagarla Jatara (Parusha)	In Phalgunam (February - March) or Chaitram (March-April). 3 days	Local, religious	Seven Akkamma sisters, 7 earthen images (girigelu)	Local congregation. Hindus	...	...
15	49 Kudair	14 miles from Anantapur Railway Station on Anantapur --Bellary road	Sangameswaraswamy car festival	From full moon day in Chaitram (March–April). 3 days	Local, religious	Sangameswaraswamy	1,500; local and from surrounding villages. All communities	...	There are 2 choultries
16	51 Atmakur	On Anantapur—Kalyandrug road, 15 miles from Anantapur Railway Station and town	Akkammagarla Jatara (Parusha)	Once in 5 or 6 years commencing on Monday succeeding full moon day in Vaisakham (April-May). 3 days	Local, religious	Seven Akkamma sisters, seven earthen images (girigelu)	Local congregation. All communities	Sweetmeats, utensils, lanterns torchlights, mirrors, combs, pictures and books	Free feeding is arranged for visitors by the villagers in their houses. Hotels are also available
	51 (b) Pampanur hamlet of Atmakur	On Anantapur-Kalyandrug road, 15 miles from Anantapur town and Railway Station	Mala Obulesuswamy car festival	From Phalguna Purnima (Febraury-March). 3 days	Local, religious	Mala Obulesuswamy, brother of Tirupati Venkateswarlu, footprints on a stone slab	2,000; local and from the neighbouring villages. All communities	...	...

17	52 Madigubba	2-1/2 miles from Voddipalle on Anantapur-Kalyandrug bus route and 11 miles from Anantapur Railway Station	Anjaneyaswamy festival	From Chaitra Suddha Padyami (March-April). 9 days	Local, religious	Anjaneyaswamy, in the form of Hanuman	Local congregation. Hindus	...	...
18	62 Somanadoddi	2 furlongs from Anantapur—Kurnool road and 3 miles from Anantapur Railway Station	Aswatha Narayana Vruksha Tirunala	Magha Bahula Panchami (February-March). 1 day	Local, religious	Trunks of ravi and margosa trees	Local congregation. All communities	...	...
19	65 (a) Neelampalle hamlet of Janthaluru	3 miles from Anantapur-Tadpatri bus route and 8 miles from Anantapur town	Nagalingaswamy alias Erriswamy festival	From Phalguna Suddha Triodasi (February-March). Festival—4 days Fair—2 days	Local, in memory of Nagalingaswamy	Nagalingaswamy, jeeva samadhi	Local congregation. All communities	Utensils, lanterns, torchlights, pictures and photos	There are 4 choultries There is free feeding and special arrangements for Brahmins
20	70 Nadimidoddi	Beside Anantapur-Tadpatri bus route, 21miles from Anantapur town	Nallamma Jatara(Parusha)	Once in 3 or 5 years in Pushyam (December-January). 3 days	Local, religious	Nallamma, in human form	Local congregation. All communities	Sweets, utensils, lanterns,pictures and photos	...
21	72 Narpala	15 miles from Anantapur town	Tikkaswamy festival	From Chaitra Suddha Panchami(March-April). 3 days	Local, in memory of Tikkaswamy	Tikkaswamy, brass image in the form of head on which is the hood of a serpent	Local congregation. All communities	...	...
22	79 Bukkarayasamudram	3 miles from Jallipalle on Anantapur-Tadpatri bus route and 10 miles from Anantapur Railway Station	Kondameedarayaswamy(Venkataramanaswamy) car festival	Magha Suddha Navami to Bahula Vidiya (January-February). 9 days	Local, religious	Kondameedarayaswamy (Venkataramana swamy), image of the Lord with his consorts Lakshmi and Padmavati	Local and from neighbouring villages. Hindus	...	There are hotels and choultries. Free feeding is arranged on rathothsavam day
23	I Anantapur	District headquarters, a Railway Station on Guntakal — Bangalore metre gauge section of the Southern Railway and 41 miles (66 kilometers) from Guntakal	1 Chennakesavaswamy Rathothsavam	Chaitra Suddha Navami to Purnima (March-April). 7 days	Local, religious	Chennakesavaswamy	2,000; local and from the neighbouring villages. Hindus	...	Festivals are also celebrated during the entire month of Pushyam (December-January) and on Vaikunta Ekadasi i.e., on Margasira Suddha Ekadasi (November-December). A fair is also held on Vaikunta Ekadasi. Festivals are also celebrated during Mahasivaratri i.e., on Magha Bahula Chaturdasi (February-March), and in the month of Pushyam (December-January).
			2 Kasiviswesswara car festival	Chaitra Suddha Dasami (March-April). 1 day	Local, religious	Eswara, a Sivalingam	2,000; local and from the neighbouring villages. Hindus	...	
			3 Satyanarayanaswamy Teppothsavam	Magha Purnima (January-February). 1 day	Local, religious	Satyanarayanaswamy	5 to 6,000; local and from the neighbouring villages. Hindus	Eatables sweetmeats, utensils of earthenware, mirrors. books, combs, photos, toys and baskets	Car festival is held on Margasira Purnima (November-December)

APPENDIX–II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/ Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation-local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
				1. ANANTAPUR TALUK—*Concld.*					
24	86 Brahmanayaleru	4 miles from Anantapur—Kalyandrug bus route and 7-1/2 miles from Anantapur town and Railway Station	Eswara Rathothsavam	On a Monday in Kartikam (October–November). 1 day	Local, religious	Eswara, stone Sivalingam	Local congregation. All communities	...	A festival is also celebrated on Mahalaya Purnima i.e., full moon day in Bhadrapadam(August-September). Fuller details are not available
25	87 Sanapa	5 miles from Kalyandrug—Anantapur bus route and 12 miles from Anantapur Railway Station	1 Madhavaswamy Rathothsavam	Phalguna Suddha Tadiya to Sapthami (February-March). 5 days	Local, religious	Madhavaswamy,in human form	Local congregation. All communities	...	There are choultries
			2 Kodanda Ramaswamy Rathothsavam	From Chaitra Suddha Panchami (March-April). 6 days	Local, religious	Kodanda Ramaswamy, in human form	Local congregation. All communities	...	...
	87 (a) Rangampet hamlet of Sanapa	6 miles from Anantapur—Kalyandrug bus route and 10 miles from Anantapur Railway Station	Pothularaju or Pothulappa festival	Chaitra Suddha Vidiya (March-April). 1 day	Local, religious	Pothularaju, a Sivalingam	Local congregation. All communities	...	...
26	90 Gandlaparthi	3 miles from Dharmavaram-Kalyandrug bus route and 18 miles to the south of Anantapur	Tirumaladevaraswamy festival	Chaitra Suddha Padyami to Dasami (March-April). 10 days	Local, religious	Tirumaladevaraswamy, stone statue in human form	Local congregation. All communities	...	Choultries are available
27	93 Katiganikalva	5 miles from Anantapur	Brahmananda Eswaraswamy festival	Phalguna Suddha Sapthami (February-March). 3 days	Local, in memory of Brahmananda Eswaraswamy	Brahmananda Eswaraswamy, stone Sivalingam on a tomb	Local congregation. All communities	...	Free feeding is arranged on the second day
28	94 Rapthadu	4 miles from Anantapur on Anantapur—Bangalore road	Pandameedra Raidu festival	Occasionally. 3 days	Local, religious	Pandameedra Raidu	Local congregation. All communities	..	...

29	104 Itikalapalle	2-1/2 miles from Jangalapalle Railway Station and 6 miles from Anantapur — Kadiri road	Itikalapallayya festival	Occasionally. 2 days.	Local, religious	Itikalapallayya	Local congregation. All communities	...	...
30	111 Gugudu	Among the Muchekota hills, 5 miles from Narpala and 18 miles due east of Anantapur	Moharram	Moharram (May-June). 11 days	Local, religious	Peers	10,000; local and from the neighbouring villages. All communities	Anantapur Panchayat Samithi exhibits local handicrafts	Hindus annex the festival and celebrate it with more fervour than any of their festivals

2. KALYANDRUG TALUK

1	1 Srirangapuram	3 miles from Kalyandrug-Bellary and Rayadrug-Kodur bus routes, 5 miles from Beluguppa and 18 miles from Rayadrug Railway Station	Ranganathaswamy Kalyanothsavam	From the full moon day of Magham (January-February). 3 days	Local, religious	Ranganathaswamy	Local and from the neighbouring villages. All communities	...	Free feeding is arranged. Anjaneyaswamy Rathothsavam is also celebrated on Chaitra Suddha Navami (March-April.) Fuller details are, however, not available
2	4 Beluguppa	18 miles from Kalyandrug on Anantapur-Bellary road and 20 miles from Rayadrug Railway Station on Bellary-Rayadrug metre gauge section of Southern Railway. There are communication facilities to Bellary, Rayadrug, Kalyandrug and Ananatpur towns	Yerriswamy festival	Jaistha Bahula Chaviti and Panchami (June-July). 2 days	Local, in memory of Yerriswamy	Yerriswamy, a tomb	Local congregation. Hindus	...	Poor feeding is arranged. Maremma Jatara is also celebrated in this village. Fuller details of the festival are, however, not available
3	8 (a) Ramasagaram hamlet of Budigumma	Equidistant from Anantapur and Rayadrug Railway Stations, being 25 miles on Anantapur—Rayadrug road via Kudair	Anjaneyaswamy car festival	Third Saturday and Sunday in Magham (February-March). 2 days	Local, religious	Anjaneyaswamy	1,000; local and from the neighbouring villages All communities	Eatables, fruits, torchlights, mirrors, combs and pictures	Free feeding is arranged for one day. Srirama Navami on Chaitra Suddha Navami and Yellamma Jatara in Asviyujam are also celebrated in this village. Fuller details of the festivals are, however, not available
4	17 East Kodipalle	1-1/2 miles from Bhattuvanipalle bus stop on Dharmavaram-Kalyandrug bus route, 5miles from Golla, 7 miles from Kalyandrug and 27 miles from Rayadrug Railway Station	1 Chowdeswaridevi Jyothi Mahothsavam	Pushya Bahula Shasti and Sapthami (January-February). 2 days	Widely known, religious	Chowdeswaridevi, stone image in feminine form facing east in padmasana (sitting posture) with 4 hands holding sword, trisulam and damarukam	6,000; local and from Chittoor District and Mysore State. Hindus especially Thogatas, Devangas and Padmasales	Fruits, sweetmeats, pictures, photos, earthen & wooden toys, glassware, bangles and aluminium utensils	Free feeding for one day to the Thogata community
			2 Venugopalaswamy Govula Pabbamu	On a day between Margasira Suddha Padyami and Panchami (November-December). 1 day	Widely known, religious	Venugopalaswamy, stone image in human form playing on a flute (making the cows feel pleasant)	Local and from distant places All communities	...	Free feeding for one day, Malleswaraswamy Jyothi Mahothsavam is also celebrated in this village on Pushya Bahula Ashtami (January-February). Fuller details of the festival are, however, not available

APPENDIX-II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/ Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation-local or otherwise. Do all communities participate ?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors-any other special features)
1	2	3	4	5	6	7	8	9	10
				2. KALYANDRUG TALUK— *Contd.*					
5	19 Gangavaram	3 miles to the north of Golla on Anantapur-Kalyandrug bus route and 9 miles from Kalyandrug town	Maremma Jatara (Parusha)	On Pushya Suddha Chathurdasi (December-January). 1 day	Local, religious	Maremma	Local congregation All communities	...	The following festivals are also celebrated in this village. Fuller details of the festivals are, however, not available. Srirama Navami on Chaitra Suddha Navami (March-April). Eswara festival on Magha Bahula Triodasi (February-March) and Chowdamma festival on Magha Suddha Chathurdasi (January-February)
6	20 (d) Venkatadripalle hamlet of Seeripi	3 miles from Beluguppa, 9 miles from Kalyandrug and 25 miles from Rayadrug Railway Station	Tatacharyula festival	From Magha Bahula Triodasi (February-March). 2 days	Local, in memory of Tatacharyulu	Tatacharyulu, image in human form	Local congregation All communities	...	Dandu Maremma Parusha is celebrated on the next day of Ugadi festival i.e., on Chaitra Suddha Vidiya and in this connection a fair is held selling bangles and eatables
7	21 Mudigal	4 miles from Kalyandrug by cart track	Ramalingeswaraswamy festival	Magha Bahula Triodasi (February-March). 1 day	Local, religious	Ramalingeswaraswamy, stone Sivalingam	Local and from the neighbouring villages. All communities	...	There is free feeding. The following festivals are also held in this village. Fuller details are, however, not known. Sri Anjaneyaswamy festival is celebrated on the third Saturday in Kartikam (November-December). Avula Pabbamu is celebrated on the fourth Monday in Kartikam (November-December) and Kamadahanothsavam on Phalguna Purnima (Febraury-March)
8	1 Kalyandrug	20 miles from Rayadrug Railway Station, 34 miles from Anantapur Railway Station and town and 45 miles from Bellary. There are communication facilities to Anantapur, Bellary, Hindupur, Rayadrug, Madakasira, Penukonda and Dharmavaram	Pattabhi Ramaswamy car festival	Magha Purnima to Bahula Sapthami (February-March). Festival—8 days Fair—1 day	Local, religious	Pattabhi Ramaswamy, stone image in human form immersed in dhyanam or meditation with the stone images of Lakshmana and Sita on either side watching Rama	10,000; local and from the neighbouring villages. All communities	Eatables, earthenware, pictures, photos and agricultural implements	Hotels and choultries are available. Akkammagari Parusha is celebrated on Chaitra Suddha Vidiya (March-April). Fuller details are not available

9	24 (a) Vitlampalle hamlet of Hulikal	2-1/2 miles from the 48th milestone on Kalyandrug —Kannepalle road and 50 miles from Kalyandrug of which 48 miles can be covered by bus and the rest by foot	Dona Timmappa or Tirumalappa festival	On all Saturdays in Sravanam, mostly on the last Saturday (July-August). On all Saturdays	Local, religious	Dona Timmappa, a stone image	Local congregation. Hindus	Sweetmeats, coconuts, flowers and camphor	...
10	25 (c) Gonchireddypalle hamlet of Pillalapalle	4 miles from Rayadrug -Kalyandrug bus route and 20 miles from Rayadrug Railway Station	Kuvvadamma Rathothsavam	Chaitra Bahula Panchami to Dasami(April-May). 6 days	Local, religious	Kuvvadamma, a coloured earthen image in female form	Local and from the neighbouring villages. Hindus	...	...
11	30 Brahmasamudram	7 miles from Kannepalle, 18 miles from Rayadrug Railway Station, 18 miles from Kalyandrug and 63 miles from Dharmavaram	Savaramma Aradhana	From Chaitra Suddha Padyami (March-April). 3 days	Local, religious	Savaramma, painted wooden image in human form	Local and from the nearby villages. All communities	...	...
12	32 Vepalaparthi	On Rayadrug-Bellary road, 9 miles from Rayadrug Railway Station, and 30 miles from Kalyandrug	Ranganathaswamy car festival	Chaitram (March-April). 8 days	Local, religious	Ranganathaswamy, stone image	Local, and from the neighbouring villages. All communities	A cattle fair is held	Free feeding is arranged only to Brahmins
13	36 Eradikera	6 miles from Bellary-Bhairavanithippa bus route, 15 miles from Rayadrug Railway Station, 16 miles from Kalyandrug and 50 miles from Dharmavaram	Thippeswamy car festival	Chaitra Purnima (March-April). 1 day	Local, in memory of the saint	Thippeswamy	Local and from the neighbouring villages. Hindus	Eatables, earthen pots and lanterns	...
14	37 Santi Kondapuram	8 miles from Kalyandrug and 43 miles from Dharmavaram	Chanamalleswaraswamy festival	Kartikam (October-November). 3 days	Local, religious	Chanamalleswaraswamy	Local congregation. All communities	...	...
15	38 (a) Chennampalle hamlet of Yatakal	1 mile from Kalyandrug—Kundurpi bus route, 24 miles from Kalyandrug and 26 miles from Nagasamudram Railway Station on Guntakal-Bangalore metre gauge section of the Southern Railway	Akkamamba festival (Parusha)	Vaisakham (April-May). 2 days	Local, religious	Akkamamba, earthen mould (girigelu)	5,000; local and from the neighbouring villages. Hindus	Sweets, utensils, lanterns, mill cloth, wooden and rubber toys	There is a choultry. Free feeding is arranged for 2 days
16	41 Settur	6 miles from Kalyandrug-Kundurpi bus route, 11 miles from Kalyandrug, 20 miles from Rayadrug and 45 miles from Dharmavaram	Maremma Jatara	On the third Tuesday in Sravanam (July-August). 1 day	Local, religious	Maremma, stone image in female form	Local congregation. All communities	...	...

APPENDIX–II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/ Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation-local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
				2. KALYANDRUG TALUK—*Contd.*					
17	45 (f) Annuppalle hamlet of Mulakaledu	21 miles from Kalyandrug and 47 miles from Rayadrug Railway Station on Bellary–Rayadrug metre gauge section of the Southern Railway	Poleramma Jatara	Once in 10 years from Phalguna Suddha Chaviti (February–March). 7 days	Local, religious	Poleramma, image in female form	10,000; local and from the neighbouring villages. Hindus	Sweetmeats, mats, fans, baskets, wooden toys, utensils, lanterns, pictures, photos and mill cloth	There are 2 choultries. Free feeding is arranged for 1 day. Dramas, bhajans, harikathas and kolatams afford entertainment to the visitors
18	45 (g) Kanakur hamlet of Mulakaledu	21 miles from Kalyandrug and 47 miles from Rayadrug Railway Station	Chowdeswari festival	Once in 5 or 7 years in the dark fortnight of Magham (February–March). 5 days	Local, religious	Chowdeswari, stone image in the form of sakthi	Local congregation. All communities	...	Free feeding is arranged for 5 days
19	46 Malayanur	2 miles from Chitaldrug – Pavagada bus route, 5 miles from Kundurpi, 26 miles from Kalyandrug and 34 miles from Rayadrug Railway Station	Gudibanda Anjaneyaswamy festival	From the 1st Saturday in Phalgunam (February–March). 3 days	Local, religious	Anjaneyaswamy, stone image in the form of Hanuman	1,000-1,500; local and from neighbouring districts. Hindus	Eatables	There is free feeding on the last day
20	48 Jambugumpala	3 miles from Kundurpi, 25 miles from Kalyandrug and 50 miles from Rayadrug Railway Station	Matchandramayya festival	On Margasira Bahula Padyami, Vidiya and Tadiya (December–January). 3 days	Local, religious	Matchandramayya, image in human form	1000; local congregation. Only confined to Valmikis	Sweetmeats, etc.,	The festival is celebrated in Kolimipalyam h/o Jambugumpala where the temple is situated
21	49 Bestharapalle	5 miles from Kundurpi and Hosakota, 22 miles from Kalyandrug and 37 miles from Rayadrug Railway Station	Bommadevara and Avuladevara festivals	From Asvivuja Bahula Dasami to Amavasya (October–November). 6 days	Local, religious	Bommadevara viz., Erannaswamy and Yellamma wearing jewels	Local congregation. Hindus	...	...
22	50 Kundurpi	20 miles from Kalyandrug, 40 miles from Rayadrug Railway Station and 55 miles from Dharmavaram	1 Venkataramanaswamy car festivals	From Magha Purnima to Bahula Shasti (February–March). 7 days	Local, religious	Venkataramanaswamy, stone image in human form as in Tirupati	Local and from the neighbouring villages. Hindus	...	Free feeding is arranged

			2 Kundurpamma Jatara	Generally after Ugadi i.e., Chaitra Suddha Padyami(March-April). 3 days	Local, religious	Kundurpamma, stone image in female form	Local and from the neighbouring villages. All communities	...	Free feeding is arranged
23	52 Apilepalle	By the side of Kalyandrug-Kundurpi bus route and 38 miles from Rayadrug Railway Station	Anjaneyaswamy car festival	In Magham (January-February). 5 days	Local, religious	Anjaneyaswamy	5000; local and from the neighbouring villages. Hindus		...
24	53 (a) Tenagallu hamlet of Kariganipalle	15 miles from Kalyandrug, 35 miles from Rayadrug Railway Station and 36 miles from Anantapur Railway Station	Mylareswaraswamy, Aradhana	From Magha Bahula Panchami to Dwadasi (February-March). 8 days	Widely known, religious	Mylareswaraswamy, stone image covered with sheets made of silver and brass	10,000; local and from other places in Anantapur District and Mysore state. All communities	Sweetmeats, utensils, lanterns, pictures of gods and national leaders, agricultural implements, wooden and earthen toys and cameras.	Free feeding is arranged. Sanimahatmuni Aradhana, Beerappa Aradhana and Kollapuramma Aradhana are also celebrated in the village. Fuller details are, however, not available
25	56 (c) Marimakulapalle hamlet of Mulakanur	3 miles from Bellary-Tumkur road, 10 miles to the south of Kalyandrug and 32 miles from Rayadrug Railway Station	Kollapuramma festival	In Asviyujam (September-October). 3 days	Local, religious	Kollapuramma, wooden image with 4 hands in an awe-inspiring posture	Local congregation. Hindus	...	...
26	60 (a) Kothur hamlet of Garudapuram	3 miles from Kalyandrug and 23 miles from Rayadrug Railway Station	Junjappa festival	In Kartikam (October-November). 3 days	Local, religious	Junjappa	3,000; local and from the neighbouring villages. Hindus	...	...
27	65 Palluru	4 miles from Kalyandrug-Dharmavaram bus route, 14 miles from Kalyandrug and 36 miles from Dharmavaram Railway Station	Anjaneyaswamy festival	Magha Suddha Panchami to Saptami (January-February). 3 days	Local, religious	Anjaneyaswamy, stone image in the form of Hanuman	600; local and from the neighbouring villages. All communities	Eatables, utensils, lanterns, mats, mirrors, combs, pictures of gods, bells for bulls, rubber toys and ribbons	Free feeding is arranged. Dramas and Purana kalakshepams afford entertainment to the visitors
	65 (d) Gollapalle, hamlet of Palluru	4 miles from Hindupur—Kalyandrug road	Chithayya and Bomma Devaras festival	On Kartika Bahula Chaturdasi (November-December). 1 day	Local, religious	Chithayya Devara and Bommayya Devara; Chithayya Devara in human form	Local and from nearby villages, Yadavas	...	Avula Parusha is celebrated on Asviyuja Bahula Chaturdasi (October-November)
	65 (e) Ayparasapalle h/o palluru	6 miles from Hindupur—Kalyandrug road	Pathappa festival	On Vaisakha Suddha Shasti (April-May). 1 day	Local, religious	Pathappa, a Lingam	Local congregation. Hindus	...	...

APPENDIX–II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/ Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation-local or otherwise. Do all communities participate ?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors-any other special features)
1	2	3	4	5	6	7	8	9	10
				2. KALYANDRUG TALUK—*Concld.*					
28	67 Nuthimadugu	On the bank of river Pinakini, 16 miles to the east of Kalyandrug and 32 miles from Dharmavaram Railway Station	Sri Rama festival locally called as Kartikamasapu Panduga	Kartika Suddha Padyami to Bahula Amavasya (October–November). 30 days	Local, religious	A picture of Sri Rama, and Anjaneya, an image made of bronze in Hanuman form	Local and from neighbouring villages. All communities The congregation will be about 5,000. Utensils, lanterns, Ayurvedic drugs, pictures of gods and national leaders, mill cloth and earthen toys	A fair is held in Tippepalle area, a hamlet of Nuthimadugu for one day.	Pandals are put up and there is free feeding for one day. Maremma Jatara on Chaitra Suddha Padyami (March-April) and Srirama Navami on Chaitra Suddha Navami are also celebrated
29	69 Gulyam	3 miles from Kalyandrug – Nuthimadugu road, 15 miles from Kalyandrug, 30 miles from Anantapur Railway Station and 35 miles from Dharmavaram	Subrahmanyaswamy festival	From Pushya Suddha Shasti to Ashtami (December – January). 3 days	Local, religious	Subrahmanyaswamy, stone image, procession image is in the form of serpent hood made of silver	Local congregation. All communities	...	Free feeding is arranged
30	72 Kambadur	One furlong from the 77th milestone on Bellary-Tumkur Highway, 18 miles from Kalyandrug, 30 miles from Nagasamudram Railway Station on Guntakal–Bangalore metre gauge section of the Southern Railway, 40 miles from Rayadrug Railway Station on Bellary–Rayadrug metre gauge section of the Southern Railway and 42 miles from Dharmavaram	Malleswaraswamy Rathothsavam	From Chaitra Purnima (March-April). 3 days	Local, religious	Malleswaraswamy, in the form of a Sivalingam	4,000; local and from the neighbouring villages. All communities	Eatables, utensils, torchlights, combs, mirrors, pictures of gods, beads and bangles	...
				3. RAYADRUG TALUK					
1	2 Hirehal Siddapuram	3 miles from Dandina Hirehal, 14 miles from Bellary and about 20 miles from Rayadrug. Somalapuram Railway Station on Bellary–Rayadrug metre gauge section of the Southern Railway is the nearest Railway Station about 20 miles from the village	1 Worship of Gavi Siddheswara	All Mondays and Tuesdays.	Local, in memory of the saint	Gavi Siddheswara, a stone	Scores of people from neighbouring villages. Hindus	...	The temple is 3 miles from the village amidst thick forest on a hillock

			2 Male Mallikarjunaswamy car festival	Chaitra Suddha Padyami(March-April). 1 day	Local, religious	Male Mallikarjunaswamy, Sivalingam	2,000; local and from nearby villages. Hindus	...	...
2	5 Dandina Hirehal	On Bellary-Bangalore road at a distance of 2 miles from Oblapuram Railway Station on Bellary—Rayadrug metre gauge section of the Southern Railway, 12 miles south-west of Bellary and 22 miles from Rayadrug	1 Neelakantheswara car festival	Full moon day in Margasiram (November-December). 1 day	Local, religious	Neelakantheswara, Sivalingam	Local congregation. Hindus mostly weavers	...	Sivalingarudraswamy death anniversary is celebrated for seven days from Kartika Bahula Padyami (October-November) Moharram is celebrated by all communities
			2 Sri Rama car festival	Full moon day in Chaitram (March-April). 1 day	Local, religious	Sri Rama, stone image	Local congregation. Hindus	...	...
3	17 Bollanaguddam	6 miles from Kalyandrug-Bellary road	Thimmappaswamy festival	From 3rd Saturday in Sravanam (July-August). 3 days	Local, religious	Thimmappaswamy, image in human form	Local congregation. All communities	...	...
	17 (a) Kalluhola hamlet of Bollanaguddam	6 miles from Kalyandrug-Bellary road	Shabadivanu Urs	Vaisakha Bahula Tadiya (May-June). 3 days	Local, in memory of Shabadivanu	Shabadivanu, a tomb in a darga	Local congregation. All communities	...	The fakirs are fed free
4	22 Honnur	On the eastern side of the Hagari, some six miles south-east of its junction with the Chinna Hagari, 6 miles from Bellary-Kanekal road, 20 miles from Bellary Railway Station and 22 miles from Rayadrug	Honnurswamy Urs	From Karthika Bahula Vidiya (November-December). 4 days	Local, in memory of Honnurswamy	Honnurswamy, tomb	Local congregation. All communities	...	...
5	24 Singanahalli	Half a mile to the west of Hagari river, 4 miles and 5 furlongs from 17/3 mile stone on Bellary—Kalyandrug road, 15 miles from Somalapuram and 26 miles from Rayadrug	Sangameswaraswamy car festival	Full moon day in Chaitram (March-April) 3 days	Local, religious	Sangameswaraswamy, a stone Sivalingam	Local and from the neighbouring villages. All communities	...	...
6	26 Uddihal	7 miles from Pulakurthi Railway Station, 15 miles from Bellary and 27 miles from Rayadrug	Narasimhaswamy propitiation	First Saturday in Phalgunam (February-March). 1 day	Local, religious	Narasimhaswamy	Local and from 4 or 5 neighbouring villages, Hindus	...	The temple is situated 2 miles from this village in Upparahal, a hamlet of Sridharaghatta. The Lord is propitiated at the Hagari river (Vedavati). Festival is celebrated in Upparahal and abhishekam in Uddihal
7	31 (a) Godusulapalle hamlet of Kudlur	5 miles from Rayadrug-Bellary bus route, 7 miles from Badanahalu Railway Station, 18 miles from Rayadrug and 80 miles from Dharmavaram	Kodanda Ramaswamy festival	From Chaitra Suddha Navami (March-April). 3 days	Local, religious	Kodanda Ramaswamy, image in human form	Local congregation. Hindus	...	...

APPENDIX–II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/ Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation-local or otherwise. Do all communities participate ?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors-any other special features)
1	2	3	4	5	6	7	8	9	10
				3. RAYADRUG TALUK—*Contd.*					
8	32 Kadalur	On the bank of Chinna Hagari, 4 furlongs from Bellary-Rayadrug Road, 1-1/2 miles from Badanahalu Railway Station and 10 miles from Rayadrug	Maremma Jatara	1st Tuesday in Bhadrapadam (August-September). 1 day	Local, religious	Maremma	Local congregation. All communities	...	Peerla Panduga is also celebrated. Fuller details are not available
9	33 (a) Kalyam hamlet of Hulikal	2-1/2 miles from Badanahalu Railway Station, 7 miles from Rayadrug and 80 miles from Dharmavaram	Maremma Jatara	In Bhadrapadam (August-September). 1 day	Local, religious	Maremma, image in female form with a crown and 4 hands holding trident in one of her hands and lion as her vahanam	Local congregation. All communities	...	Peerla Panduga is also celebrated in this village in addition to Sivaratri on Magha Bahula Chaturdasi (February-March). Fuller details are not available
10	34 (a) Muradi Hanumapuram hamlet of Muradi	4-1/2 miles from Bellary-Rayadrug bus route, 6 miles from Badanahalu Railway Station, 13 miles from Rayadrug and 82 miles from Dharmavaram	Honnurswamy Urs	From Chaitra Purnima (April-May). 4 days	Local, in memory of Honnurswamy	Honnurswamy, a tomb-like construction	Local congregation. All communities	...	...
11	35 Dodaghatta	2-1/2 miles from Bellary-Rayadrug bus route, 3 miles from Badanahalu Railway Station and 13 miles from Rayadrug	Chikkannayya Aradhana	From Phalguna Suddha Triodasi (February-March). 3 days	Local, religious	Chikkanna, a stone statue	Local congregation. All communities	...	...
12	36 Genigera	1 mile from Bellary-Kanekal road and 24 miles from Rayadrug	Panduranga festival	From Magha Suddha Ekadasi (January-February). 2 days	Local, religious	Panduranga, image in human form	Local congregation. All communities	...	Peerla Panduga and Eswara festival are also celebrated. Fuller details are not available
	36 (a) Jakkalavadiki hamlet of Genigera	1 mile from Yerragunta on Bellary-Kanekal road and 24 miles from Rayadrug	Honnurswamy Urs	From Magha Suddha Dasami (January-February). 3 days	Local, in memory of Honnurswamy	Honnurswamy, a tomb	Local congregation. All communities	...	...

13	37 Yerragunta	1 mile from Bellary—Kalyandrug road, 8 miles from Kanekal on Kanekal—Bellary road and 23 miles from Rayadrug	Yannle Rangappa festival	From Srirama Navami *i.e.*, Chaitra Suddha Navami (March-April). 3 days	Local in memory of Yannle Rangappa	Yannle Rangappa, a tomb of the sage	Local congregation. All communities	...	Peerla Panduga is also celebrated
14	43 Udegolam	On Rayadrug-Kalyandrug road and 1-1/2 miles from Rayadrug Railway Station	Maddanaswamy car festival	From new moon day in Magham (February-March). 8 days	Widely known, in memory of Maddanaswamy	Maddanaswamy, a tomb and also an image	Local and from distant places. Hindus	Metalware, earthenware and eatables	...
15	47 Rakatla	On Bellary—Kalyandrug road, 30 miles from Guntakal Railway Station, 36 miles from Rayadrug and 60 miles from sub-divisional headquarters Dharmavaram	Sunkulamba Rathothsavam	Chaitra Purnima (March-April). 1 day	Local, religious	Sunkulamba	Local congregation. All communities	...	...
16	50 Ramapuram	On Bellary—Uravakonda—Kalyandrug road, 35 miles from Guntakal Railway Station and 36 miles from Rayadrug Railway Station	Yeriswamy Rathothsavam	From Phalguna Bahula Tadiya (March-April). 3 days	Local, in memory of Yeriswamy	Yeriswamy, an image in human form carved over his tomb	Local and from the neighbouring villages. Hindus	...	Rooms near the temple provided with water facilities are available. Siddharudhaswamy festival is also celebrated on Kartika Bahula Tadiya (November-December). Fuller details are not available
17	54 Kanekal	Beside the Hagari, 18 miles from Rayadrug town and Railway Station and 78 miles from Dharmavaram	Chikkanneswaraswamy festival	From Chaitra Purnima (April-May). 8 days	Widely known, in memory of Chikkanneswaraswamy	Chikkanneswaraswamy, stone Sivalingam	Local and from the other places of the taluk. All communities	Utensils, lanterns, torchlights, mirrors, ayurvedic drugs, pictures, photos, clothes, earthen toys, fruits and flowers	Magic, circus, dramas, gambling and whirling wheels afford entertainment
18	57 Gramadetla	2 miles from Rayadrug-Kanekal bus route, 8 miles from Badanahalu Railway station and 10 miles from Rayadrug	Maremma Jatara	First Tuesday in the bright fortnight of Bhadrapadam (August-September). 1 day	Local, religious	Maremma, stone image	Local congregation. All communities	...	Peerla Panduga, Karupunnama on full moon day in Jaistham (May-June) are the other festivals held at the place. Fuller details are not available
19	58 Bondanakal	On Rayadrug-Kanekal road and 6 miles from Rayadrug Railway Station	Maremma Jatara	First Tuesday in the bright fortnight of Bhadrapadam (August-September). 1 day	Local, religious	Maremma, silver image in female form	Local congregation. All communities	...	...
20	59 Chadam	1 mile from Rayadrug-Bellary bus route and 5 miles from Badanahalu Railway Station	Gattu Mallayya Aradhana	From Magha Bahula Triodasi (February-March). 2 days	Local, religious	Gattu Mallayya, Sivalingam	Local and from the neighbouring villages. Hindus	...	There is free feeding

APPENDIX–II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/ Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation-local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
				3. RAYADRUG TALUK—*Contd.*					
21	61 Mechiri	3-1/2 miles from Bellary–Rayadrug road, 7 miles from Badanahalu Railway Station and 8 miles from Rayadrug	1 Sivaratri	From Magha Bahula Chathurdasi (February–March). 7 days	Local, religious	Eswara, a stone Sivalingam	Local and from the neighbouring villages. All communities	...	There is free feeding to all
			2 Dasara	Asviyuja Suddha Padyami to Dasami (September–October). 10 days	Local, in memory of Sriramulu	Sriramulu, tomb of a saint	–do–	...	...
22	I Rayadrug	Taluk headquarters and the last Railway Station on the Bellary-Rayadrug metre gauge section of the Southern Railway. It is 21 miles from Kalyandrug 34 miles from Bellary and 50 miles from Hospet, all the places being connected by bus	1 Siddheswara Rathothsavam	From Chaitra Suddha Tadiya (March–April). 3 days	Local, religious	Siddheswara, a Sivalingam	Local congregation. Hindus	...	
			2 Venkataramanaswamy Rathothsavam	From Vaisakha Bahula Panchami (May–June). 8 days	Local, religious	Venkataramanaswamy, black stone image	4 to 5 thousands local and from surrounding villages. Hindus	...	There is the Balappa Choultry, Hotels are available. Cinemas, dramas and merry-go-rounds afford entertainment
			3 Jambukeswara Rathothsavam	Chaitra Suddha Padyami (March–April). 1 day	Local, religious	Jambukeswara, sykatha swayambhu Sivalingam	Local congregation. Hindus	...	...
			4 Srirama Navami	Chaitra Suddha Navami (March–April). 1 day	Local, religious	Pattabhi Ramaswamy, images of Rama, Lakshmana, Bharatha, Sathrughna and Sita	Local congregation. Hindus	...	...
			5 Pattanada Ellamma Jatara	In Bhadrapadam (August–September). 1 day	Local, religious	Pattanada Ellamma	Local congregation. Hindus	...	...
23	68 (a) Kasipuram hamlet of Veparalla	6 furlongs to the right of 14th milestone on Rayadrug—Anantapur bus route and 14 miles from Rayadrug town and Railway Station	Maremma Jatara	From Chaitra Suddha Chaviti (March–April). 3 days	Local, religious	Maremma, image in the form of sakthi	Local congregation. Hindus	...	...

	68 (b) Kenchanapalle hamlet of Veparalla	2 miles from Rayadrug—Anantapur bus route and 14 miles from Rayadrug Railway Station	Veerabhadraswamy festival	From Phalguna Suddha Dasami (February–March). 6 days	Local, in memory of Veerabhadraswamy	Veerabhadraswamy, a photo of the sage	Local and from neighbouring places. Hindus	...		...
24	79 Pulakunta	6 miles from Rayadrug on Rayadrug — B. T. Project road and 67 miles from sub-divisional headquarters Dharmavaram	1 Anjaneyaswamy Rathothsavam	From Margasira Suddha Panchami (November–December). 2 days	Local, religious	Anjaneyaswamy, in Hanuman form	Local and from the neighbouring villages. Hindus	...		...
			2 Kollapuramma Jatara	Asviyuja Suddha Dasami (September–October). 1 day	Local, religious	Kollapuramma, image in female form 4 feet high made of wood and coloured in red	Local congregation. Mostly Vaddes	...		...
			3 Durgamma Jatara	Asvijuya Suddha Dasami (September–October). 1 day	Local, religious	Durga Devi, image in female form 4 feet high made of wood and coloured in red	Local congregation. Harijans	...		...
25	81 (a) Gonabhavi hamlet of Gummaghatta	7-1/2 miles from Rayadrug on Rayadrug—Bhyravanitippa Project road	Anjaneyaswamy festival	From Margasira Suddha Panchami (November–December). 3 days	Local, religious	Anjaneyaswamy, in Hanuman form	2,000; local and from neighbouring villages. All communities	Eatables, utensils, lanterns, torchlights, mirrors, combs, pictures, photos, mill and handloom cloth, earthen and wooden toys		Free feeding is arranged for one day. Magic, lotteries and dramas afford entertainment
26	82 Thallakera	3 miles from Bhyravanitippa Project, 10 miles from Rayadrug (5 miles by cart track and 5 miles by road) and 70 miles from Dharmavaram	Veerabhadraswamy car festival	From Margasira Purnima (November–December). 3 days	Local, religious	Veerabhadraswamy, image in human form	Local and from the neighbouring villages. All communities	...		Free feeding is arranged
				4. URAVAKONDA INDEPENDENT SUB-TALUK						
1	3 Gadekal	On Bellary—Guntakal road, 4 miles from Baivanhal & Bantanahal Railway Stations on Hubli–Vijayawada metre gauge section of the Southern Railway and 15 miles from Uravakonda	Bhimalingeswaraswamy Rathothsavam	From Ashadha Purnima to Bahula Panchami (July–August). 6days	Local, in memory of Bhimalingeswaraswamy	Bhima-kavi or Bhima-lingeswaraswamy, a tomb of the sage in a temple	5.000; local and from neighbouring villages, All communities	...		There is a choultry
2	5 Poliki	3-1/2 miles from 210/4 milestone at Hanchanahal on Guntakal Bellary bus route, 6 miles from Bantanahal Railway Station and 10 miles from Uravakonda	Sitaramaswamy Rathothsavam	From Chaitra Suddha Navami (March–April). 3 days	Local, religious	Sitaramaswamy, stone images of Sita, Rama and Lakshmana in human form	Local congregation. Hindus	...		...

APPENDIX-II

STATEMENT OF FAIRS AND FESTIVALS

Serial No. 1	Location Code No. and name of Village/ Town 2	Distance from nearest Railway Station, City or Town 3	Name of fair or festival 4	Month and dates when the fair or festival is held and its duration 5	Significance and occasion for the fair or festival 6	Name and description of the deity connected with the fair or festival 7	Estimated congregation-local or otherwise. Do all communities participate ? 8	Articles brought to the fair or festival for sale 9	Remarks—(Facilities, if any, for visitors-any other special features) 10
			4. URAVAKONDA INDEPENDENT SUB-TALUK—*Contd.*						
3	10 Velpumadugu	One mile from Vidupanakal on Uravakonda-Bellary road and 8 miles from Veerapuram Railway Station on Hubli—Vijayawada metre gauge section of the Southern Railway	1 Narayana Reddy Aradhana	From Chaitra Amavasya (April-May). 3 days	Local, in memory of Narayana Reddy	Narayana Reddy, a tomb in his Ashramam	Local and from nearby villages. All communities	...	There are choultries. Free feeding is arranged for 3 days
			2 Srirama Navami	On Chaitra Suddha Navami (March-April). 1 day	Local, religious	Sri Rama, with the images of Sita, Lakshmana and Anjaneya	Local congregation. All communities	...	...
4	12 Vidupanakal	By the side of Bangalore—Bellary road, 6 miles from Veerapuram Railway Station, 10 miles from Uravakonda and 35 miles from Gooty town	Gowri Devi or Gowramma festival	From Kartika Purnima to Bahula Tadiya (November-December). Festival—4 days Fair—7 days	Local, religious	Gowri Devi or Gowramma, the bust of the deity is prepared with the paste of flour of bengalgram	6,000 to 7,000; local and from neighbouring villages. All communities	Sweetmeats, bangles, utensils, lanterns, torchlights, pictures of gods and national leaders, earthen toys as also rubber and plastic toys	Free feeding is arranged for one day. Magic, kolatams, merry-go-rounds, gambling, lotteries, music concerts and dramas afford entertainment
5	13 Havaligi	On Uravakonda—Bellary bus route, 12 miles from Uravakonda, 12 miles from Veerapuram Railway Station and 22 miles from Bellary	Jambulingeswaraswamy Rathothsavam	From Chaitra Purnima (April-May). 7 days	Local, religious	Jambulingeswaraswamy, stone Sivalingam	5,000; local and from the neighbouring villages. All communities	Utensils, lanterns, bangles, mirrors, combs, torchlights, pictures and photos	There are two choultries and free feeding is arranged. Games, harikathas and dramas afford entertainment to the visitors
6	14 Karakamukkala	Beside Anantapur Bellary bus route, 12 miles from Veerapuram Railway Station on Hubli—Vijayawada metre gauge section of the Southern Railway	Venkateswaraswamy Rathothsavam	From Chaitra Suddha Navami to Ekadasi (March-April). 3 days	Local, religious	Venkateswaraswamy, stone image in human form	Local congregation. All communities	...	Sarpayagam is celebrated on Sravana Suddha Panchami (July-August)
7	15 Palthur	Beside Uravakonda—Bellary famine road, 8 miles from Uravakonda, 18 miles from Veerapuram Railway Station, 32 miles from Bellary and 40 miles from Anantapur	Veerabhadraswamy car festival	On Sravana Suddha Shasti and Sapthami (July-August). 2 days	Local, religious	Veerabhadraswamy, image in human form resembling that of Tirumala Tirupati Venkateswara	Local and from neighbouring villages. Hindus	...	There is free feeding

8	17 Veligonda	1 mile from Anantapur—Bellary bus route, 3 miles from Uravakonda, 4 miles from Dharmapuri, 5 miles from Gade Chinna Hothur and 20 miles from Guntakal Railway Station	Siddhappa festival	From Magha Bahula Padyami to Tadiya (February–March). 3 days	Local, in memory of Siddhappa, a greatsaint	Siddhappa, image 6″ high and 3″ broad made of five metals, decorated with a turban and ochre-coloured cloth	Local and nearly 400 from the neighbouring villages. All communities	Lanterns, torchlights, combs and mirrors	Poor feeding is arranged in the choultry for one day. Visitors are entertained by a drama on the second day of the festival
9	18 Budagavi	At the foot of a hillock, 4 furlongs from the Bombay — Madras trunk road, 3 miles fromUravakonda and22 miles from Guntakal Railway Station	Hanumantharayuni festival, (Srirama Navami)	From Chaitra Suddha Navami to Ekadasi (March–April). 3 days	Local, religious	Sri Rama, brass images of Sri Rama with Lakshmana Sita and Hanuman in Hanuman temple	Local and from the 2 or 3 neighbouring villages. All communities	...	...
10	19 Undabanda	Beside Palthur—Guntakal bus route, 4 miles from Uravakonda and 24 miles from Guntakal Railway Station	1 Veerabhadraswamy festival	From Sravana Suddha Shasti (July – August). 2 or 3 days	Local, religious	Veerabhadraswamy, stone image in human form	Local and from neighbouring villages. All communities		...
			2 Nagarat Dada Saheb Urs	In January. 3 days	Local, in memory of the saint	Nagarat Dada Saheb	1,000; local and from neighbouring villages. All communities	Eatables, utensils, glassware, lanterns, mirrors, torchlights and combs	Fakirs are fed free
11	21 Rayampalle	5 miles from Uravakonda and 26 miles from Guntakal Railway Station	Parvathappaswamy festival	From full moon day in Chaitram (March – April). 3 days	Local, religious	Parvathappaswamy, black stone Sivalingam	2,000; local and from the neighbouring villages. Hindus	...	...
12	23 Nimbagallu	5 miles from Uravakonda and 27 miles from Guntakal Railway Station	Siddhappaswamy Aradhana	From Phalguna Suddha Panchami (February–March). 3 days	Local, in memory of Siddhappa	Siddhappaswamy, a photo of the saint in the mutt	Local and from neighbouring villages. All communities	...	Free feeding is arranged
13	26 Amidala	On Bellary—Kalyandrug bus route, 8 miles from Uravakonda, 22 miles from Gulapalyam Railway Station and 30 miles from Guntakal Railway Station	Lakshmi Narasimhaswamy festival (Utla Parusha)	From Sravana Bahula Panchami (August-September). 3 days	Local, religious	Pennahobila Lakshmi Narasimhaswamy, image in human form	Local congregation. All communities	...	Free feeding is arranged
14	27 Pennahobilam	4 furlongs from Anantapur — Bellary bus route, two miles from the Penna river, 8 miles from Uravakonda and 22 miles from Gulapalyam Railway Station	Narasimhaswamy Rathothsavam	From Vaisakha Suddha Triodasi (April–May). 10 days	Widely known, religious	Narasimhaswamy, no image but his foot prints cut in stone are worshipped	20,000; local and from very distant places. All communities	Utensils, glassware, pictures, readymade clothes, agricultural implements, earthen and wooden toys	Free feeding for 3 days by the temple authorities is arranged. A few devotees also feed the poor

APPENDIX–II

STATEMENT OF FAIRS AND FESTIVALS

Serial No. 1	Location Code No. and name of Village/ Town 2	Distance from nearest Railway Station, City or Town 3	Name of fair or festival 4	Month and dates when the fair or festival is held and its duration 5	Significance and occasion for the fair or festival 6	Name and description of the deity connected with the fair or festival 7	Estimated congregation-local or otherwise. Do all communities participate? 8	Articles brought to the fair or festival for sale 9	Remarks—(Facilities, if any, for visitors—any other special features) 10
				4. URAVAKONDA INDEPENDENT SUB-TALUK—*Concld.*					
15	32 Lathavaram	2 miles from Uravakonda and 22 miles from Guntakal Railway Station	Jagadguru Sankara Jayanti	From Vaisakha Suddha Panchami to Dasami (April–May). 6 days	Local, in memory of Jagadguru Sankaracharya	Jagadguru Sankaracharya, a picture	Local congregation. Hindus	...	Free feeding is arranged to the devotees
16	I Uravakonda	14 miles from Gulapalyam Railway Station, 15 miles from Gooty and 18 miles from Guntakal Railway Junction. There are communication facilities to Bellary, Anantapur, Kalyandrug and other towns all around	Karibasavaswamy car festival	From Phalguna Suddha Panchami to Dwadasi (February - March). 8 days	Widely known, in memory of Karibasavaswamy	Karibasavaswamy, a tomb in Gavi Mutt	40 to 50 thousands, local and from the neighbouring districts and also from Mysore and Maharashtra States. Hindus except Brahmins	Sweetmeats, metalware, glassware, pictures, books, toys, agricultural implements, etc.	Pandals are erected. Free feeding is arranged in the mutt. Merry - go - rounds, lotteries, gambling, dramas and musical concerts afford entertainment to the visitors
17	36 Rampuram	3-1/2 miles from Uravakonda — Anantapur bus route, 13 miles from Uravakonda and 15 miles from Pamidi Railway Station	Ramalingaswamy car festival	From Magha Bahula Triodasi to Amavasya (February–March). 3 days	Local, religious	Ramalingaswamy, stone Sivalingam	2,000; local and from the surrounding villages. All communities	...	...
18	45 Vajrakarur	5 miles from Gulapalyam Railway Station, 6 miles from Venkatampalle Railway Station, 10 miles from Uravakonda and Guntakal and 28 miles from Gooty	Venkateswaraswamy car festival	From Chaitra Bahula Padyami to Panchami (April–May). Festival—5 days Fair—7 days	Local, religious	Venkateswaraswamy, 4 feet high black stone image in human form	10,000; local and from the neighbouring villages. All communities	Eatables, utensils, glassware, lanterns, torchlights, bangles, pictures of gods and national leaders, cotton ropes, toys, etc.	Free feeding on the 5th day. Pandals are erected in addition to choultries. Sports, merry - go - rounds, gambling and dramas afford entertainment to the visitors
19	46 Kamalapadu	2 miles from Gulapalyam Railway Station on Bangalore—Guntakal metre gauge section of the Southern Railway	1 Beerappa festival	On Chaitra Suddha Padyami (March - April). 1 day	Widely known, religious	Beerappa	Local and from all places of the district. Hindus particularly Kuruvas	...	Moharram is also celebrated for 10days in Moharram (May–June). It is mostly confined to Muslims

			2 Sai Baba festival	On Asviyuja Suddha Dasami (September - October). 1 day	Local, in memory of Sai Baba	Sai Baba	Local congregation. Hindus	...	...	
20	47 Gulapalyam	4 furlongs from Uravakonda—Guntakal road, 1-1/2 miles from Gulapalyam Railway Station, 5 miles from Guntakal and 15 miles from Uravakonda	Dharmapuram Anjaneyaswamy car festival	From Chaitra Suddha Navami to Ekadasi (March-April). 3 days	Local, religious	Dharmapuram Anjaneyaswamy, stone image in the form of Hanuman	2,000; local and from the neighbouring villages. All communities	Sweetmeats, utensils, mirrors, combs, photos, cocoanuts, earthen and wooden toys	...	
21	48 Konakondla	2-1/2 miles from Gulapalyam Railway Station, 5 miles from Guntakal Railway Station, 18 miles from Uravakonda and 42 miles from Anantapur	1 Beerappa festival	Chaitra Suddha Padyami (March-April). 1 day	Widely known, religious	Beerappa, wooden image decorated with moustachcs and silver ornaments	Local and from the neighbouring villages of the district. Hindus particularly Kuruvas	... Fire works, dramas, Harikathas, Pandari bhajans and kolatams afford entertainment to the visitors. during the festival days. Rasasiddula Jatara and Bhagavatamma Jatara are also celebrated in Sravanam and Pushyam respectively. Fuller details are, however, not available	Choultries and hotels are available,	
			2 Hazarat Khader Vali Urs	During Margasiram or Pushyam (November-January). 3 days	Local, in memory of Hazarat Khader Vali	Hazarat Khader Vali, a tomb	3,000; local and from neighbouring villages. All communities	Sweetmeats, utensils, glassware, books, photos, cloths, agricultural implements and toys etc.	...	
			3 Dharmappa Rathothsavam	Chaitra Suddha Sapthami to Navami (March-April). 3 days	Local, in memory of Dharmappa	Anjaneyaswamy, stone image in Hanuman form	5,000; local and from the neighbouring villages. All communities	...	...	
			4 Sri Krishna Jayanthi locally called Utlatheru	From Sravana Bahula Ashtami (August-September). 2 days	Local, religious	Chennakesavaswamy, stone image	Local congregation. Hindus	...	...	
					5. GOOTY TALUK					
	III 1 Guntakal	2 miles from Guntakal Railway Station and 18 miles from Gooty town; Guntakal Railway Station is a junction where trains from Madras, Bombay, Hubli, Vijayawada, Bangalore and Secunderabad meet	Shah Masthan Vali Urs	Ashada Bahula Navami to Ekadasi (July - August). 3 days	Widely known, in memory of Shah Masthan Vali	Shah Masthan Vali, a tomb	15,000; local and from the neighbouring districts. All communities	Toys of different kinds, baskets, utensils, lanterns, torchlights, drugs, pictures, photos, mill cloth, handloom cloth and sweetmeats	...	

APPENDIX–II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/ Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation-local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
				5. GOOTY TALUK—*Contd.*					
2	3 Kasapuram	By the side of Guntakal—Kurnool road, 2-1/2 miles to the south of Guntakal Railway Junction and 23 miles from Gooty town	Nettekanti Anjaneyaswamy Aradhana	Chaitra Suddha Padyami to Tadiya (March-April). 3 days	Widely known, religious	Nettekanti Anjaneyaswamy, image in the form of Hanuman on a stone slab about 10 feet high	10,000; local and from very distant places in Andhra, Madras, Mysore and Maharashtra. All communities	Eatables, utensils of all usual metals, earthenware, glassware, fancy goods, books, pictures, domestic bamboo articles and toys	There are choultries and rooms affording shelter for a few pilgrims. There were several shady trees which were giving shelter to the pilgrims. They have been thoughtlessly felled and visitors now suffer in burning sun. Several patients, mental and hysterical get relief after continuous worship. Visitors experience supernatural happenings
3	8 Pathakotha Cheruvu	A Railway Station on Madras-Raichur broad gauge section of the Southern Railway and 3 miles from Gooty	Mohammad Mushabar Shah Vali Urs	In Chaitram or Vaisakham (March-May). 3 days	Local, in memory of Mohammad Mushabar Shah Vali	Mohammad Mushabar Shah Vali, a tomb	3,000; local and from the surrounding villages. All communities	Toys and bamboo baskets	...
4	21 Yerrathimmaraju Cheruvu	1-1/2 miles from Gooty-Guntakal road, 3 miles from Pathakotha Cheruvu Railway Station and 6 miles to the north-west of Gooty town	1 Venkateswaraswamy festival	On Chaitra Suddha Padyami (March-April). 1 day	Local, religious	Venkateswaraswamy, stone image	Local congregation, All communities	...	Festivals are also celebrated on Asviyuja Suddha Dasami (September–October) and during Sankranti (13th to 15th January). Teppothsavam is celebrated in Karthikam (October–November)
			2 Shah Mohammad Shah Vali Urs	From the full moon day in Vaisakham (April-May). 2 days	Local, in memory of Shah Mohammad Shah Vali	Shah Mohammad Shah Vali, a tomb	Local congregation. All communities	...	
5	36 Thondapadu	3 miles from Jakkalacheruvu Railway Station and 5 miles from Gooty on Gooty—Tadpatri bus route	Bolikonda Rangaswamy festival	From Magha Purnima (January–February). 3 days	Local, religious	Bolikonda Rangaswamy, 6 feet high stone image in human form in sleeping posture	10,000; local and from the neighbouring villages. All communities	Sweetmeats, utensils, lanterns, torchlights, books, pictures, photos, clothes, toys and sugarcane	There are choultries. Free Feeding is arranged in the temple. Huge trees afford shade and shelter to the visitors. Merry-go-rounds, lotteries, gambling and dramas afford entertainment to the visitors

6	37 (a) Esurallapalle hamlet of Jakkalacheruvu	1 mile from Jakkalacheruvu Railway Station and 8 miles from Gooty	Raghavendraswamy Aradhana	Sravana Bahula Vidiya (August-September). 1 day	Local, in memory of Raghavendraswamy	Raghavendraswamy, brindavan (jeeva samadhi)	Local congregation. All communities	...	The Ashramites of Anandashram will look to the facilities of the pilgrims
7	41 Ravaludiki	5 miles from Rayalcheruvu Railway Station on Madras—Raichur broad gauge section of the Southern Railway	Chennamma Jatara	In Chaitram (March-April). 1 day	Local, religious	Chennamma	500; local congregation. All communities	...	...
8	I Gooty	2 miles south of the Railway Station of the same name on Madras—Raichur broad gauge section of the Southern Railway and 18 miles from Guntakal. Connected by bus to several important towns like Kurnool, Anantapur, Bellary, Cuddapah, etc.	1 Kalvagadda Anjaneyaswamy Rathothsavam	Chaitra Suddha Padyami to Navami(March-April). Festival-9 days Fair-2 days	Local, religious	Kalvagadda Anjaneyaswamy	20,000; local and from the surrounding villages. All communities	Eatables, toys, mirrors, combs, pictures and photos of gods, etc.	...
			2 Devi Navaratrulu	Asviyuja Suddha Padyami to Dasami (September-October). 10 days	Local, religious	Kanyakaparameswari, image in female form	Local congregation. Mostly Vaisyas	...	...
			3 Ganapati Uthsavamulu	Bhadrapada Suddha Chaviti (August-September) 1 day	Local, religious	Vinayaka	Local congregation. Hindus	...	...
			4 Srirama Navami	From Chaitra Suddha Navami (March-April). 9 days	Local, religious	Sri Rama	Local congregation. Hindus	...	...
			5 Venugopalaswamy Rathothsavam	Sravana Bahula Ashtami (August-September). 1 day	Local, religious	Venugopalaswamy	Local congregation. Hindus	...	...
			6 Sivaratri	Magha Bahula Chathurdasi (February-March) 1 day	Local, religious	Sivalingams in Nagareswara temple and in Gowtham Ashramam	Local congregation. Hindus	...	...
			7 Hazrat Syed Basha Vali Urs	From 8 th day after Milad-un-Nabi (August-September). 2 days	Local, in memory of Hazrat Syed Basha Vali	Hazrat Syed Basha Vali, a tomb of the saint in the darga	20,000; local and from neighbouring villages. All communities	Eatables, toys, mirrors, combs, pictures and photos of gods, etc.	..
9	II Pamidi	On the bank of the Pennar, 2 miles from Pamidi Railway Station, 12 miles from Gooty on Gooty--Anantapur bus route, and 20 miles from Guntakal	1 Lakshminarayana festival or Utlamanu Parusha	Ashadha Suddha Ekadasi to Purnima (June-July). 5 days	Local, religious	Lakshminarayana	400; local congregation. Hindus mainly Rangarajus	...	...

APPENDIX-II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/ Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation-local or otherwise. Do all communities participate ?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors-any other special features)
1	2	3	4	5	6	7	8	9	10
				5. GOOTY TALUK—*Concld.*					
			2 Kanyakaparameswari festival	In Asviyujam (September-October). 1 day	Local, religious	Kanyakaparameswari, image in female form	500 ; local congregation. Only Vaisyas	...	...
10	86 Chitrachcdu	Situated in the south-east corner of the taluk at a distance of 9 miles from Pamidi	Hanuman puja	Every Saturday	Local, religious	Hanuman	Local congregation. Hindus	...	...
11	87 (a) Goparajupalle hamlet of Molakatalla	15 miles from Pamidi Railway Station on Guntakal—Bangalore metre gauge section of the Southern Railway	Kotakonda Anjaneyaswamy festival	Chaitra Suddha Padyami (March-April). 1 day	Local, religious	Kotakonda Anjaneyaswamy	500; local congregation. All communities	...	...
				6. TADPATRI TALUK					
1	1 Chandana	1-1/2 miles by cart track from Rayalcheruvu Railway Station and 16 miles from Tadpatri town	1 Rameswaraswamy festival	Magha Bahula Triodasi toPhalguna Suddha Padyami (February-March). 4 days	Local, religious	Rameswaraswamy, stone Sivalingam	Local congregation. Hindus	...	Free feeding is arranged
			2 Srirama Navami	Chaitra Suddha Navami and Dasami (March-April). 2 days	Local, religious	Sri Rama, stone image in human form	Local and from the neighbouring villages. Hindus	...	...
2	2 Rayalcheruvu	A furlong from Rayalcheruvu Railway Station on Raichur—Madras broad gauge section of the Southern Railway; Bellary—Nellore road passes just by the side of the village	Lakshmi Chennakesavaswamy car festival	Chaitra Suddha Vidiya (March-April). 1 day	Local, religious	Chennakesavaswamy, stone image in human form	Local congregation. Hindus	...	...

3	16 (b) Chinnapappuru hamlet of Dharmapuram	4 miles from Juturu Railway Station on Madras—Raichur broad gauge section of the Southern Railway	Aswatha Narayanaswamy festival	In Magham (January–February). 3 days	Local, religious	Aswatha Narayanaswamy	5,000; local and from the neighbouring villages. Hindus	...	...
4	17 Peddapappuru	On the bank of the river Pennar. 3 furlongs from Tadpatri—Peddapappuru bus route and 5 miles from Juturu Railway Station	1 Sri Rama or Ramakoti festival	Magha Suddha Navami (January–February). 1 day	Local, religious	Sri Rama, image in human form	Local congregation. All communities	...	...
			2 Chidambaraswamy festival	Magha Bahula Triodasi and Chathurdasi (February–March). 2 days	Local, in memory of Chidambaraswamy	Chidambaraswamy, a tomb in the temple	Local congregation. Hindus	...	Free feeding is arranged for one day
5	18 Chagallu	On the bank of the Pennar river, 7 miles from Juturu Railway Station and 14 miles from Tadpatri	1 Mastan Vali Urs	In Bhadrapadam (August-September). 1 day	Local, in memory of Mastan Vali	Mastan Vali, a tomb	Local congregation. All communities	...	...
			2 Chowdeswari Jatara (Bonalu Panduga)	During Sankranti i. e., in Pushyam, (generally 13th, 14 th& 15th January). 3 days	Local, religious	Chowdeswari, in the form of sakthi	Local congregation. Hindus	...	...
6	26 Cherlopalle	12 miles from Tadpatri Railway Station and on 13th mile on Tadpatri — Pulivendla road	Nallanamma Jatara	On full moon day in Vaisakham (April–May) every alternate year. 1 day	Local, religious	Nallanamma, stone image	Local and from the neighbouring villages. All communities	...	Free feeding is arranged. Nallanamma took the form of a stone which persisted to travel on the cart of a ryot to the village from Nallamalai hills, the Akasavani saying that it is going to be his family deity. Special pujas are performed to Venugopalaswamy and Anjaneyaswamy in Karthikam (October–November)
7	29 Madugupalle	5 miles to Maddipalle on Tadpatri Pulivendla bus route and 19 miles from Tadpatri Railway Station	Bhyravaswamy festival	Chaitra Suddha Vidiya and Tadiya (March – April). 2 days	Local, religious	Bhyravaswamy, in the form of a boddurayi	Local and from the neighbouring villages. All communities	...	...
8	30 Yellutla	4 miles from Tadpatri–Pulivendla bus route and 25 miles from Tadpatri town and Railway Station	Chennakesavaswamy festival	Chaitra Suddha Vidiya (March – April). 1 day	Local, religious	Chennakesavaswamy, stone image 3 ft. high in human form	Local congregation. All communities	...	...
9	31 Chillavaripalle	4 miles from Gugudu on Anantapur—Gugudu bus route, 12 miles from Putturu and 25 miles from Anantapur Railway Station	Katameswara festival (parusha)	Magha Bahula Triodasi and Chathurdasi (February–March). 2 days	Widely known, religious	Katameswara, stone image in human form riding a horse	Local and from the other villages of the district. All communities	...	There are choultries and two small ponds

APPENDIX-II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/ Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation-local or otherwise. Do all communities participate ?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors-any other special features)
1	2	3	4	5	6	7	8	9	10
					6. TADPATRI TALUK—*Contd.*				
10	33 Daditota	3 miles from Gooddumarri on Pulivendla—Tadpatri bus route, 16 miles from Chinnekuntapalle Railway Station on Dharmavaram—Pakala metre gauge section of the Southern Railway and 35 miles from Tadpatri of which 32 miles is by bus and the rest by cart track	Lakshmi Narayanaswamy festival	Asviyuja Suddha Dasami (September–October). 1 day	Local, religious	Lakshmi Narayanaswamy, stone image in human form	Local congregation. All communities	...	Srirama Navami is also celebrated on Chaitra Suddha Navami (March–April). Fuller details are not available
11	34 Gooddumarri	Tadpatri—Pulivendla bus route passes at a distance of 1-1/2 miles from the village; 32 miles from Tadpatri Railway Station	Peddaswamy Aradhana	Pushya Suddha Ekadasi, Dwadasi (December–January). 2 days	Local, in memory of Peddaswamy	Peddaswamy, a photo in the mutt	Local congregation. Hindus	...	Free feeding is arranged on the second day
12	36 (b) Thimmampalle hamlet of Chintakayamanda	30 miles from Tadpatri Railway Station	Peddamma Jatara	Chaitra Suddha Vidiya (March–April). 1 day	Local, religious	Peddamma	Local congregation. Hindus	Sweetmeats, lanterns, torchlights, combs, mirrors and pictures of deities	Vanabhojanam is arranged
13	39 Boppepalle	1 mile from Tadpatri—Goddumarri road and 24 miles from Tadpatri town and Railway Station	Obulesu Aradhana	Phalguna Purnima (February–March). 1 day	Local, religious	Obulesu	Local and from the neighbouring villages of the firka. Hindus	...	...
14	40 Chilamakuru	8 miles from Anantapur—Pulivendla road, 12 miles from Vanganur Railway Station and 16 miles from Tadpatri	Yellamma Jatara	Chaitra Suddha Vidiya (March–April). 1 day	Local, religious	Yellamma, in human form	500; local and from the neighbouring villages. Hindus	Sweetmeats, lanterns, torchlights, looking glasses, combs and pictures of gods	...
15	44 Putluru	7 miles to the south of Tadpatri town and Railway Station	Sunkulamma Jatara	Chaitra Suddha Vidiya and Tadiya (March–April). 2 days	Local, religious	Sunkulamma, carving on stone in female form	3 to 4 thousands; local and from the neighbouring villages. All communities	Sweetmeats, bangles, utensils, lanterns, mirrors, combs, drugs, cinema and story books, cloth, toys and bamboo articles	Bhajans, kolatams, dramas, swings, gambling, show of strength and bulls dragging stone slab, etc., afford entertainment to the visitors

16	I Tadpatri	Taluk headquarters on the southern bank of the Pinakini river; 1-1/2 miles from Tadpatri Railway Station, 30 miles from Gooty, 32 miles from Anantapur and 47 miles from Guntakal Railway Junction	1 Bugga Ramalingeswaraswamy festival	Magha Bahula Ashtami to Phalguna Suddha Tadiya (February-March). 11 days	Local, religious	Bugga Ramalingeswaraswamy, sivalingam in stone	Local and from the neighbouring villages. Hindus	Flowers, fruits, sweetmeats, ghee, glassware, utensils, toys, etc.	...
			2 Chintala Venkataramanaswamy festival	From Asviyuja Suddha Ashtami (September- October). 10 days	Local, religious	Chintala Venkataramanaswamy	-do-	-do-	...
			3 Sunkulamma Jatara	Chaitra Suddha Padyami (March-April). 3 days	Local, religious	Sunkulamma	-do-	-do-	...
			4 Kanyakaparameswari festival	Asviyuja Suddha Padyami to Dasami (September-October). 10 days	Local, religious	Kanyakaparameswari, marble stone image in female form	Local and from the neighbouring villages, mostly Vaisyas	-do-	...
			5 Anjaneyaswamy festival	Chaitra Suddha Padyami (March-April). 9 days	Local, religious	Anjaneyaswamy, image in the form of Hanuman	Local congregation. Hindus	-do-	...
17	II Yadiki	4 miles east of Rayalcheruvu Railway Station, 16 miles from Tadpatri and 18 miles from Gooty on Gooty-Tadpatri bus route	Chennakesavaswamy Rathothsavam	Phalguna Suddha Ashtami to Bahula Tadiya (February-March). 11 days	Local, religious	Chennakesavaswamy, image 4' X 2' in human form wearing a crown, decorated with jewels and donned in nice clothes	12,000; local and from the neighbouring villages. All communities	Eatables, utensils, lanterns, glassware, torchlights, mirrors, combs, pictures and photos of gods, cine stars and national leaders, toys of wood, earth and plastic, agricultural implements	Free feeding is arranged for all on the rathothsavam day
18	59 Konauppalapadu	4 miles from Rayalcheruvu Railway Station and the same distance north of Yadiki	Kona Rameswara festival	Magha Bahula Chathurdasi (February - March). 2 days	Local, religious	Kona Rameswara, sivalingam	3,000; local and from the neighbouring villages. All communities	...	There are choultries
19	61 (a) Chintalayapalle hamlet of Kamalapadu	7 miles from Rayalcheruvu Railway Station on Raichur—Madras broad gauge section of the Southern Railway	Kotha Venkataramanaswamy festival	Chaitra Suddha Padyami to Tadiya (March-April). 3 days	Local, religious	Kotha Venkataramanaswamy, stone image in human form as in Tirupati	Local and from the neighbouring villages. All communities	...	...
20	74 Talaricheruvu	5 miles in a direct line north-east of Tadpatri and 8 miles by footpath from Tadpatri Railway Station	Hajiswamy Urs	In dark fortnight of Phalgunam (March - April). 2 days	Widely known, in memory of Hajiswamy	Hajiswamy, a tomb	Local and from the other parts of the district. All communities	...	...

APPENDIX–II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/ Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation-local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilii ties, if any, for vis-tors—any other special features)
1	2	3	4	5	6	7	8	9	10
				6. TADPATRI TALUK—*Concld.*					
21	76 Velamakuru	1/2 mile from Penna river, 3 miles from Vanganuru Railway Station, 5 miles from Tadpatri town and 7 miles from Tadpatri Railway Station	Gowri festival	Kartika Suddha Triodasi to Bahula Vidiya (November – December). 5 days	Local, religious	Gowri, a synonym for Parvati	Local congregation. All communities	...	Special pujas are performed to Anjaneyaswamy in Kartikam (October–November). Fuller details are not available
22	77 Alur	1/2 mile from Penna river, 2 miles from Saddaladinne on Saddaladinne — Tadpatri bus route and 5 miles from Tadpatri Railway Station	Kona Ranganathaswamy or Kona Ranganayakaswamy festival	Chaitra Suddha Navami to Bahula Vidiya (March–April). 9 days	Local, religious	Kona Ranganathaswamy or Ranganayakaswamy, stone image of Vishnu in a sleeping posture	Local and from the neighbouring villages. All communities	...	Choultries are available. The temple is situated on the top of a hill 2 miles from the village
23	79 Challavaripalle	To the east of Tadpatri — Yellanuru bus route at a distance of 4 miles from Tadpatri Railway Station	Gangamma Jatara	Once in 5 years or a day selected by the villagers in the rainy season when rains fail. 1 day	Local, religious	Gangamma, image in female form	Local and from neighbouring villages. All communities	...	Srirama Navami is also celebrated in this village on Chaitra Suddha Navami (March–April). Fuller details are not available
24	80 Jambulapadu	1 mile from Cuddapah-Bellary road and 5 miles from Tadpatri town and Railway Station	Narasimhaswamy festival	Chaitra Suddha Padyami (March–April). 1 day	Local, religious	Narasimhaswamy, a sheet made in the form of a lion's face attached to a pillar	Local and from the neighbouring villages. Hindus	...	...
25	81 Veerapuram	2 furlongs from Cuddapah – Bellary road, 1-1/2 miles from Vanganuru Railway Station and 5 miles from Tadpatri towards Cuddapah	Venugopalaswamy festival	Kartika Suddha Padyami to Amavasya (October – November). 30 days	Local, religious	Venugopalaswamy, Sri Krishna playing a flute with two hands and holding sankhu and chakra in the other two hands	Local congregation. All communities	...	...
26	82 Bodaipalle	1-1/2 miles from Cuddapah–Bellary road, 2 miles from Vanganuru Railway Station and 7 miles from Tadpatri	Chennakesavaswamy festival	Kartika Suddha Padyami to Amavasya (October-November). 30 days	Local, religious	Chennakesavaswamy, image with 4 hands holding sankhu, chakra, gada and padma	Local congregation. All communities	...	...

27	85 (c) Narayanapalle hamlet of Senegalaguduru	8 miles from Tadpatri Railway Station	Batlo Sunkulamma Jatara	Chaitra Suddha Tadiya to Panchami (March–April). 3 days	Local, religious	Batlo Sunkulamma	5,000; local and from the neighbouring villages. Hindus		...
28	88 Nitturu	2 furlongs from Bhogasamudram – Rayalcheruvu road and 5 miles from Juturu Railway Station by cart track	Chennakesavaswamy festival	Chaitra Suddha Padyami and Vidiya (March—April). 2 days	Local, religious	Chennakesavaswamy, stone image	Local and from the neighbouring villages. All communities	...	A festival is also held on Srirama Navami *i. e.*, Chaitra Suddha Navami (March–April)
29	91 Yellanuru	It is bounded by Venkatadripalle on the east (2 miles) forest on the west, Chitravati river on the north and tank on the south; at a distance of 3 miles from Jangamapalle, 15 miles by bus from Kondapuram Railway Station on the Bombay—Madras broad gauge railway line and 16 miles by bus from Tadpatri on Tadpatri—Simhadripuram bus route	Lakshmi Venkateswara festival	Phalguna Bahula Padyami to Ashtami (March–April). 8 days	Local, religious	Venkateswara (Mula Vigraham)	Local and from the neighbouring villages, Hindus	...	Free feeding is arranged on the last day
30	93 Mallagundla	18 miles by foot from Tadpatri Railway Station	Chennakesavaswamy festival	Vaisakha Purnima to Bahula Dasami (May–June). 11 days	Local, religious	Chennakesavaswamy, image in human form	Local and from the neighbouring villages. Hindus	...	Free feeding is arranged on the evening of car festival day. Peddamma Jatara is also celebrated on Chaitra Suddha Vidiya (March–April). Fuller details are not available

7. DHARMAVARAM TALUK

1	1 (a) Gunturpalle hamlet of Thumucherla	16 miles from Anantapur and 24 miles from Dharmavaram	Kodanda Ramaswamy festival	Magha Bahula Chathurdasi and Amavasya (February–March). 2 days	Local, religious	Kodanda Ramaswamy, wooden padukalu (sandals)	900; local and from neighbouring villages. Hindus	Eatables	There are choultries and free feeding is arranged. Dramas and kolatams afford entertainment to the visitors
2	6 Perur	To the north of the Penna river at a distance of 23 miles from Nagasamudram Railway Station; there are communication facilities to Dharmavaram, Kalyandrug, Hindupur and Anantapur	Subrahmanyaswamy festival	Magha Suddha Shashti to Navami (January–February). Festival–4 days Fair–1 day	Local, religious	Subrahmanyaswamy, stone image in the form of a serpent with 7 hoods	4,000; local and from the neighbouring villages. Hindus	Eatables, mirrors, combs, pictures and photos of deities and national leaders, bangles, toys, articles of worship, etc.	Free feeding for Brahmins. Street dramas are enacted by the villagers
3	10 (e) Mutyalampalle hamlet of Nasanakota	19 miles from Nagasamudram Railway Station	Mutyalamma Jatara	In Vaisakham (April–May) or Jaistham (May–June). 2 days	Local, religious	Mutyalamma	1,500; local congregation. Hindus	...	...

APPENDIX-II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/ Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation-local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
				7. DHARMAVARAM TALUK—*Concld.*					
4	24 Dadulur	On Anantapur—Bangalore road and 10 miles from Dharmavaram Railway Station	Pothulaiah festival (Parusha)	From Vaisakha Purnima (April-May). 3 days	Local, religious	Pothulaiah	3,000; local and from the neighbouring villages. All communities	...	...
5	I Dharmavaram	1 mile from Dharmavaram Railway Station a junction where trains from Bangalore, Guntakal and Pakala meet; connected by bus to Penukonda, Tadpatri, Kalyandrug and Anantapur towns	1 Chennakesavaswamy Rathothsavam	Vaisakha Suddha Panchami to Triodasi (April-May). 9 days	Local, religious	Chennakesavaswamy, stone image with four hands having sankhu, chakra, gadha and padma	15,000; local and from neighbouring villages. Hindus	...	...
			2 Durgamma Jatara (Parusha)	Vaisakha Suddha Chathurdasi (April-May). 1 day	Local, in memory of Durgamma	Durgamma, in human form with a sword in her hand	10,000; local and from the neighbouring villages. Hindus	Bangles, turmeric powder, kumkum, mirrors, combs, eatables, puffed rice and articles of worship such as cocoanuts, fruits and flowers	Swings, whirling wheels, magic, lotteries, circus, dramas and gambling afford entertainment to the visitors
			3 Mohammad Shah Khader Vali Urs	November. 3 days	Widely known, in memory of Mohammad Shah Khader Vali	Mohammad Shah Khader Vali, tomb	15,000; local and from distant places. All communities	...	Pandurangaswamy car festival, Kanyakaparameswari festival, Srirama Navami, on Chaitra Suddha Navami (March-April), Sankara Jayanti on Vaisakha Suddha Triodasi (April-May) and Aradhana in Hatayogi Ashramam and to the Samadhi of Chinnappa in December are also celebrated in this village. Fuller details are, however, not available. Teppotshavam (boat festival) on Kartika Suddha Dwadasi (October-November) to Chennakesavaswamy is also celebrated
			4 Kamadahanam	Phalguna Suddha Triodasi to Purnima (February-March). 3 days	Local, religious	Kamanna and Kamakka, coloured earthen images in male and female form respectively	5,000; local congregation Hindus	...	...

6	44 Subbaraopeta	On the Nayanipalle—Dharmavaram road, 3-1/2 miles from Chinnekuntapalle Railway Station on Dharmavaram—Pakala metre gauge section of the Southern Railway, 4-1/2 miles from Dharmavaram Railway Station and 5 miles from Dharmavaram	Gangamma-Jatara (Parusha)	Ashadha Suddha Ekadasi (June-July). 1 day	Widely known, religious	Gangamma, image in human form made of panchalohas	Local and from distant places. All communities	...	...
7	47 Mustoor	2 miles from Sanjeevapuram on the Anantapur—Madanapalle road, 3 miles from Chigicherla Railway Station and 11 miles by road from Dharmavaram town	Kati Koteswaraswamy festival	Phalguna Purnima to Bahula Vidiya (February-March). 3 days	Local, religious	Kati Koteswaraswamy, Eswara in the form of a kirataka (hunter) in the temple two miles from the village on a hillock	Local congregation. All communities	...	Free feeding is arranged. Choultries are available
8	49 (c) Velpulamadugu hamlet of Batthalapalle	1-1/2 miles from 14/5 milestone on Dharmavaram--Tadpatri trunk road	1 Kama Koteswara festival	Magha Bahula Chathurdasi to Phalguna Suddha Padyami (February-March). Festival—3 days Fair—2 days	Widely known, religious	Kama Koteswara, Sivalingam in stone	3 to 4 thousands; local and from the neighbouring villages of the district. All communities	Sweetmeats, earthen pots, lanterns, torchlights, combs, mirrors, pictures of deities	Free feeding for pilgrims in choultries. The deity is otherwise called Sangameswara as the temple is at the confluence of the three rivers, Chitravati, Paleru and Dupileru
			2 Dattatreya Aradhana	Kartika Suddha Ashtami to Dasami (October-November). 3 days	Widely known, religious	Dattatreya	Attracts Hindu devotees from all parts of the district	..	...
9	51 Chennarayapatnam	7 miles from Dharmavaram Railway Station	Sangameswara festival	Magha Bahula Chathurdasi (February-March). 1 day	Local, religious	Eswara	3,000; local and from the neighbouring villages. All communities	...	Mandapams afford shelter
10	52 (b) Atmakur hamlet of Maravapalle Agraharam	1-1/2 miles from Nidigallu on the Anantapur-Parlapalle road, 2-1/2 miles from Tambapuram on Kadiri-Anantapur road, 8 miles from Chinnekuntapalle Railway Station and 14 miles from Dharmavaram	Paramati Eranna festival	Chaitra Suddha Padyami (March-April). 1 day	Widely known, religious	Paramati Eranna, there is no image; a few small stones	4to 5 thousands; local and from other parts of the district. All communities.	...	1,000 panneram carts are brought even from distant places and are taken round the deity in fulfilment of vows
11	56 Tadimarri	18 miles from Dharmavaram and 24 miles from Anantapur by bus	Chennakesavaswamy Rathothsavam	From Chaitra Purnima (March-April). 7 days	Local, religious	Chennakesavaswamy	Local congregation. All communities	...	...
12	62 Peddakotla	On the bank of the river Chitravati beside Anantapur—Cuddapah bus route; 9 miles by cart track from Chinnekuntapalle Railway Station and 25 miles by bus from Dharmavaram	Chowdeswari Devi Jatara	On the last Sunday in Kartikam (November - December). Festival— 1 day Fair— 2 days	Local, religious	Chowdeswari Devi, sakthi form	6,000; local and from the neighbouring villages. All communities	Eatables, utensils, lanterns, torchlights, mirrors and combs	Free feeding is arranged

APPENDIX–II

STATEMENT OF FAIRS AND FESTIVALS

Serial No. 1	Location Code No. and name of Village/ Town 2	Distance from nearest Railway Station, City or Town 3	Name of fair or festival 4	Month and dates when the fair or festival is held and its duration 5	Significance and occasion for the fair or festival 6	Name and description of the deity connected with the fair or festival 7	Estimated congregation-local or otherwise. Do all communities participate ? 8	Articles brought to the fair or festival for sale 9	Remarks—(Facilities, if any, for visitors-any other special features) 10
				8. KADIRI TALUK					
1	7 Sankepalle	5 miles from Mukthapuram Railway Station on Dharmavaram—Pakala metre gauge section of the Southern Railway	Veeranarayanaswamy festival	In Magham (January - February). 1 day	Widely known, religious	Veeranarayanaswamy	4,000; local and from distant places. All communities	...	Both lodging and boarding facilities are available. The festival is celebrated in the premises of Kammavaripalle hamlet of Sankepalle
2	12 Gunjapalle	2 miles from Mukthapuram Railway Station and 26 miles from Kadiri	Kammakalagondi Parusha (Aswini deities and Sivalingam Puja)	In Magham (January-February). 3 days	Local, religious	Aswini deities and Sivalingam	2,000; local and from neighbouring villages. All communities	...	Lodging and boarding facilities are available
3	29 Talupula	11 miles to the north-east of Kadiri town and Railway Station	Gangamma Jatara	In Vaisakham. (April-May). 3 to 6 days	Local, religious	Gangamma	1,000; local and from the neighbouring villages. All communities	..	...
4	48 (9) Kataru-palle hamlet of Gandlapenta	2 miles from Gandlapenta and 9 miles from Kadiri	Yogi Vemana festival	In Vaisakham. (April - May). 3 days	Widely known, in memory of Yogi Vemana	Yogi Vemana	1,500; local and from distant places. All communities	..	Boarding and lodging facilities are available
5	I Kutagulla (included under Kadiri town)	2-1/2 miles from Kadiri town and Railway Station, 48 miles from Penukonda and 55 miles from Anantapur	Erradoddi Gangamma Jatara	In Magham (January-February). 2 days	Local, religious	Erradoddi Gangamma, image carved on a big stone in human form	Local and from neighbouring villages. Hindus	...	...
6	I Kadiri	A Railway Station on Dharmavaram—Pakala metre gauge section of the Southern Railway; 42 miles from Dharmavaram, 56 miles from Anantapur and 68 miles from Hindupur town. There are communication facilities to Guntakal Cuddapah, Chittoor and Kurnool	Lakshmi Narasimha – swamy Brahmothsavam	Phalguna Suddha Dasami to Babula Dasami (February - March). 16 days	Widely known, religious	Lakshmi Narasimhaswamy, image in human form decorated with silver armour, moustaches, shoulder blades and eyes and in the posture of tearing the stomach of Hiranyakasipu	10,000; local and from distant places of Mysore and Andhra Pradesh States. Hindus	...	There are choultries and hotels. Free feeding is arranged during Brahmothsavam times

			2 Hyder Vali Urs	In Magham (January-February). 2 days	Local, in memory of Hyder Vali	Hyder Vali, a tomb	5,000; local and from the neighbouring villages. All communities	...	Boarding and lodging facilities are available
7	66 Gutibylu	12 miles from Tanakal Railway Station and 14 miles from Kadiri Railway Station	Thimmamma Jatara	From Magha Bahula Chathurdasi (February-March). 3 days	Local, in memory of Thimmamma	Thimmamma	2,000; local and from the surrounding villages. All communities	...	Temporary boarding and lodging facilities are arranged
8	70 Kokkanti	Nearest Railway Station is Tanakal at a distance of 6 miles and 14 miles south-east of Kadiri	Lakshmi Narasimhaswamy festival	Phalguna Suddha Dasami (February-March). 1 day	Local, religious	Lakshmi Narasimhaswamy	1,000; local and from the neighbouring villages. Hindus	...	...
9	81 Nallacheruvu	Beside 196/4 milestone on Madras - Bombay trunk road, 9 miles from Kadiri; it is a Railway Station on Dharmavaram - Pakala metre gauge section of the Southern Railway	Yogi Vemana festival	From the first Sunday in the bright fortnight of Chaitram (March-April). 7 days	Widely known, in memory of Yogi Vemana	Yogi Vemana, in human form	4 to 5 thousands; local and from distant places. All communities	...	Pandals are erected. Free feeding is organised
10	104 (11) Enumalavandlapalle hamlet of Reddipalle	18 miles from Kadiri	Narasimhaswamy festival	In Chaitram (March - April). 7 days	Local, religious	Narasimhaswamy	1,000; local congregation. All communities	...	There is accommodation in the temple premises for pilgrims
11	110 (1) Seshaiahgaripalle hamlet of Kondakamarla	15 miles from Kadiri Railway Station	Akkamma Jatara	In Vaisakham (April-May). 10 days	Local, religious	Akkamma	2,000; local and from distant places. All communities	...	Boarding and lodging facilities are available
12	144 Tavalam	Nearest Railway Station is Tanakal at a distance of 4 miles and 18 miles from Kadiri	Anjaneyaswamy festival	In Vaisakham (April-May). 5 days	Widely known, religious	Anjaneyaswamy, in the form of Hanuman	2,000; local and from distant places. All communities	...	Boarding and lodging facilities are available for the pilgrims. A cattle fair is held
				9. PENUKONDA TALUK					
1	2 Naranagepalle	6 miles from Roddam, 17 miles from Penukonda Railway Station and 18 miles from Penukonda town	Veera Chinnayyaswamy festival	Ashadha Suddha Ekadasi (June-July). 1 day	Local, in memory of Veera Chinnayyaswamy	Veera Chinnayyaswamy, 4 feet high stone image in human form with bow and arrow in a posture of aiming the arrow	Local congregation. All communities	...	...

APPENDIX–II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/ Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation-local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
				9. PENUKONDA TALUK—*Contd.*					
2	6 Roddam	2 furlongs from the Pennar river on Amarapuram — Penukonda road, 10-1/2 miles from Pavagada and 12 miles from Penukonda	1 Roddakamma festival	Kartikam (October–November). 30 days	Local, religious	Roddakamma, 5' high black stone image in female form	Local congregation. Hindus	...	...
			2 Ramaswamy festival	Asviyuja Suddha Padyami to Dasami (September –October). 10 days	Local, religious	Ramaswamy, images of Rama, Lakshmana and Sita on a 4 feet high black stone	Local congregation. Hindus	...	A festival is also held on Mukkoti Ekadasi
3	10 Cherukur	7 miles from Penukonda Railway Station	Subrahmanyaswamy festival	In Pushyam (December–January). 3 days	Local, religious	Subrahmanyaswamy	1,000; local congregation. All communities	...	...
4	19 Mavathur	2 furlongs from Madakasira —Penukonda road, 6 miles from Chakarlapalle Railway Station and 8 miles from Penukonda	Satharupalle Anjaneyaswamy festival	Ashadha Suddha Ekadasi (June-July). 1 day	Local, religious	Anjaneyaswamy, image in the form of Hanuman	Local and from the neighbouring villages. Hindus	Eatables, cocoanuts, etc.	The temple is 1-1/2 miles from the village in Satharupalle, its hamlet
5	22 Turakalapatnam	On Penukonda—Roddam bus route and 7 miles from Penukonda town and Railway Station	Bayalanjaneyaswamy festival (Utla Parusha)	Ashadha Suddha Triodasi (June-July). 1 day	Local, religious	Bayalanjaneyaswamy, in the form of Hanuman	Local and from the neighbouring villages. All communities	...	...
6	I Penukonda	On Benares—Cape Comorin National Highway, 2 miles from Penukonda Railway Station on the Guntakal-Bangalore metre gauge section of the Southern Railway and 44 miles from Anantapur town	Sheriff Baba-E-Fakruddin Urs	From ninth day after new moon in Jamadi-us-Sani (October—November). 7 days	Widely known, in memory of the saint	Sheriff Baba-E-Fakruddin, a tomb	5,000; local and from all over the country. All communities	Eatables, utensils, religious books, drugs, ready-made dresses, stationery, talismans, pictures, laces, fez caps	There are dilapidated mantapams to provide shelter

7	31 Julukunta	5 miles from Chakarlapalle Railway Station on the Bangalore—Guntakal metre gauge section of the Southern Railway and 14 miles from Penukonda	Anjaneyaswamy festival	Chaitra Suddha Navami (March—April) and Asviyuja Suddha Dasami (September—October). One day on each occasion	Local, religious	Anjaneyaswamy, in the form of Hanuman	Local congregation. Hindus	...	...
8	41 Velidadakala	On Palasamudram—Hindupur bus route, 6 miles from Chakarlapalle Railway Station and 16 miles from Penukonda	Eswara Rathothsavam	Chaitra Suddha Ashtami to Dwadasi (March–April). 5 days	Local, religious	Eswara, Sivalingam in stone with the hood of the serpent as an ornament	Local and from the neighbouring villages. All communities	...	The temple itself is a spacious one with mantapams and provides water and shelter to the pilgrims. Free feeding is arranged to one and all
9	43 Gudipalle	One mile from Bangalore—Secunderabad National Highway. 4 miles from Chakarlapalle Railway Station on Guntakal-Bangalore metre gauge section of Southern Railway and 8 miles from Penukonda	Sajjaganti Ranganathaswamy Brahmothsavam	Chaitra Suddha Ekadasi to Bahula Tadiya (April – May). 8 days	Widely known, religious	Sri Sajjaganti Ranganathaswamy is the incarnation of Vishnu with Sridevi and Bhudevi on either side in human form	Local and from other parts of the district and Mysore State. Hindus	Flowers, fruits eatables, utensils, etc. A cattle fair is held	Water, sanitary and lighting arrangements. It is made out from a stone inscription that the temple was constructed during the reign of Vijayanagar kings
10	45 Gonipeta	6 miles by foot from Penukonda Railway Station	Gangamma Uthsavam	Chaitra Suddha Navami (March-April) and Asviyuja Suddha Dasami (September - October). 1 day on each occasion	Local, religious	Gangamma, image made of brass sheet	Local congregation. Hindus	Eatables, bangles, utensils, lanterns, torchlights, books. pictures of deities, toys, cloth, etc.	Gangamma Jatara is celebrated for 3 or 4 days once in 2 or 3 years. Nrusimhaswamy festival is also celebrated on Vaikuntha Ekadasi day i.e., Margasira Suddha Ekadasi (November – December)
11	51 (3) Kona hamlet of Guttur	3 miles from Makkajipalle Railway Station and 4 miles from Guttur on Anantapur—Penukonda–Bangalore road	Pandurangaswamy festival and Mahasivaratri	Magha Bahula Chathurdasi and Amavasya (February–March). 2 days	Widely known, religious	Pandurangaswamy or Ranganathaswamy, stone image in human form. Malleswaraswamy, Sivalingam in stone	2,000; local and from villages of neighbouring taluks and a few from the neighbouring districts. Hindus and a few Muslims	...	A pond. Every commodity including milk is to be got from villages, 2 miles and beyond. This is known as Kanvasramam or the hermitage of Kanvamaharshi, foster father of Sakuntala, the heroine of Abhignana Sakuntala by Kalidasa. It is also known as the place where the demon Kakasura was killed. Even today inspite of big samaradhanas (free feeding), no crow enters the locality. The temples are in a mountain valley hitherto inaccessible to any one. It has become famous from 1950, when a great living devotee Mathaji Anjanamma settled there after renouncing the world. She is an illiterate lady of a poor potter's family who spent about 6 months in penance without food, living on roots, forest fruits and spring water. Any troubled individual is getting relief by visiting the place and with her help. She asks the individuals in trouble to pray to the Lord and she prays for them. It is a very peaceful place. Bullock carts can be hired from Makkajipalle Railway Station to Kona

APPENDIX-II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/ Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation-local or otherwise. Do all communities participate ?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors-any other special features)
1	2	3	4	5	6	7	8	9	10
				9. PENUKONDA TALUK—*Contd.*					
12	56 Nidimamidi	5 miles by foot from Penukonda-Bangalore bus route and 12 miles from Penukonda Railway Station	Nidimamidamma Jatara	Once in twelve years according to the convenience of the villagers. 1 day	Local, religious	Nidimamidamma, stone image	Local congregation. All communities	...	...
13	58 (3) Chinnarajupalle hamlet of Bandlapalle	3 miles by cart track from Vemurivandlabhavi on Penukonda-Bukkapatnam bus route and 8 miles from Penukonda Railway Station	Amasamma Jatara	Ashadha Suddha Dwadasi (June-July). 1 day	Local, in memory of Amasamma	Amasamma, 3 small smooth stones	Local and from the neighbouring villages, Hindus and Dudekulas	...	...
14	71 K. Locherla	2-1/2 miles from Kothacheruvu on Penukonda—Mudigubba bus route and 12 miles from Penukonda Railway Station	Venkataramanaswamy festival	Ashadha Bahula Ekadasi (July-August). 1 day	Local, religious	Venkataramanaswamy, stone image in human form	Local congregation. All communities	...	...
15	72 (4) Obuladevarapalle hamlet of Byrapuram	4 furlongs from Kadiri—Penukonda bus route and 11 miles from Penukonda Railway Station	Ahobalaswamy festival (Ekadasi Panduga)	Ashadha Suddha Dwadasi (June-July). 1 day	Local, religious	Ahobalaswamy	Local congregation. All communities	...	...
16	75 Pedapalle	On the bank of the river Chitravati, 18 miles from Penukonda Railway Station and 25 miles from Penukonda by bus	1 Venkateswara festival (Parata Bandla Uthsavam)	Jaistha Suddha Ekadasi to Triodasi (May-June). 3 days	Local, religious	Venkateswara, a stone with three namams	Local and from the neighbouring villages. Hindus	...	...
			2 Maremma Jatara	Chaitra Suddha Padyami (March-April). 1 day	Local, religious	Maremma, silver image in human form	Local congregation. All communities	...	Feasts and free feeding for the pilgrims during the festival days

17	80 Puttaparthi	On the bank of the river Chitravati, 19 miles from Mudigubba Railway Station, 21 miles from Penukonda town, 23 miles from Penukonda Railway Station and 36 miles from Kadiri Railway Station	1 Sri Satya Sai Baba Jayanti	23rd November. 1 day	Of all India importance	Sri Satya Sai Baba, a living saint with a life size oil painting in the prayer hall	10,000; from all over India. All communities	...	A number of rooms construted by devotees. The puja hall called Prasanthi Nilayam where prayers are held twice a day give perfect peace to any troubled mind and several mental cases have been cured
			2 Dasara	Asviyuja Suddha Padyami to Dasami (September–October). 10 days	-do-	-do-	...	...	...
			3 Mahasivaratri	Magha Bahula Chathurdasi (February–March). 1 day	-do-	-do-	...	...	...
18	81 Bukkapatnam	13 miles from Makkajipalle Railway Station, 18 miles from Penukonda and 44 miles from Anantapur	1 Lakshminarayanaswamy Rathothsavam	Chaitra Purnima (March–April). 1 day	Local, religious	Lakshminarayanaswamy, stone image in human form	Local congregation. All communities	...	...
			2 Bandlaparusha	Ashadha Suddha Ekadasi (June–July). 1 day	Local, in memory of Chikka Udaiyar	A Sivalingam is worshipped	Local congregation. All communities	...	...
19	82 Kothacheruvu	On Penukonda—Kadiri road, 9 miles from Makkajipalle Railway Station by cart track and 16 miles from Penukonda by bus	1 Sangameswaraswamy festival (Parusha)	In Vaisakham (April–May). 15 days	Widely known, religious	Sangameswaraswamy, a stone Sivalingam	Local and from distant places. Hindus	Eatables, earthenware, mirrors, combs, readymade clothes, agricultural implements, etc.	...
			2 Masthan Vali Urs	18th of Shaban (December–January). 1 day	Local, in memory of Masthan Vali	Masthan Vali, a darga and a mutt	Local and from neighbouring villages. Muslims and Hindus	...	...
			3 Kothacheruvamma festival	In Kartikam (October–November). 1 day	Local, religious	Kothacheruvamma	Local congregation. Hindus	...	...
20	86 Kesapuram	To the east of 15th milestone on the Dharmavaram—Kodur road, 1 mile from the Chitravati river and 12 miles from Dharmavaram Railway Station	Sangameswaraswamy festival	Magha Bahula Chathurdasi (February–March). 1 day	Local, religious	Sangameswaraswamy, Sivalingam in stone	Local and from neighbouring villages within a radius of 5 to 6 miles. Hindus	...	...
21	90 Siddarampuram	8 miles from Mudigubba Railway Station by foot path and 26 miles from Penukonda by road	Molalo Chandrayudu festival	In Vaisakham (April–May). 1 day	Widely known, in memory of the saint	Molalo Chandrayudu	Local and from distant places. Hindus	...	Moharram is also celebrated in this village in the month of Moharram (May–June)

APPENDIX–II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/ Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation-local or otherwise. Do all communities participate ?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors-any other special features)
1	2	3	4	5	6	7	8	9	10
				9. PENUKONDA TALUK—*Concld.*					
	Dhupampalle hamlet of Siddarampuram	2 miles from Penukonda -Bukkapatnam—Mudigubba road, 14 miles from Mudigubba Railway Station and 25 miles from Penukonda	Akkamma Jatara (Parusha)	From Chaitra Suddha Navami (March-April). 7 days	Local, religious	Akkamma, black stone image of a hen on the back of a silver horse	Local congregation. All communities	...	...
22	97 (1) Podarallapalle hamlet of Mangalamadaka	1 furlong from Mudigubba—Penukonda bus route, 2 miles from Mudigubba Railway Station and 18 miles from Penukonda	Maremma Jatara (Parusha)	Pushya Suddha Vidiya and Tadiya (December-January). 2 days	Local, religious	Maremma, earthen image in human form	Local congregation. All communities	...	...
23	98 (9) Venkatapuram hamlet of Pamudurthi	Situated in a hilly place; 3 miles by foot from Pamudurthi on Pamudurthi –Penukonda bus route, 9 miles from Mudigubba Railway Station and 18 miles from Kothacheruvu	Soppalamma Jatara	From Chaitra Suddha Padyami (March—April). 2 days	Local, religious	Soppalamma, some round stones	Local congregation. All communities	...	...
24	101 Gunipalle	11 miles from Mudigubba Railway Station and 24 miles from Penukonda by bus	Anjaneyaswamy festival (Utla Parusha)	Ashadha Suddha Ekadasi (June–(July). 1 day	Local, religious	Anjaneyaswamy	500; local and from the neighbouring villages. All communities	Eatables, lanterns, torchlights mirrors, combs, etc.	After the 10 days, Moharram festival, an urs is celebrated on the following day
25	102 Kothakota	4 miles from Pamudurthi on Pamudurthi—Penukonda bus route, 10 miles from Mudigubba Railway Station and 36 miles from Penukonda	Venkateswaraswamy festival	Vaisakha Suddha Padyami (April—May). 1 day	Local, religious	Venkateswaraswamy, stone image	Local congregation. Hindus	...	...
	102 (7) Naresampalle hamlet of Kothakota	9 miles from Bukkapatnam, 15 miles from Mudigubba Railway Station and 27 miles by road from Penukonda	Maremma Jatara	Pushya Bahula Ashtami to Dasami (January—February). 3 days	Local, religious	Maremma, a small formless stone	Local and from neighbouring villages. Hindus mostly Sugalis	Sundry articles.	Srirama Navami is also celebrated on Chaitra Suddha Navami (March–April)

10. HINDUPUR TALUK

1	4 Utakur	6 miles from Mulugur Railway Station on the Guntakal — Bangalore metre gauge section of the Southern Railway and 7 miles from Hindupur	Sangameswaraswamy and Venkateswaraswamy festivals	In Magham (January-February). 12 days	Local, religious	Sangameswaraswamy and Venkateswaraswamy	3,000; local and from neighbouring villages. All communities	...	Shady trees and water facilities
2	5 Sangameswarampalle	6 miles from Hindupur Railway Station	Sangameswaraswamy car festival	Magha Bahula Chathurdasi to Palguna Suddha Panchami (February-March). 7 days	Local, religious	Sangameswaraswamy, in the form of Sivalingam	5,000; local and from neighbouring villages. All communities	...	...
3	8 Pydeti	10 miles from Hindupur Railway Station	Subrahmanyaswamy festival	Pushya Suddha Shashti and Sapthami (December-January). 2 days	Local, religious	Subrahmanyaswamy	Local congregation. All communities	...	...
4	12 (2) Boreddipalle hamlet of Parigi	10 miles from Hindupur town and 12 miles from Hindupur Railway Station	Narasimhaswamy car festival	Ashadha Suddha Ekadasi (June-July). 1 day	Local, religious	Narasimhaswamy	4,000; local and from the neighbouring villages within a radius of 5 miles. All communities	...	...
5	14 Moda	On the bank of the Jayamangali, one of thetributaries of the Pennar and 4 miles from Hindupur Railway Station	Anjaneyaswamy car festival	Chaitra Suddha Vidiya (March-April). 1 day	Local, religious	Anjaneyaswamy	15,000; local and from the neighbouring villages within a radius of 5 miles. All communities	...	...
6	16 Sasanakota	4 miles from Hindupur Railway Station. To the east of the village runs the Pennar river	Narasimhaswamy festival	Ashadha Suddha Dasami and Ekadasi (June-July). Festival—2 days Fair—4 days	Widely known, religious	Narasimhaswamy	Congregation of about ten thousands from this and Madakasira Taluk and several places of Mysore State. Hindus	Eatables, utensils, glasswares, Ayurvedic drugs, books on several subjects, cloth, readymade clothes, agricultural implements, bamboo articles, fancy goods, etc.	Free feeding is arranged to pilgrims. Srirama Navami is celebrated on Chaitra Suddha Navami (March - April) in Srirama temple. Anjaneyaswamy Aradhana is celebrated on Chaitra Suddha Padyami (March-April) in Anjaneyaswamy temple. Further details not available

APPENDIX–II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/ Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation-local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
				10. HINDUPUR TALUK—*Concld.*					
7	1 Hindupur	Taluk headquarters and a Railway station on Guntakal—Bangalore metre gauge section of the Southern Railway. 60 miles from Bangalore and 71 miles from Anantapur. A big business centre of the district, connected by bus to all important places of the district and the districts of Kolar and Bangalore in Mysore State	1 Venkataramanaswamy car festival	Magha Purnima to Bahula Shashti (February-March). 7 days	Local, religious	Venkataramanaswamy, a black stone image in human form as in Tirupati	1,500; local and from the neighbouring villages. Hindus	...	Brahmins and Vaisyas are fed free
			2 Chinna Nagamma Aradhana	In Magham (January-February). 8 days	Local, in memory of Chinna Nagamma	Chinna Nagamma, her picture on an ant-hill	Local and from nearby villages. All communities	Eatables, cocoanuts, flowers, etc.	This festival is celebrated in Yerragunta lying on the outskirts of Hindupur town
			3 Anjaneyaswamy festival	Chaitra Suddha Navami (March-April). 1 day	Local, religious	Anjaneyaswamy, stone image	Local congregation. Hindus	...	This festival is celebrated in Sugur lying on the outskirts of Hindupur town
8	19 Bevinahalli	2 miles from Hindupur —Bangalore road and 4 miles from Hindupur Railway Station	Satyamma Jatara	Once in 5 or 10 years on Chaitra Suddha Padyami (March-April). Festival— 1 day Fair —3 days	Local, religious	Satyamma	500; local and from the surrounding villages. Hindus	Cocoanuts, fruits, incense, flowers and betel leaves	Anjaneyaswamy Deepothsavam is celebrated for 2 days commencing [on the preceding day of Ugadi (March-April). A fair is also held
9	21 Santhebidanur	6 miles from Viduraswatham Railway Station on the Guntakal—Bangalore metre gauge section of the Southern Railway	Anjaneyaswamy car festival	Vaisakha Purnima to Bahula Vidiya (April-May). 3 days	Local, religious	Anjaneyaswamy	2,000; local and from the neighbouring villages. All communities	...	...
10	39 Kanchisamudram	On the borders adjoining the Kolar District of Mysore State 11 miles from Hindupur and 33 miles from Penukonda	Gondavali Brahma Chaitanyaswamy Aradhana	Margasira Bahula Tadiya to Dasami (December -January). 8 days	Local, in memory of Sri Gondavali Brahma Chaitanyaswamy	Gondavali Brahma Chaitanyaswamy, 4' x 3' size photo of the Swamy in the Bhajana Mandir	4,000; local and from the neighbouring villages within a radius of 12 miles. All communities	...	Choultries and Mantapams are available. Free feeding is arranged on the last 3 days. Anjaneyaswamy festival, also called Hanumajayanti, is celebrated on Margasira Suddha Dwadasi (November-December). Fuller details are not available.

11	40 Lepakshi	8 miles from Hindupur Railway Station, 9 miles east of Hindupur town and 31 miles from Penukonda town	Papanaseswara festival	Asviyuja Suddha Padyami to Dasami (September-October). 10 days	Of all India importance, religious	Papanaseswara, a stone Sivalingam	Local and from the neighbouring villages. Hindus	...	This is a pilgrim centre of great importance. Visitors will be coming from all corners of the country in all seasons. A large monolythic Nandi is perhaps the largest Nandi in stone
12	42 Chalivendla	1 mile to the south of Hindupur-Palasamudram road, 4 miles from Malugur Railway Station and 10 miles from Hindupur	Gaviranga-swamy Rathothsavam	Vaisakha Suddha Panchami to Trio dasi (April-May). 9 days	Local, religious	Gavirangaswamy, no specific image but a round stone	1,000; local and from the nearby villages within a radius of 20 miles. All communities	Eatables and pictures of gods	There is a choultry and some hotels. Free feeding is arranged
13	49 Chilamathur	17 miles from Hindupur on Hindupur – Kadiri road and 18 miles from Hindupur Railway Station on Guntakal-Bangalore metre gauge section of Southern Railway	Kanuma Narasimhaswamy car festival	Full moon day in Phalgunam (February - March). 1 day	Local, religious	Kanuma Narasimhaswamy	3,000; local and from neighbouring villages within a radius of 6 miles. Hindus	...	...
14	50 Kodur	21 miles from Hindupur Railway Station	KodandaRamaswamy car festival	Chaitra Suddha Navami to Bahula Ashtami (March-April). 15 days	Widely known, religious	Kodanda Ramaswamy	10,000; local and from the villages within a radius of 15 miles, and a few hundreds from all taluks of the district, from Kolar, Bangalore and Tumkur Districts of Mysore State. All communities	...	A big cattle fair is held which attracts hundreds of sellers and buyers. Thousands of cattle are brought there for the occasion
15	51 Settipalle	On Hindupur—Kadiri bus route, 12 miles from Chakarlapalle Railway Station, 18 miles from Penukonda and 26 miles to the east of Hindupur	Chowdeswari Jatara	Chaitra Suddha Padyami (March-April). 1 day	Local, religious	Chowdeswari, a stone image	1,000; local and from the neighbouring villages. Hindus	...	The festival of Anjaneyaswamy is celebrated on the same day
16	52 Budili	On the bank of the river Chitravati near the 5th milestone on Kodur—Kothacheruvu road, 14 miles from Chakarlapalle Railway Station and 18 miles from Penukonda	Srirama Kalyanothsavam	Chaitra Suddha Navami & Dasami (March-April). Festival—2 days Fair—1 day	Local, religious	Sri Rama	2,000; local and from villages within a radius of 4 miles. Hindus	Eatables, ribbons, plastic toys, etc.	Free feeding is arranged. Kumbhabhishekam is celebrated on Ashadha Bahula Ekadasi (July-August) in the Eswara temple
				11. MADAKASIRA TALUK					
1	3 Amarapuram	26 miles from Madakasira, 47 miles from Hindupur Railway Station on Guntakal—Bangalore metre gauge section of the Southern Railway and 48 miles from Penukonda	Venkataramanaswamy car festival	Magha Suddha Dasami to Bahula Vidiya (January-February). 8 days	Local, religious	Venkataramanaswamy, stone image resembling the deity at Tirupati	Local congregation. Hindus	...	Free feeding is arranged to Brahmins, Vaisyas and the poor

APPENDIX–II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/ Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation-local or otherwise. Do all communities participate?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors—any other special features)
1	2	3	4	5	6	7	8	9	10
				11. MADAKASIRA TALUK—*Contd.*					
2	4 Halukur	20 miles from Madakasira and 40 miles from Hindupur Railway Station	Someswaraswamy festival	In Phalgunam (February–March). 7 days	Widely known, religious	Someswaraswamy, Sivalingam in stone	8,000; local and from other places in the district. Hindus	...	...
3	5 Nidragatta	2 miles from Sira—Amarapuram bus route 8 miles from Kodikonda—Amarapuram bus route, 25 miles from Madakasira 45 miles from Hindupur Railway Station and 50 miles from Penukonda	Anjaneyaswamy festival	Kartika Purnima to Bahula Tadiya (October–November). 4 days	Local, religious	Anjaneyaswamy, in the form of Hanuman	Local congregation. Hindus	...	Free feeding is arranged
4	6 Hemavathi	2 miles from the Mysore State border, 5 miles from Lakknalli on Sira—Amarapuram road, 6 miles from Basavapalle on Madakasira—Amarapuram road, 8 miles south of Amarapuram, 23 miles from Madakasira, 43 miles from Hindupur Railway Station and from Penukonda and 95 miles from Anantapur in south-west corner of the district	Siddheswaraswamy festival	Magha Bahula Triodasi to Phalguna Suddha Sapthami (February–March). Festival–10 days Fair—15 days	Widely known, religious	A three-eyed Siddheswaraswamy, 6 feet high image in padmasana posture with 8 hands holding trident, mace, sword, axe on the right side and serpent, pasam, bell, spear on the left side	20,000 to 30,000; local and crowds from distant places of the district and the adjoining districts of Tumkur, Chitaldrug, Kolar and Mysore of Mysore State. Hindus	Utensils, glassware, lanterns, torchlights, drugs, pictures, photos, mill cloth and agricultural implements. A cattle fair is held during the last 6 days	Free feeding is arranged. There is a choultry in the temple premises. Cinemas, dramas, Harikathas, circus, lotteries, gambling and whirling wheels afford entertainment to the visitors. Sacrifices are made in fulfilment of vows to the village deity Maremma in Ashadham (June–July).
5	7 Sivaram	8 miles from Amarapuram, 16 miles from Madakasira and 40 miles from Hindupur Railway Station	Ranganathaswamy car festival	On Vaisakha Purnima (April–May). 1 day	Local, religious	Ranganathaswamy, granite stone pillar in a compound on a rock in Pylabanda, hamlet of Sivaram	3 to 5 thousands; local and from the neighbouring villages. Hindus	...	...
6	10 (b) Hirethurpi hamlet of Karikera	15 miles from Madakasira on Madakasira—Amarapuram bus route and 34 miles from Hindupur	Anjaneyaswamy festival	Margasira Bahula Navami to Amavasya (December-January). 7 days	Widely known, religious	Anjaneyaswamy, image in the form of Hanuman	5,000; local and from all over the district. Hindus	...	A cattle fair is conducted

7	18 (f) Girigehalli hamlet of Bommagondanahalli	5 miles north-west of Rolla	Mariamma, Mudupamma and Garamma festivals	Held at irregular intervals. 6 days	Widely known, religious	Mariamma, Mudupamma and Garamma, a few frescoes on the walls of a small temple	Local and from several parts of the State. All communities	...	...
8	21 Inagalur	19 miles from Madakasira on Madakasira—Agali bus route and 39 miles from Hindupur Railway Station	Amba Bhavani festival (Meravani)	Asviyuja Suddha Padyami to Dasami (September-October). 10 days	Local, religious	Amba Bhavani	Local congregation. All communities	...	...
	21 (a) Hallikera hamlet of Inagalur	1-1/2 miles from the Madakasira—Madhudi bus route, 20 miles from Madakasira and 40 miles from Hindupur Railway Station	Amba Bhavani festival locally called Ammaji Jatara	Magha Bahula Triodasi to Phalguna Suddha Sapthami (February-March). 10 days	Local, religious	Amba Bhavani, a picture of the deity and a kalasam	Local and from the nearby villages. All communities	...	Free feeding is arranged
9	25 Madhudi	9 miles from Sira in Mysore State, 20 miles from Madakasira and 42 miles from Hindupur Railway Station	1 Veerabhadraswamy festival	Asviyuja Suddha Padyami to Purnima (September-October). 15 days	Widely known, religious	Veerabhadraswamy, 6 feet high stone image in human form	Local and from the neighbouring villages of the taluk and of Sira, Pavagada and Madhugiri taluks of Tumkur District, Mysore State. Hindus	...	Free feeding is arranged for 6 days from Navami
			2 Bhoothappa Panduga	Chaitra Suddha Ekadasi & Dwadasi (March-April). 2 days	-do-	Karianna and Kenchanna, twin deities, represented by two shield-like thick wooden discs coloured on the outside and painted to represent a human face	Local congregation. Hindus	...	...
10	27 Hullikeradevarahalli	3 miles from Madakasira-Madhudi bus route, 10 miles from Sira in Mysore State, 24 miles from Madakasira and 50 miles from Hindupur Railway Station on the Guntakal — Bangalore metre gauge section of the Southern Railway	Maremma Jatara	Asviyuja Suddha Padyami to Dasami (September-October). 10 days	Local, religious	Maremma	Local congregation. All communities	...	Rangaswamy, Bairelinga Anjaneyaswamy and Akkagala Devata festivals are also celebrated. Fuller details of the festivals are, however, not available. On all Saturdays pujas are performed to Anjaneyaswamy
11	28 Agali	24 miles from Madakasira and 40 miles from Hindupur Railway Station. There are communication facilities to Penukonda, Hindupur and Gorantla	Sankareswaraswamy festival	In Asviyujam (September-October). 10 days	Local, religious	Sankareswaraswamy, Sivalingam	Local congregation. Hindus	...	There is an old Jain temple on which is sculptured a nude image of one of the Tirthankars

APPENDIX–II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/ Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation-local or otherwise. Do all communities participate ?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors-any other special features)
1	2	3	4	5	6	7	8	9	10
				11. MADAKASIRA TALUK—*Contd.*					
12	32 Ratnagiri	3 miles from Rolla on Madakasira – Agali road, 6 miles from Hasakera on Madakasira–Madhugiri road, 17 miles south-west of Madakasira and 38 miles from Hindupur Railway Station	Kollapuramma Jatara	Chaitra Purnima to Bahula Sapthami (April–May). 8 days	Local, religious	Kollapuramma, 8 feet wooden image painted with colours in the form of shakti on simhavahanam	4,000 to 5,000; local and from neighbouring villages. Hindus	Utensils, lanterns,religious pictures, mill cloth, earthen toys, mirrors and combs	Free feeding is arranged to some extent
	32 (a) Gudduguriki hamlet of Ratnagiri	3 miles from Rolla on Penukonda–Agali road and 18 miles from Madakasira town	Kollapuramma Jatara	From Vaisakha Purnima (April-May). 3 days	Local, religious	Kollapuramma	Local congregation. Hindus	...	The temple is situated at a distance of 1 furlong from the village
13	33 Rolla	On Hindupur-Agali bus route, 15 miles south-west of Madakasira and 35 miles from Hindupur Railway Station	Lakshmi Narasimhaswamy car festival	Phalguna Suddha Triodasi to Bahula Panchami (March – April). 8 days	Local, religious	Lakshmi Narasimhaswamy, stone image	1,500; local and from the neighbouring villages. Hindus	Eatables, utensils, lanterns, mirrors,combs and photos	Maremma Jatara in the month of Kartikam and Ranganathaswamy festival on Phalguna Suddha Triodasi are celebrated in the hamlets of Hottebetta and Pulikunta respectively
14	36 Govindapuram	On Madakasira–Agali bus route, 6 miles to the south-east of Madakasira, 26 miles from Hindupur Railway Station and 32 miles from Penukonda	Kavalli Ammavari Jatara	In Kartikam (October - November). 1 day	Local, religious	Kavalli Ammavaru	Local and from the neighbouring villages. Hindus	Eatables, garlands made of beads, mirrors, combs and religious pictures	Anjaneyaswamy festival, Maremma Jatara and Bande Rangaswamy festival are also celebrated in the village. Animals are immolated to the village deity Maremma
15	37 Melavoy	6 furlongs to the south of Kodikonda–Amarapuram bus route, 3 miles to the west of Madakasira and 20 miles from Hindupur Railway Station	Ranganathaswamy festival	Ashadha Suddha Ekadasi (June-July). 1 day	Local, religious	Ranganathaswamy	Local congregation. Hindus		

16	39 Rallahalli	7 miles from Madakasira and 27 miles from Hindupur Railway Station on the Guntakal–Bangalore metre gauge section of the Southern Railway	Jadalamma Jatara	In Asviyujam (September - October). 3 days	Local, religious	Jadalamma, stone image in female form	Local congregation. Hindus	...	This festival is celebrated in Sangaragallu hamlet of this village on a hill. Akkamma festival is also celebrated every year in the village. Fuller details are, however, not available
17	43 Chandakacherla	4 miles from Madakasira—Penukonda bus route,7 miles from Madakasira *via* Gowdanahalli and 20 miles from Hindupur Railway Station	Anjaneyaswamy festival	During Sankranti *i.e.*, in Pushyam (14th of January). 1 day	Local, religious	Anjaneyaswamy,10 feet high stone image	Local congregation. All communities	...	Aradhana is also performed in Vaisakham (April - May) and Kartikam (October-November)
18	44 Gowdanahalli	4 miles from Madakasira and 20 miles from Hindupur Railway Station	Rangaswamy festival	Asviyuja Suddha Dasami (September–October). 1 day	Local, religious	Rangaswamy	Local congregation. Hindus	...	Peerla Panduga is also celebrated in the month of Moharram (May-June) for 9 days
19	45 Mallinayakanahalli	1-1/2 miles from Madakasira and 21 miles from Hindupur Railway Station	Anjaneyaswamy festival or Hanumajayanti	In Margasiram (November - December). 1 day	Local, religious	Anjaneyaswamy, stone image as if he is bringing Sanjeevi Parvatam and holding gadha (mace) in one hand	Local congregation. Hindus	...	Festivals are also held on Telugu New Year's Day i.e., on Chaitra Suddha Padyami (March-April) from Asviyuja Suddha Padyami to Dasami (September-October) and in Kartikam (October-November)
20	I Madakasira	21 miles from Hindupur and 26 miles from Penukonda. There are communication facilities to Pavagada, Madhugiri, Penukonda, Hindupur and Amarapuram	1 Venkataramanaswamy car festival	Vaisakha Purnima and Bahula Padyami (April-May). 2 days	Local, religious	Venkataramanaswamy	Local and from the neighbourhood. Hindus	...	...
			2 Mettubanda Anjaneyaswamy car festival	From Magha Purnima (February-March). 10 to 15 days	Local, religious	Mettubanda Anjaneyaswamy, stone image in the monkey-god form holding Sanjeevi Parvatam in one hand and gadha (mace) in the other	5,000; local and from the neighbouring villages. Hindus	Eatables, utensils, lanterns, ayurvedic drugs, pictures of gods, mirrors, combs, bangles, agricultural implements, handloom cloth, mill cloth, earthen, wooden and plastic toys	Agricultural and Health exhibitions are held. Dramas, gambling, lotteries, bhajans and dances afford entertainment to the visitors. There are 6 choultries. Free feeding is arranged to some extent
21	47 Chatram	1 mile from Madakasira - Penukonda and Madakasira--Hindupur bus routes, 3 miles from Madakasira and 17 miles from Hindupur Railway Station	1 Venugopalaswamy festival	Once in 5 years in Magham (January-February). 1 day	Local, religious	Venugopalaswamy	Local congregation. Hindus	...	Babaiah festival is celebrated for 6 days in the month of Moharram (May-June). All communities participate in this festival. Fuller details are not available

APPENDIX-II

STATEMENT OF FAIRS AND FESTIVALS

Serial No.	Location Code No. and name of Village/ Town	Distance from nearest Railway Station, City or Town	Name of fair or festival	Month and dates when the fair or festival is held and its duration	Significance and occasion for the fair or festival	Name and description of the deity connected with the fair or festival	Estimated congregation-local or otherwise. Do all communities participate ?	Articles brought to the fair or festival for sale	Remarks—(Facilities, if any, for visitors-any other special features)
1	2	3	4	5	6	7	8	9	10
				11. MADAKSIRA TALUK—*Concld.*					
			2 Chennakesavaswamy festival	Asviyuja Suddha Dasami (September-October). 1 day	Local, religious	Chennakesavaswamy	Local congregation. Hindus	...	...
			3 Chowdamma Jatara	Once in 5 years in Phalgunam (February-March). 3 days	Local, religious	Chowdamma, wooden image	Local and from the neighbouring villages. Kurubas	...	...
			4 Eramalamma Jatara	Once in 5 years in Chaitram (March-April). 5 days	Local, religious	Eramalamma, the figure of the deity is carved on a stone slab	Local and from the neighbouring villages. Kapus	...	...
22	50 (f) Bhaktarapalle hamlet of Haresamudram	2-1/2 miles from the main village, 6 miles south-east of Madakasira and 20 miles from Hindupur Railway Station	1 Lakshmi Narasimhaswamy car festival	Margasira Purnima to Bahula Vidiya (November- December). 3 days	Local, religious	Lakshmi Narasimhaswamy, Saligramam in a brindavan	Local congregation. Hindus	...	Free feeding is arranged
			2 Anjaneyaswamy festival	Ashadha Suddha Ekadasi (June-July). 3 days	Local, religious	Anjaneyaswamy	Local congregation. Hindus	...	...
23	53 (d) Zilledukunta hamlet of Yerra Bomanahalli	1-1/2 miles from Kyatagondamahalli on Madakasira-Madhugiri bus route, 6 miles from Madakasira town, 20 miles from Hindupur Railway Station and 32 miles from Penukonda town	Zilledukunta Anjaneyaswamy car festival	Margasira Purnima to Bahula Vidiya (November-December). 3 days	Local, religious	Anjaneyaswamy, figure carved on a stone stab	2,000; local and from the neighbouring villages. Hindus	...	Mantapam and pandals erected in the temple. Free feeding is arranged

24	55 (b) Rangapuram hamlet of Manur	3 miles from Amarapuram-Kodikonda bus route, about 10 miles to the east of Madakasira and 14 miles from Hindupur Railway Station	Rangaswamy festival	Chaitra Suddha Navami to Triodasi (March-April). 5 days	Local, religious	Rangaswamy, stone image	Local congregation. Hindus	...	...
25	56 (b) Ganthalapalle hamlet of Kallumarri	Beside Kodikonda-Amarapuram road, 9 miles to the east of Madakasira and 12 miles from Hindupur Railway Station	Anjaneyaswamy festival	Asviyuja Suddha Dasami (September-October). 1 day	Local, religious	Anjaneya swamy, brass image in the form of Hanuman	Local congregation. Hindus	...	...
26	57 Kodigenahalli	1-1/2 miles from Kodikonda-Amarapuram road, 7 miles from Hindupur Railway Station and 11-1/2 miles from Madakasira	Kollapuramma festival	Chaitra Suddha Padyami (March-April). 3 days	Local, religious	Kollapura mma, stone image in female form	Local congregation. Hindus	...	...

APPENDIX—III

LIST OF MARKETS AND SHANDIES

Name of Market or Shandy (1)	Name of Town/Village in which Market is located (2)	Main items of business (3)	Days of operation (4)
		1. ANANTAPUR TALUK	
Shandy Market	Anantapur	Vegetables, food grains, fish and clothes	Friday
Daily Market	do	Vegetables	Daily
Meat and Fish Market	do	Meat and fish	Daily
Fruits Market	do	Mangoes, oranges, plantains, etc.	Daily
Weekly Market	do	Sundry articles, vegetables, hides, yarn, clothes for rural folk, food grains	Friday
Narpala Market	Narpala	Sundry articles, food grains, clothes for rural folk	Saturday
		2. KALYANDRUG TALUK	
Panchayat Market	Kalyandrug	Tamarind	Friday
		3. RAYADRUG TALUK	
Rayadrug Market	Rayadrug	Tamarind, groundnut	Thursday
Hirehal Market	Hirehalj	Kirana articles	Monday
Unthakal Market	Unthakal	do	Sunday
Kanekal Market	Kanekal	do	Friday
		4. URAVAKONDA INDEPENDENT SUB-TALUK	
Weekly Shandy	Uravakonda	Chillies, brinjals, onions, handloom sarees	Monday
Weekly Shandy	Vajrakarur	do	Saturday
Weekly Shandy	Konakondla	do	Tuesday
		5. GOOTY TALUK	
Beef Market	Guntakal	Beef selling	All days
Municipal Market	Thimmanacherla	Vegetables and food grains	Sunday
Weekly Market	Guntakal	All commodities such as grains, fruits and vegetables	Sunday
Mutton and Vegetables daily Market	Gooty	Mutton, vegetables and fruits	All days
Panchayat Market	Pamidi	Vegetables	Friday
		6. TADPATRI TALUK	
Municipal Mutton Market	Tadpatri	Mutton	Daily
Weekly Market	Tadpatri	Vegetables, spices, fruits, pulses, etc	Saturday
Municipal Daily Market	Tadpatri	Vegetables and fruits	All days
Weekly Market	Yadiki	Vegetables, spices, clothes, etc.	Monday
Weekly Market	Yellanuru	do	Friday
		7. DHARMAVARAM TALUK	
Dharmavaram Market	Dharmavaram	Food grains, vegetables, fruits, etc.	Monday
Perur Market	Perur	Vegetables and fruits	Sunday
Kanaganapalle Market	Kanaganapalle	do	Friday
Nyamaddala Market	Nyamaddala	do	Saturday
Chennekothapalle Market	Chennekothapalle	do	Thursday
Tadimarri Market	Tadimarri	do	Thursday

8. KADIRI TALUK

Weekly Market	Kadiri	Food grains and vegetables — Sunday
Talupula Market	Talupula	do — Friday
Kokkanti Market	Kokkanti	do — Monday
Tanakal Market	Tanakal	do — Saturday
Reddipalle Market	Reddipalle	do — Thursday
Nallamada Market	Nallamada	do — Tuesday
Kondakamarla Market	Kondakamarla	do — Friday
Mohammadabad Market	Mohammadabad	do — Thursday

9. PENUKONDA TALUK

Penukonda Market	Penukonda	Rice, ragi, skins, vegetables, jaggery, onions, cocoanuts, ghee, betel leaves, pots, sarees — Sunday
Somandipalle Market	Somandipalle	Sarees. vegetables, skins, rice, ragi, betel leaves, jaggery — Thursday
Gutlur Market	Gutlur	Vegetables, ghee, clothes, sarees, ragi, jaggery — Wednesday
Bukkapatnam Market	Bukkapatnam	Rice, ragi, vegetables, cocoanuts, betel leaves, ghee — Monday
Kothacheruvu Market	Kothacheruvu	do — Thursday
Pamudurthi Market	Pamudurthi	Clothes, pulses, vegetables, betel leaves, jaggery — Wednesday

10. HINDUPUR TALUK

Weekly Shandy	Hindupur	Jaggery, tamarind and general business — Tuesday
Weekly Shandy	Hindupur	General business and cattle — Friday
Weekly Shandy	Chilamathur	General business — Saturday
Weekly Shandy	Kodur	do — Wednesday
Weekly Shandy	Gorantla	do — Sunday

11. MADAKASIRA TALUK

Madakasira Market	Madakasira	Betel leaves, clay pots, clothes, onions, chillies, etc. — Thursday
Amarapuram Market	Amarapuram	Betel leaves, cocoanuts, clothes, arecanuts, dry fish — Friday
Hemavathi Market	Hemavathi	Clothes, chillies, betel leaves, etc — Thursday
Gudibanda Market	Gudibanda	Sheep, raw leather, betel leaves, clothes — Wednesday
Agali Market	Agali	Betel leaves, sheep, cocoanuts, clothes — Sunday
Ratnagiri Market	Ratnagiri	Clothes, chillies, betel leaves, etc. — Saturday

APPENDIX—IV

LIST OF FAIRS

Period of the fair (1)	Duration (2)	Taluk (3)	Village where the fair is held (4)	The festival, if any, with which the fair is connected (5)	Articles sold (6)
January-February	1 day	Anantapur	Anantapur	Satyanarayanaswamy Teppothsavam	Eatables, sweetmeats, utensils of earthenware, mirrors. combs, books, photos, toys and baskets
	2 days	Kalyandrug	East Kodipalle	Chowdeswaridevi Jyothi Mahothsavam	Fruits, sweetmeats, pictures, photos, earthen and wooden toys, glassware, bangles and aluminium utensils
	3 days	Kalyandrug	Palluru	Anjaneyaswamy festival	Eatables, utensils, lanterns, mats, mirrors, combs, pictures of gods, bells for bulls, rubber toys and ribbons
	3 days	Uravakonda	Undabanda	Nagarat Dada Saheb Urs	Eatables, glassware, utensils, lanterns, torchlights, combs and mirrors
	3 days	Gooty	Thondapadu	Bolikonda Rangaswamy festival	Sweetmeats, utensils, lanterns, torchlights, books, pictures, photos, clothes, toys and sugarcane
	1 day	Dharmavaram	Perur	Subrahmanyaswamy festival	Eatables, bangles, toys, articles of worship, mirrors, combs, pictures and photos of gods and national leaders, etc.
	3 days	Penukonda	Naresampalle hamlet of Kothakota	Maremma Jatara	Sundry articles
	8 days	Hindupur	Hindupur	Chinna Nagamma Aradhana	Eatables, cocoanuts, flowers, etc.
February-March	3 days	Anantapur	Penakacherla	Chitambaraswamy car festival	Sweetmeats, utensils, lanterns, torchlights, pictures and photos
	2 days	Anantapur	Neelampalle hamlet of Janthaluru	Nagalingaswamy alias Erriswamy festival	Utensils, lanterns, torchlights, pictures and photos
	2 days	Kalyandrug	Ramasagaram hamlet of Budigumma	Anjaneyaswamy car festival	Eatables, fruits, torchlights, mirrors, combs and pictures
	1 day	do	Kalyandrug	Pattabhi Ramaswamy car festival	Eatables, earthenware, pictures, photos and agricultural implements
	7 days	do	Annuppalle hamlet of Malakaledu	Poleramma Jatara	Sweetmeats, mats, fans, baskets, wooden toys, utensils, lanterns, pictures, photos and mill cloth
	3 days	do	Malayanur	Gudibanda Anjaneyaswamy festival	Eatables
	8 days	do	Tenagallu hamlet of Kariganipalle	Mylarameswaraswamy car festival	Sweetmeats, utensils, lanterns, pictures of gods and national leaders, agricultural implements, wooden and earthen toys and cameras

	8 days	Rayadrug	Udegolam	Maddanaswamy car festival	Metalware, earthenware and eatables
	3 days	Uravakonda	Veligonda	Siddhappa festival	Lanterns, torchlights, combs and mirrors
	8 days	Uravakonda	Uravakonda	Karibasavaswamy car festival	Sweetmeats, metalware, glassware, pictures, books, earthen and wooden toys, agricultural implements of iron and wood
	11 days	Tadpatri	Tadpatri	Bugga Ramalingeswaraswamy festival	Flowers, fruits, sweetmeats, ghee, glassware, utensils, toys, etc.
	11 days	do	Yadiki	Chennakesavaswamy Rathothsavam	Eatables, utensils, glassware, lanterns, torchlights, mirrors, combs, books, pictures and photos of gods, cine stars and national leaders, toys made of earth, wood and plastic and agricultural implements
	2 days	Dharmavaram	Gunturpalle hamlet of Thumucherla	Kodanda Ramaswamy festival	Eatables
	2 days	do	Velpulamadugu hamlet of Batthalapalle	Kama Koteswara festival	Sweetmeats, earthen pots. lanterns, torchlights, combs, mirrors, pictures of deities
	15 days	Madakasira	Hemavathi	Siddheswaraswamy festival	Utensils, glassware, lanterns, torchlights, drugs, pictures, photos, mill cloth and agricultural implements. A cattle fair is held during the last 6 days
	10 to 15 days	do	Madakasira	Mettubanda Anjaneyaswamy car festival	Eatables, utensils, lanterns. Ayurvedic drugs, pictures of gods, mirrors. combs. bangles, mill cloth, handloom cloth, agricultural implements and earthen, plastic and wooden toys
March - April	1 day	Kalyandrug	Venkatadripalle hamlet of Seripi	Dandu Maremma Parusha	Eatables and bangles
	8 days	do	Vepalaparthi	Ranganathaswamy car festival	A cattle fair is held
	1 day	do	Eradikera	Thippeswamy car festival	Eatables, earthen pots and lanterns
	3 days	do	Kambadur	Malleswaraswamy Rathothsavam	Eatables, utensils, torchlights, combs, mirrors, pictures of gods, beads and bangles
	3 days	Uravakonda	Gulapalyam	Dharmapuram Anjaneyaswamy car festival	Sweetmeats, utensils, mirrors, combs, photos, cocoanuts and toys of earth and wood
	3 days	Gooty	Kasapuram	Nettekanti Anjaneyaswamy Aradhana	Eatables, fancy goods, toys, pictures, books, domestic bamboo articles, glassware, earthenware and utensils of copper, bronze, brass and aluminium
	3 days	do	Pathakotha Cheruvu	Mohammad Mushabar Shah Vali Urs	Toys and bamboo baskets
	2 days	do	Gooty	Kalvagadda Anjaneyaswamy Rathothsavam	Eatables, toys, mirrors, combs, pictures and photos of gods, etc.
	1 day	Tadpatri	Thimmampalle hamlet of Chintakayamanda	Peddamma Jatara	Sweetmeats, lanterns, torchlights, combs, mirrors and pictures of deities
	1 day	do	Chilamakuru	Yellamma Jatara	Sweetmeats, lanterns, torchlights, looking glasses, combs and pictures of gods

APPENDIX—IV

LIST OF FAIRS

Period of the fair (1)	Duration (2)	Taluk (3)	Village where the fair is held (4)	The festival, if any, with which the fair is connected (5)	Articles sold (6)
March – April (*Concld.*)	2 days	Tadpatri	Putluru	Sunkulamma Jatara	Sweetmeats, bangles, utensils, lanterns, mirrors, combs, drugs, cinema and story books, cloth, toys made of mud and wood and bamboo articles.
	3 days	do	Tadpatri	Sunkulamma Jatara	Flowers, fruits, sweetmeats, ghee, glassware, utensils, toys, etc.
	9 days	do	do	Anjaneyaswamy festival	do
	1 day	Penukonda	Gonipeta	Gangamma Uthsavam	Eatables, bangles, toys, books, cloth, utensils, lanterns, torchlights, pictures of deities, etc.
	3 days (Once in 5 or 10 years)	Hindupur	Bevinahalli	Satyamma Jatara	Cocoanuts, fruits, incense, flowers and betel leaves
	3 days	do	do	Anjaneyaswamy Deepothsavam	do
	1 day	do	Budili	Srirama Kalyanothsavam	Eatables, ribbons, plastic toys, etc.
	8 days	Madakasira	Rolla	Lakshmi Narasimhaswamy car festival	Eatables, utensils, lanterns, mirrors, combs and photos
April – May	3 days (Once in 5 or 6 years)	Anantapur	Atmakur	Akkammagarla Jatara (Parusha)	Sweetmeats, utensils, lanterns, torchlights, mirrors, combs, pictures and books
	2 days	Kalyandrug	Chennampalle hamlet of Yatakal	Akkamamba festival	Sweets, utensils, lanterns, millcloth, wooden and rubber toys
	8 days	Rayadrug	Kanekal	Chikkanneswaraswamy	Utensils, lanterns, torchlights, mirrors, Ayurvedic drugs, pictures, photos, clothes, earthen toys, fruits and flowers
	7 days	Uravakonda	Havaligi	Jambulingeswaraswamy Rathothsavam	Utensils, lanterns, bangles, mirrors, combs, torchlights, pictures and photos
	10 days	do	Pennahobilam	Narasimhaswamy Rathothsavam	Utensils, glassware, pictures, readymade clothes, agricultural implements, earthen and wooden toys

	7 days	Uravakonda	Vajrakarur	Venkateswaraswamy car festival	Eatables, utensils of brass, bronze, aluminium and stainless-steel, glassware, lanterns, torchlights, bangles, pictures of gods and national leaders, cotton ropes and toys made of wood and plastic
	1 day	Dharmavaram	Dharmavaram	Durgamma Jatara	Bangles, turmeric powder, vermilion, mirrors, combs, eatables, puffed rice and articles of worship such as cocoanuts, fruits and flowers
	8 days	Penukonda	Gudipalle	Sajjaganti Ranganathaswamy Brahmothsavam	Fruits, flowers, eatables, utensils, etc. A cattle fair is held
	14 days	do	Kothacheruvu	Sangameswaraswamy festival	Eatables, earthenware, mirrors, combs, readymade garments, agricultural implements, etc.
	9 days	Hindupur	Chalivendla	Gavirangaswamy Rathothsavam	Eatables and pictures of gods
	8 days	Madakasira	Ratnagiri	Kollapuramma Jatara	Utensils, lanterns, religious pictures, mill cloth, earthen toys, mirrors and combs
June – July	1 day	Penukonda	Mavathur	Satharupalle Anjaneyaswamy festival	Eatables, cocoanuts, etc.
	1 day	do	Gunipalle	Anjaneyaswamy festival (Utla Parusha)	Eatables, lanterns, torchlights, mirrors, combs, etc.
	4 days	Hindupur	Sasanakota	Narasimhaswamy festival	Eatables, metal and earthen vessels, glassware, Ayurvedic drugs, books on several subjects, cloth and readymade clothes of several varieties, agricultural implements of iron and wood, bamboo articles and fancy goods
July – August	4 days	Kalyandrug	Vitlampalle hamlet of Hulikal	Dona Thimmappa or Tirumalappa festival	Sweetmeats, cocoanuts, flowers and camphor
	3 days	Gooty	Guntakal	Shah Masthan Vali Urs	Toys of different kinds, baskets, utensils, lanterns, torchlights. drugs, pictures, photos mill cloth, handloom cloth and sweetmeats
August – September	2 days	do	Gooty	Hazrat Syed Basha Vali Urs	Eatables, toys, mirrors, combs, pictures and photos of gods, etc.
September – October	10 days	Tadpatri	Tadpatri	Chintala Venkataramanaswamy festival	Flowers, fruits, sweetmeats, ghee, glassware, utensils, toys, etc.
	10 days	do	do	Kanyakaparameswari festival	do
	1 day	Penukonda	Gonipeta	Gangamma Uthsavam	Eatables, bangles, toys, books, cloth, utensils, lanterns, torchlights, pictures of deities, etc.
October – November	1 day	Kalyandrug	Nuthimadugu (in Tippepalle area, a hamlet)	Sri Rama festival (Kartikamasapu Panduga)	Utensils, lanterns, Ayurvedic drugs, pictures of gods and national leaders, mill cloth and earthen toys

APPENDIX—IV

LIST OF FAIRS

Period of the fair (1)	Duration (2)	Taluk (3)	Village where the fair is held (4)	The festival, if any, with which the fair is connected (5)	Articles sold (6)
October - November (*Concld.*)	7 days	Penukonda	Penukonda	Sheriff Baba-E-Fakruddin Urs	Eatables, utensils, stationary, religious books, talismans, pictures, laces, fez caps, readymade dressess and medicines, etc.
	1 day	Madakasira	Govindapuram	Kavalli Ammavari Jatara	Eatables, mirrors, garlands made of beads, combs and religious pictures
November - December	1 day	Anantapur	Anantapur	Vaikuntha Ekadasi	Food stuffs, utensils, mirrors, combs, books and toys
	3 days	Rayadrug	Gonabhavi hamlet of Gummaghatta	Anjaneyaswamy festival	Eatables, utensils, lanterns, torchlights, mirrors, combs, pictures, photos, mill and handloom cloth, earthen and wooden toys
	7 days	Uravakonda	Vidupanakal	Gowri Devi or Gowramma festival	Sweetmeats, bangles, utensils, lanterns, torchlights, pictures of gods and national leaders, earthen toys as also rubber and plastic toys
	3 days	do	Konakondla	Hazarat Khader Vali Urs	Sweetmeats, utensils, glassware, books, photos, clothes, agricultural implements of iron, rope and wood, toys of mud, rubber and glass
	2 days	Dharmavaram	Peddakotla	Chowdeswari Devi Jatara	Eatables, utensils, lanterns, torchlights, mirrors and combs
December - January	3 days (Once in 3 or 5 years)	Anantapur	Nadimidoddi	Nallamma Jatara (Parusha)	Sweets, utensils, lanterns, pictures and photos
	3 days	Kalyandrug	Jambugumpala	Matchandramayya festival	Sweetmeats, etc.
	7 days	Madakasira	Hirethurpi hamlet of Karikera	Anjaneyaswamy festival	A cattle fair is conducted

GLOSSARY

Abhaya hastam . . Raised right palm of deities representing the protection — affording attitude in a posture of reassurance

Abhishekam . . . Religious rite of pouring or sprinkling sacred waters on the image of a deity

Adapaduchu . . . Young woman or maiden

Addapallaki . . . Ordinarily a *pallaki* (palanquin) is carried lengthwise with a deity or a religious *guru* in it. But certain religious *gurus* claim it a privilege to be taken in procession through public streets in a palanquin carried breadthwise. Hence "Addapallaki"

Adri . . . . . Hill

Advaita . . . . . A metaphysical theory that soul and the body are regarded as one and the same and the only reality being *Brahman*

Agni . . . . . The God of Fire

Agnigundam . . Fire pit

Agraharams . . . The villages given as a donation to Brahmins

Aikyam . . . . . Joining or merging

Akhandabhajan . . Doing *bhajan* continuously

Akhandams or Akhandajyoti . . Burning lights continuously

Akkanabalaga . . Literally the kith and kin of Akka. Generally a club or association of women to propagate the philosophy of Akkamahadevi, a great Veerasaiva devotee

Akka tangi gundu . Sister stone

Akkipuja . . . Special decoration with pyramids formed with raw rice with numerous colours

Akshi-lepam . . . An ointment for eye decoration

Akupuja . . . Worship with foliage, generally with betel leaves artistically arranged in a bamboo frame which fits well above the shoulders and head of the deity

Amavasya mandu . Medicine which is distributed on the new moon day

Amildar . . . . A revenue term meaning the manager of a country or district; generally refers to Tahsildar, a Revenue Officer in charge of a taluk

Ammavari varshikothsavam . Annual festival of the female deity

Amruta kumbhas . . Small vessels with nector

Ananda . . . . . Happiness

Anantha seshavahanothsavam . . Procession on Anantha serpent vehicle

Andhakasura dhwamsa . Destroyer of Andhakasura, a demon

Anehejje . . . . Elephant's feet

Anjaneya vahanam . Hanuman (Monkey God) vehicle

Ankanam . . . . The roof is generally divided into parts by beams and each part is called Ankanam

Ankurarpanam . . Inauguration

Annasantharpana . . Free feeding

Antarala gopura . . The tower on the door between the tower on the main entrance of a big temple and the tower on the sanctum-sanctorum

Anubhavamantapa . Academy of spiritual experience

Anugraha . . . . Favour

Aradhana . . . . Special worship

Archaka . . . . Priest — one who conducts worship, a ministrant

Archana . . . . Worship

Arthamantapam . . Intermediary roofed space in a temple unenclosed by walls

Ashramam or Ashram or Asramam . Hermitage

Ashta avaranas . . Eight environments

Ashtadikpalakas . . The eight divinitees guarding the eight sides

Ashtasiddhis . . . Attaining the eight faculties, *viz., Anima, Mahima, Garima, Laghima, Prapthi, Prakamya, Esathvam* and *Vasithvam*

Astanamantapa . . Royal Court of Kings

Asuras . . . . . *Danavas* — enemies of the *Suras* — *Devatas*

Aswa . . . . . Horse

Asvatha or Aswatham . *Ravi* tree (ficus religiosa)

Aswavahanam . . Horse vehicle

Aswavahanothsavam . Procession on horse vehicle
Ataveladi . . . A kind of quatrain in Telugu
Atma . . . . Soul
Avabhruthasnanam . The purification bath after sacrifice
Avatars . . . . Incarnations
Avula pabbamu or Avula parusha . A festival celebrated in the name of the village deity; festival of cows or cattle fair
Ayagandlu . . . The barber, the dhobi, the Talari, the Neeruganti, etc., of a village who have an unwritten hereditary right to serve the village community and obtain in return annual remuneration mostly in the form of grain, cocoanuts, tamarind and other commodities produced by the family served
Ayudhapuja . . . Worship of weapons

Balanthi rayi . . Pregnant woman's stone
Balapradarsanam . . Exhibition of strength
Balavidhavas . . Young widows
Baliharanamu . . Offering of cooked rice mixed with the blood of a sacrificed animal or red coloured cooked rice
Bairagi . . . . A term given to a religious association of mendicants of the Hindu persuasion whose principal residence is at Benaras or Kasi, from whence they emerge into every part of India, in various garbs or rather without a garb, as most of them appear nearly in a state of nature
Banda . . . . Hillock; big stone
Bandla parusha . . A local festival
Bandlu thiruguta . . Taking round bullock carts round the temple
Basavanabalaga . . The kith and kin of Basava
Basavanna . . . Sacred bull, the vehicle of Lord Siva
Basaveswarothsavam . Procession on the sacred bull
Basthi . . . . Temple
Bata . . . . Road
Bayalu atalu . . . Street dramas
Bayebeega . . . A rectangular frame of thin silver wire one side of which passes through both the cheeks making small holes in them. The devotee with the frame thus fixed walks on cloth spread on the ground from the house to the temple in a procession with music. The frame is offered to the deity at the temple thus fulfiling a previous vow of performing *bayebeega*
Bhajan . . . . . Singing in chorus in praise of God
Bhajani mela . . . A troupe for doing *bhajan*
Bhaktas . . . . Devotees
Bhakti . . . . Devotion to God, loyalty, faith
Bharatanatyam . . A kind of Indian classical dance
Bhasma . . . . Sacred ash; Ayurvedic drug
Bhavi . . . . Well
Bevu . . . . Tiny petals of margosa flowers are mixed with jaggery or sugar, dried grapes, parched Bengal gram dhal, cashewnuts and almonds and the entire mixture is termed *bevu*. This is prepared on Ugadi day
Bhikshatana . . . Begging
Bhoopradakshinam . Go round the earth
Bijaksharalu . . . Letters implying special meaning and significance in it
Biksha . . . . Offering made to beggars
Bilva . . . . A sacred tree — Aegle marmelos
Bindiseva . . . Bringing water from the well with music for *abhisekham*
Bisilu . . . . Sun
Boddurayi . . . A round stone fixed in earth at the main entrance of the village at the time of construction of the village with certain ceremonies to protect the village from the bad effects of evil spirits and diseases
Bodhi . . . . A kind of tree — Ficus religiosa
Bonalu or Bonam . . A preparation of rice and green gram intended for offering to a deity
Borugulu . . . Puffed rice
Brahmahatyadosham . Sin of killing a Brahmin
Brahmarandhram . . An unseen part of the head which is said to open for

life to exit when great sages that attain salvation die

Brahma-rathothsavam . Grand car festival
Brahmothsavam . . Grand festival
Brindavan . . . (1) *Samadhi* or tomb of a Brahmin religious head
(2) The pedestal or a square erection to plant, protect and worship *tulasi*, the holy basil (Ocymum sanctum)
Burrakathas . . . Legends of exploit of some God or hero related with singing music and dance in rural parts
Burus . . . . . Bastion

Cenaputti (Senapathi) General of the army
Chakra . . . . Discus, the weapon of Lord Vishnu
Chaldi . . . . . Boiled rice retained in a container from night till the next morning
Chalivendala . . The place where cool water is supplied on the road side for drinking during summer
Chamaras . . . Fans made of silk fibres for fanning the celestial beings
Chattram or Chatram . Choultry
Chavadi or Chavidi . Village rest house also used for several common purposes of the village community
Chedu . . . . . A preparation made on Ugadi day with margosa flowers and sugar or jaggery
Cheera . . . . . Sari
Chelimi . . . . . Small pit dug for water spring
Cheragu . . . . . The loose end of the sari
Chigara . . . . . A kind of tree
Chiluka vahanothsavam Procession on the vehicle of a parrot
Chinna rathothsavam . Small car festival
Chinthapula tirunala . The festival of tamarind flowers
Chiti . . . . . Funeral pyre
Chorakatha . . . Story of thieves
Choras . . . . . Thieves
Cowpeenam . . . The small strip of cloth that covers nakedness
Cumbli or Cumbadi . Country rug

Dakshina . . . Cash paid to *pujari* or *purohit* on ceremonial occasions
Damarukam . . . Drum
Dandu . . . . . Army
Darbar . . . . . Court
Darga . . . . . Place of religious importance for Muslims, generally having a tomb
Darsan or Darshan . Audience
Dasangalu . . . The process of offering *naivedyam* and performing *samaradhanas*
Dasangamu . . . Incense composed of 10 ingredients (a term generally used in Karnataka)
Dasavatharams . . . Ten incarnations of Lord Vishnu
Deepam . . . . . Light (burning lamp)
Deeparadhana . . Burning of oil lamps
Deepasthambham . . Lamp pillar
Deepothsavam . . Festival of burning of oil lamps
Devadasis . . . Dancing girls
Devareddu . . . The bull dedicated to the deity
Devatas . . . . . Celestial beings
Devajati vrukshasrunga A kind of celestial tree
Deviparayanam . . Reading a *purana* or epic of a goddess as a daily devotional exercise
Devi upasaka . . A devotee of *Devi* or *Adisakti*
Dharma . . . . . The approved way of life comprising righteousness, religious ordinances, rules of conduct and duties of an individual peculiar to his stage and station in his life
Dhwajarohanam or Dhwajarohanothsavam . Inauguration of the festival (flag hoisting)
Dhwajasthambham . Pillar in front of the temple
Dhyana . . . Meditation
Digambara . . . Nude
Dindullu seva . . To roll round the temple
Dona . . . . . A big hollow in a rock generally on hill tops with water
Durgamu . . . Fort
Dutha . . . . . Ambassador
Dwaparayugam . . The third *yuga* which lasted for about 864,000 years
Dwaras . . . Door ways
Dwesha . . . . . Hatred

Ekadasa . . . Eleven

Ekadasi vratham . . The vow of observing Ekadasi, on the 11th day in the bright or dark fortnight

Ekanthothsavam . . The festival of worshipping the Lord and His consort placing them in a swing at night

Eru . . . . . River

Fakirs . . . These are an order of religious mendicants of the Muslim persuasion; Muslim saints

Gadha . . . Mace

Gaganamahal . . The *mahal* (palace) which reaches the sky

Gaja . . . . Elephant

Gajarohanam . . Procession on elephant vehicle

Gajavahanam . . Elephant vehicle

Gajendra uthsavam . Procession on elephant vehicle

Galapumanu . . . Presumably the pole to which the culprit among a gang of thugs was being hanged

Galigopuram . . Tower

Ganaradhana . . Feeding of *ganas*, the followers of Siva, particularly Jangams

Gandadeepam . . An oil lamp carried on the head made of a big hollow earthen plate filled with oil with thickly twisted wicks of cotton thread. Usually the plate is prepared of flour of rice or wheat like an oil cup

Gandham . . . Sandalwood paste

Gandham puja or Gandhothsavam . . Worship with sandalwood paste

Gandham uregimpu . Procession of the sandalwood paste

Gangadevatha . . The goddess of water

Gangaharanam . . Bringing water for worship

Gangothsavam . . Festival of *Ganga*, the goddess of water

Ganja . . . . An intoxicating smoke generally used by *bairagis*; hemp plant

Garadi mane . . House of exercises

Garbhagudi or Garbha gruha or Garbha griha . Sanctum sanctorum

Gariselu . . . Underground granaries

Garuda . . . . Sacred kite, the vehicle of Lord Vishnu

Garuda vahanam . . Vehicle in the form of a sacred kite

Garudothsavam . . Procession on the vehicle of a sacred kite

Gavi . . . . . Cave

Ginnu or junnu . . A preparation with the milk of a cow or she-buffalo that has calved a day or two before with jaggery or sugar and condiments

Girigelu . . . Earthen images

Godugu meravani . . Procession under an umbrella

Gone or goni . . . A kind of tree

Gopalas . . . Cowherds

Gopuram . . . Tower

Gosayi . . . . A wandering mendicant

Goseva . . . . Worship of cows

Gotram . . . . Clan

Govu uthsavam or Govula pabbam . Festival of cows

Gowriprasadaka . . One that has earned the grace of Goddess Gowri, wife of Lord Siva

Grama pradakshana . Going round the village

Grama seshothsavam . The village procession of the serpent Lord or the procession of Lord Vishnu on *Sesha*, the serpent

Gramadevatha . . Village deity

Grihastas . . . Family people

Guru . . . . . Aacharya; revered preceptor; teacher

Gurupuja . . . Worship of the *guru*

Guthi . . . . Cluster or bunch

Gutta . . . . . Hillock

Halu or Alu . . Milk

Halubhavi . . . Well of milk

Hamsa . . . . Swan

Hamsothsavam . . Procession on the vehicle of a swan

Hanumanthavahanam . Hanuman (Monkey God) vehicle

Hanumanthothsavam . Procession on the vehicle of Hanuman

Harathi . . . . Wave-offering generally with lighted camphor or wick dipped in ghee

Harikatha . . . Legend of exploit of some god or hero related with singing classical music and dance

Hariseva . . . A common celebration to invoke the grace of the presiding deity for the welfare and prosperity of the villagers

Hatti . . . . Colony
Homam . . . Sacrifice
Honnina male . . Rain of gold

Idu . . . . To offer or to yield
Iravathothsavam . . Procession on white elephant vehicle

Jagaram or Jagaran . Keeping awake the whole night
Jaghir . . . . A feudal estate or an assignment of land by a ruler to his feudal chief in return for military or other services
Jalacreeda . . . Sporting in water
Jambu gaddi . . A variety of grass
Jammi . . . . A kind of tree — prosopis spicigera
Janda uregimpu . . Procession of the flag
Japam . . . . Repeating the *mantram* initiated by the *guru*
Jatara . . . . Fair having religious importance
Jawar . . . . A millet
Jayanthi . . . Birth day
Jeevanmukthi . . Getting salvation being alive
Jeeva samadhi . . Tomb constructed when a man has entered it alive
Jnana . . . . Spiritual knowledge, realisation
Jnani . . . . A knower of reality
Jyothi . . . . Burning light
Jyothi mahothsavam . Festival of burning lights
Jyothi pindi . . . The flour paste with which the *jyothi* or lamp is prepared and carried in procession after putting oil and wick into the hollow and lighting it
Jyothi vedaluta . . The starting of *jyothi* or light in procession
Jyothulu . . . Burning lights

Kadava . . . Pot
Kadavabonamu . . Pot with cooked rice
Kadle . . . . Bengal gram
Kakasura . . . The crow demon
Kalabanda or Kalamanda . A wild plant with thick white greasy liquid substance within its leaves
Kalasam . . . An empty vessel with five betel leaves arranged round the mouth of the vessel with tips upwards and a cocoanut placed on them
Kalasasthapana . . Installation of a *kalasam*
Kallu . . . . Stone (in Kanarese)
Kalpavruksham . . A tree in Indra's paradise which is said to yield whatever is desired
Kalyana mantapa . . Wedding hall
Kalyanasundara . . Bridegroom
Kalyanothsavam . . Marriage ceremony
Kama . . . . Passion
Kamadahanam or Kamadahanothsavam or Kamanna Panduga . Holi. Festival signifying an incident when Kama, the God of Love was reduced to ashes by Lord Siva
Kamalamu . . . Lotus
Kamandala . . . Ascetic's water pot
Kanakam . . . Gold
Kanakaseva . . . Worship with gold
Kanakathappetalu . Small drums
Kandakam . . . Ditch or moat
Kankanam . . . Bracelet; saffron thread tied round the wrist during marriage and other ceremonies
Kankanavisarjanam . Removing the *kankanam*
Kanuma . . . Ghat
Kapalamala . . . Garland of 'Kapala', the representation of the skull of Brahma which is characteristic of images of Siva
Karakamalasanjatha . Son born in the lotus of the hand of the *guru*
Karaneekam . . Foreboding the happening of the year to come
Karatalabhiksham . Two handfuls of alms
Karma . . . . The law that binds everyone to enjoy or suffer the consequences of one's action in former life. This concept is based on the widely held Hindu theory of rebirth. In general it is used synonymously with fate or destiny
Karthees . . . The Telugu year has been divided into 27 *karthees* beginning from Aswini, the earlier ones being of fifteen days duration and the later ones less by a day or two
Kattesamu . . . Competition among men in stick fighting
Kavacha samarpana . Offering of armour
Kayakam . . . Self imposed duty which one would not give up even at the cost of his life

Kesakhandanam . . Tonsure ceremonies
Kha . . . . The feet of Vishnu
Khadgams . . . Praises of the deity; sword
Khadira . . . A kind of tree — 'Acacia Catchedu'
Khillah . . . . Fort
Kirataka . . . Hunter
Kireetams . . . Crowns
Kolatam . . . A dance to the beat of short sticks held in the hands
Kona . . . . Valley
Konda . . . . Hill
Koneru . . . . Pond
Korra . . . . A kind of millet
Kothacheruvu . . *Kotha* = new; *Cheruvu* = tank
Kothakota . . . *Kotha* = new; *Kota* = fort
Koti-lingam rayi . . The stone of the crore of *lingams*
Kotilingams . . . One crore of *lingams*
Kothwal . . . The chief officer of a town
Krodha . . . . Anger
Kruthikothsavam . . A kind of festival celebrated when a cloth immersed in ghee is burnt and *puja* is performed
Kudumulu . . . A bun or cake of cereal flour mixed either with jaggery or salt and boiled in steam
Kumbhabhishekam . *Abhishekam* with a pot
Kumbhapu koodu . . Cooked rice
Kumkum . . . Vermilion
Kumkumarchana . . Worship with vermilion
Kunkaalu aaduta . . An enjoyment on auspicious occasions by sprinkling *kumkum* on each other

Laksha bilva puja or Lakshabilvarchana . *Puja* with one lakh *bilva* (aegle marmelos) leaves
Lakshmamma dopidi . Loot of the jewels of Goddess Lakshmamma
Lalithasahasranamam . (a) *Sahasranamam* means thousand names
(b) *Sahasranamarchana* means worship by uttering thousand names of god or goddess
(c) *Lalithasahasranamam* means the thousand names of the goddess Lalitha
Lankadahanam . . Setting fire to Lanka (the capital of Ravana of Ramayana fame)
Le . . . . . Get up
Leelas . . . . Plays, the unexplainable ways of providence
Linga or Lingam . . Phallic stone representation of Lord Siva
Lingadharis . . . Wearers of *lingam* on their bodies
Lingakara . . . In the form of a *lingam*
Lingala banda . . A religious place of worship

Maddela . . . Drum
Maddi . . . . A tree — Terminalia alata
Madhwa aradhana . Special worship by Madhwa Brahmins
Madyaranga . . . The central area; arena
Maditheru . . . Procession in a palanquin
Mahadwara or Mukhadwaram . . Main entrance
Mahamangalaharati . The waiving of a lamp in front of an image of a god in an orthodox Hindu custom. It is also frequently observed in the case of kings and other great personages. The object is to ward off the evil eye and other harmful influences. It is performed only by married women or nautch-girls. The name of the lamp and of the act of waving is *arati*
Mahamuni . . . Great sage
Mahaneeya . . . A great man
Mahaprasadam . . SEE *prasadam*
Mahapurushas . . Great men
Maharudrabhisheka . Religious rite of pouring or sprinkling sacred waters on the image of Siva
Mahatheertham . . SEE *theertham*
Maheswara . . . A Veerasaiva *sanyasi* or Jangam
Mandir or Mandiram . A temple-like erection
Mangalavadyamu . . Music with pipes and drums
Mankuboodi . . . Dullening ash
Mantapam or Mandapam . A small room with pillars and roof all of stone; a structure for placing an idol
Mantradandam . . A stick possessing the power of spell
Mantram . . . Incantation or spell. In Sanskrit and other languages derived from it, it also denotes hymn, sacred text and mystical verse

Mantrapushpam . . The concluding ritual or worship in all big temples by reciting holy scriptures implying that in whatever form and name the Lord has been worshipped, the worship and the prayer are for the *Abheda Paramathma*, the supreme Lord who is only one. The first *mantram* usually begins with *sahasra seersham deyam*, etc.

Mantravadi or Mantrika . One knowing the science pertaining to *mantram* (*mantram* is the name of a sort of incantation or invoking addressed to particular deities, which the Indians frequently practise on any occasion of sickness or sudden accident or pain or in the case of being bit by a snake)

Manyams . . . Inams

Marrimanu . . . Banian tree

Matadhipathies . . Heads of the *mutts*

Matapathies . . . Those in charge of *mutts*

Maya . . . . Delusion; the architect of *Asuras*

Meravani . . . Procession

Midinagulu . . . A rare species of snakes. They are of the cobra species, less than nine inches long with a hood

Moksha or Moksham . Salvation; emancipation from the bondage of rebirth

Moola bhera . . . The original image of the deity in a temple

Moolapurusha . . Founder

Moulvi . . . . A Mohammadan pandit

Muddu . . . . Lovely

Mudi . . . . Knot

Mudupulu . . . A promised offer

Mujavar . . . Muslim priest

Mukhamantapam . . Entrance hall; front hall

Mukti . . . . Free from rebirth, *i.e.*, final emancipation

Mula vigraham . . Presiding deity

Muthaiduva . . . Woman in married status

Mutt . . . . Place of residence of *fakirs, byragis* and other religious mendicants of this description. A religious institution with authority over a sect

Mutyala Pallaki Uthsavam . . Procession in a palanquin decorated with pearls

Mylaru . . . . Name of a god in the villages bordering Mysore State

Naandi . . . Inauguration

Nagabharanam . . The ornament *naga* (cobra), the hood of a serpent with five heads over the Sivalingam

Nagabharana uthsavam . . Taking the image of the deity in procession with the metal seven-hooded serpent over the head

Nagabhogi . . . Snake charmer

Nagalingam . . . A *lingam* shrouded by a great seven-headed cobra

Nagas . . . . Cobras

Naivedyam . . . Offering in kind made to god and consumed later

Namaj . . . . Prayer

Namam . . . Vaishnavite caste mark

Nanabalu . . . Raw rice mixed with jaggery

Nandi or Nandeeswara . Sacred bull vehicle of Lord Siva

Nandidhwaja uthsavam . Dance to the accompaniment of drums music, the dancer holding vertically a pole 8 to 10 yards high decorated with coloured cloth, brass designs with a brass Nandeeswara on a plank at the lower end which rests on the shoulder. The bells at the plank and at the top make jingling noise. *Khadgams* or praises of Lord Siva or Lord Veerabhadra are sung

Natyabhangima . . In a dancing pose

Navagrahajapam . . *Japam* in praise of nine planets

Navagrahashanthi . . Appeasement of nine planets

Navaratri uthsavams . Festival of nine nights — generally Dasara

Navarathrulu . . Nine nights

Navavidha bhakti . . Nine kinds of *bhakti*

Neeruganti . . . Village servant working under the village headman regulating the flow of water to the fields of the ryots under the tank and watching the bund

from breaches, when the tank is full

Nemalivahanam . . Peacock vehicle
Neredu . . . . Eugenia jambolane
Nitya-dasoha . . Daily feeding (of the visitors)
Nitya deeparadhana . Burning of oil lamps daily

Okali . . . . *Vasantham* or water mixed with turmeric powder and chunam
Omkaram . . . Letter *Om* in Sanskrit

Paamu or Pamu . . Serpent
Padma . . . . Lotus
Padmasana . . . An erect sitting posture with both the legs folded
Padukalu . . . Footwear
Padhusha . . . King
Padyamulu . . . Poems
Pakasala . . . Kitchen
Pakshi . . . . Bird
Palabhavi . . . Well of milk
Palaharapu bandlu . Carts filled with eatables
Palaharam bandlu kattuta . Tying and taking to the temple carts filled with eatables
Pallaki uthsavam . . Procession of a deity in a palanquin
Palu . . . . Milk
Panakam . . . Jaggery solution tastefully spiced
Pancha acharas . . Five conducts
Panchakshari . . Five letters
Panchalohams . . An alloy of five metals, *viz.*, copper, brass (or gold), tin (or silver), lead and iron
Panchamrutham . . Preparation made of milk, ghee, sugar, honey and curds
Panchamrutha abhishekam . *Abhishekam* with *panchamrutham*
Pandari bhajans . . A kind of *bhajan* done with music in chorus
Panderamu or Panneram or Panyaram . Soaked green gram dhal salted and spiced
Panderapu or Pannarapu or Panyarapu bandlu . Carts filled with baskets of salted, spiced, soaked green gram dhal
Panduga . . . Festival
Paramannamu . . A sweet preparation with rice, milk and sugar or jaggery
Parasumabhayatham . The axe, the symbol of protection
Parijatha . . . A tree in Indra's paradise
Parusha . . . Fair or festival
Paruveta . . . *Paru* means run and *veta* = hunt
Paruvetothsavam . . A ritual during a festival
Pasam . . . . The noose of ropes used for binding the enemies; a weapon of Siva
Pasupathasthram . . Name of the arrow gifted to Arjuna by Siva
Pasupu . . . . Turmeric powder
Pathakothsavam . . Flag hoisting ceremony
Pativratha . . . Chaste woman
Pativrathyam . . Chastity
Pattabhishekothsavam . Coronation festival
Peddarathothsavam . Big car festival
Peerla chavidi . . The place where the Muslim *alams* are housed
Peetadhipathi . . Religious head
Penu . . . . Big
Peshkash or Peshcush . A kind of rent payable to Government
Petika . . . . Box
Peyyalu . . . Calves
Pishanam . . . A variety of rice
Poli . . . . Blood of sacrificed goat, etc., by itself or mixed with cooked rice; prosperity of a village; profuse yield of a field
Polimera . . . Boundary
Pongal or Pongali . . A preparation with rice and green gram dhal
Pothu . . . . He-buffalo
Prabha . . . . A long vertically projected stand conically shaped at the top covered with a designed cloth
Pradakshina . . . Going round the deity or the temple
Prakaram . . . Compound wall
Pramathaganas . . Courtiers of Lord Siva such as Bhrungi, etc.
Pranamams . . . Salutations
Pranava . . . Meditation on the sacred word *Om*
Prasadam or Prasada . Eatable distributed after offering to deity
Prasanthi . . . Calmness
Prema . . . . Love
Puja . . . . Worship
Pujari . . . . Priest — one who conducts worship — a ministrant
Puli . . . . Tiger
Purana kalakshepams . Spending time in listening to *Puranas, i.e.*, sacred legends
Puranam or Puranas . Stories relating to gods
Puranic . . . . Pertaining to *puranas*
Purva aradhana . . A special worship done on a day previous to the day of actual *aradhana*
Pushkarini . . . Sacred pond

Pushpaka ratham . . A chariot made of flowers
Pushpaka vimanam . Aerial chariot of Ravana which originally belonged to Kubera. Sitting in this chariot, one could obtain anything he or she desired
Pushpaka Vimanothsavam . Procession on *pushpaka-vimanam*
Pushpothsavam . . Festival celebrated by decorating the image of the deity with flowers
Puthali . . . . A tall tree with thick foliage of a peculiar species; gold
Putra kameshti yagna . A *yagna* performed for blessing with a son
Puttaparthi . . . *Putta* = ant-hill; *parthi* = *vardhini* or multiplier
Puttinillu . . . Birth place or parent's house
Puttu . . . . Self-manifested

Rajapeetam . . . Durbar hall
Ragi . . . . A kind of millet
Rakkasa . . . SEE *Rakshasa*
Rakshasas . . . Demons; evil minded strong beings similar to *Asuras* who are enemies of the *Suras*
Raktakodimanyam . Inam or *manyam* granted for the outflow of blood of the *Neeruganti*
Rakthabali . . . Offering of blood or animal sacrifice
Ranabhoomi . . . Battle field
Rangamantapam . . The front hall
Ratha . . . . Chariot
Rathothsavam . . Car festival; chariot procession
Ravi . . . . Ficus religiosa
Ravika . . . . Blouse
Regada . . . . Clayey soil generally black cotton soil
Rishi . . . . Sage
Rudrabhishekam . . *Abhishekam* of Lord Siva reciting *Rudram*, a special composition
Rudraksha . . . The berry of the Elaeocarpus Ganitrus is called *rudraksha* and is used for making rosaries for the devotees of Siva
Rudramala . . . A garland made of *rudrakshas*
Rudrapadamu . . Foot of Rudra

Saddi . . . . Boiled rice retained in a container from night till the next morning
Sadhakas . . . Those who practise particularly *yogas*, etc.
Sadhana . . . Practice
Sadhu . . . . One who has renounced the world and its concerns
Sadhusantarpana . . Free feeding of *sadhus*
Sahagamanam . . Entering the funeral pyre of the husband
Sahasranamarchana or Sahasranama puja . Worship by uttering thousand names of God or Goddess
Sakthi or Shakti . . Female deity in an awe-inspiring form
Saligramam . . . A kind of sacred stone, a species of black ammonite worshipped by the Vaishnavites which bears circular or spiral lines supposed to have a mystical meaning and to be typical of Vishnu
Samadhi . . . Tomb
Samaradhana . . Free feeding
Samsthanam . . . Court of Hindu Rajas
Sanatanadharma . . The ancient Hindu *dharma* of *varnasramas*
Sanjeeva . . . Hanuman or Anjaneya who brought the life-reviving herb *sanjeevini* to restore Lakshmana to life
Sanjeevi . . . Life-giving herb
Sanjeevi parvatam . The hill having *sanjeevi*, the life-giving herb
Sankhu . . . . Conch
Santarpana . . . Free feeding
Santhanam . . . Progeny
Sanyasi . . . . One who has renounced the world and its concerns
Sapanugrahasakthi . Capacity to curse or bless
Saptamatrukalu . . Seven female deities (mothers)
Saptarishis . . . Seven sages
Sapthaham . . . A seven-day celebration with continuous *pujas*, *bhajans* and several other rituals
Sarvasamanabhava . The idea of equality of all
Sasanas . . . . Inscriptions
Sasthraseva . . . Worship by passing a sharp, pointed, thin silver bar through both their cheeks and going round the temple three or five times
Sati . . . . SEE *Sahagamanam*
Satya . . . . Truth

Sayanothsavam . . A ritual observed by keeping the image of the deity on the bed

Sesha . . . . Serpent

Seshothsavam . . Procession on serpent vehicle

Sethies . . . . A service cadre in Veerasaiva *mutts*

Seva . . . . Worship

Shanti . . . . Peace

Shoolam . . . The favourite weapon of Siva represented in various forms. Commonly it is a metal pike with three tongues mounted on either a small or long pike

Shatsthalas . . . Six stages

Sibiram . . . . Camping place

Siddhas . . . . Those who have attained special powers through penance. A class of heavenly beings

Sidimahothsavam . . A ritual observed with a wooden pillar

Sikharas . . . Coverings for the tower

Silpa sastra . . . Science of architecture

Simhasanam . . . An important function during marriages in Boya families of Madakasira Taluk when a representative or a nominee of the Doras or Palegars presides over the function and special honours are given to him; throne

Simhavahanam . . Lion vehicle

Sivaradhana . . . Worship of Lord Siva

Sivayoga . . . Penance

Slokam . . . . Couplet or Quatrain in Sanskrit

Soolapumanu . . A stake for impaling criminals

Sowcars . . . Traders

Sthambhala mantapam . A *mantapam* with high pillars

Sthambham . . . Pillar

Sthreehatya . . . Killing a woman

Stotram . . . . Uttering in praise of god or goddess

Sudibandi . . . A cart with a heavy wooden pole fixed vertically

Suryanamaskarams . Salutation of Sun

Swasthivachana . . Invocation of blessings

Swayambhu . . . Self-manifested

Sykatha . . . . Made of sand

Tamalapakula seva . Worship with betel leaves

Tambura . . . A musical instrument with wires

Tapas . . . . Penance

Tapascharya . . . Austerities and penances

Tarutalavasam . . Living under trees

Tasdic . . . . Beriz deduction

Teerthavali . . . *Vasanthothsavam i.e.,* sprinkling of coloured water

Teppamu . . . Float

Teppatirunala . . Boat festival

Teppothsavam . . Boat procession

Thambulam . . . The whole apparatus of betel *i.e.,* the leaf, the nut, the chunam and the spicery in the manner the Indians take it; generally betel leaves and arecanuts

Thanda . . . . Small groups of habitations particularly of Sugalis

Thandava Siva . . Siva in the dancing pose

Thapovana . . . Garden (in front of the Prasanthi Nilayam)

Theertham . . . Streams; sacred or sanctified water

Thippes . . . . Dung heaps

Thirthavadi . . . A day consecrated for *homam*

Thirumajjanam . . The sacred bath

Thoranams . . . Festoons

Threthayugam . . The second *yuga* which lasted for about 1,296,000 years

Thulasi . . . . The holy basil (Ocymum santum)

Thuppadadona . . Ghee store

Tirthankara . . . A Jain saint who has passed over the gulf which separates human beings from the Godhead

Trisulam . . . Trident

Turakalu . . . Muslims

Upadesam . . . Enlightenment

Uraga . . . . Serpent

Uramma Devatha or Uru Devara . Village tutelary goddess

Uriganolu . . . *Urigamu* in Kannada means the burning eye *i.e.,* the third eye of Lord Siva

Urs . . . . . Muslim festival celebrated in memory of a great man

Uthsavam . . . Celebration, as applied to the pagoda ceremonies; festival

Uthsava murthies . . Procession images
Uthsava Vigraham . Procession image
Utlamanu . . . A smooth wooden pillar fixed to the earth vertically and smeared all round with greasy substances
Utla parusha . . . A local name given to a fair or festival; a ritual
Utlatheru . . . The local name for Sri Krishna Jayanti
Uttara aradhana . . Post worship
Uttarayana . . . The year is divided into two seasons called *Uttarayana* and *Dakshinayana*

Vachanas . . . Sayings
Vadapappu . . . Soaked green gram dhal salted and spiced
Vadibiyyamu . . Rice and raw turmeric placed at one end of the sari presented to a daughter of the family by her parents or brothers
Vahanam . . . Vehicle
Vajra . . . . The thunder-bolt with sharp claws on either side, a weapon of Siva
Vajram . . . . Diamond
Vaksuddhi . . . Efficacy of speech which meant that whatever he uttered would come true
Vali . . . . A Muslim saint
Vanabhojanam . . Dinner arranged in a garden or picnic in the precincts of the village
Vanaras . . . . Monkeys
Varahas . . . . Gold coins
Vardhanti . . . Anniversary
Varnasramas . . . The four *varnas* (Castes), *viz.*, Brahmana, Kshatria, Vaisya and Sudras and the four *asramas* (stages of life), *viz.*, Brahmacharya, Gruhastha, Vanaprastha and Sanyasa
Vasantham . . . Coloured scented water
Vasantha mandapam . The special *mantapam* in a temple where *vasanthothsavam* is performed to the Lord when sprinkling of coloured water is the main function
Vasanthothsavam . . Sprinkling of coloured water
Vatapathram . . . Banyan leaf
Vatavruksham . . Banyan tree
Vedantham . . . Philosophy
Velpulu . . . . Devatas
Vepa . . . . Margosa tree — Azadirachta indica
Vesya . . . . A dancing girl
Vibhuti . . . . Purified or sacred ash
Vivakta yogi . . . A *yogi* who has renounced everything
Visishtadwaitham . One of the four Hindu philosophies *i.e.*, Dwaitham (duality of God and soul), Adwaitham (oneness of God and soul), Visishtadwaitham (oneness of the entire universe) and Shakthi Visishtadwaitham
Viswaroopa darsanam . Showing of the original form of Sri Mahavishnu, is his all pervading, all-including form
Vratham . . . Vow
Vruksha tirunala . . A festival celebrated in the name of *ravi* tree
Vyayamasala . . Building for athletic exercises

Yagasala or *Yagnasala* . Hall where *yagnam* or holy sacrifice is celebrated
Yagna or Yagnam . Sacrifice
Yagnopaveetham . . The sacred thread worn by Brahmins, Vaisyas, etc.
Yajamans . . . Owners of *mutts*
Yakshagana . . . Music of *Yakshas* *i.e.*, a class of celestial beings a kind of play in Mangalore District
Ya is . . . . She-serpents
Yantram . . . Charm; mascot
Yantram rayi . . Magic stone
Yoga . . . . A special power attained through penance
Yogabhyasam . . Practice of *yoga*
Yoga dandam . . Hand stick used by *yogis* *i.e.*, saints
Yogamantapam . . Room set apart for meditation
Yogasana . . . The posture of images depicting a *yogic* aspect
Yogi . . . . One who attained special powers through penance
Yogic sadhana . . Practice of *yoga*
Yugapurusha . . The great king, Salivahana in whose name the era Salivahana saka is in observance

INDEX

Name of village or town (1)	Taluk (2)	Page (3)
Agali	Madakasira	159
Alur	Tadpatri	94
Amarapuram	Madakasira	149
Amidala	Uravakonda	57
Anandaraopeta	Anantapur	3
Anantapur	Anantapur	11
Annuppalle h/o Mulakaledu	Kalyandrug	26
Apilepalle	Kalyandrug	29
Atmakur	Anantapur	6
Atmakur h/o Maravapalle agraharam	Dharmavaram	104
Beluguppa	Kalyandrug	19
Bestharapalle	Kalyandrug	27
Bevinahalli	Hindupur	140
Bhaktarapalle h/o Haresamudram	Madakasira	167
Bodaipalle	Tadpatri	96
Bollanaguddam	Rayadrug	35
Bondanakal	Rayadrug	42
Boppepalle	Tadpatri	87
Boreddipalle h/o Parigi	Hindupur	137
Brahmanayaleru	Anantapur	15
Bramhasamudram	Kalyandrug	24
Budagavi	Uravakonda	55
Budili	Hindupur	147
Bukkapatnam	Penukonda	132
Bukkarayasamudram	Anantapur	10
Chadam	Rayadrug	42
Chagallu	Tadpatri	84
Chalivendla	Hindupur	145
Challavaripalle	Tadpatri	95
Chandakacherla	Madakasira	163
Chandana	Tadpatri	83
Chatram	Madakasira	167
Cheelapalle	Anantapur	4
Chennampalle h/o Yatakal	Kalyandrug	25
Chennarayapatnam	Dharmavaram	104
Cherlopalle	Tadpatri	85
Cherukur	Penukonda	117
Chilamakuru	Tadpatri	87
Chilamathur	Hindupur	146
Chillavaripalle	Tadpatri	86
Chinnapappuru h/o Dharmapuram	Tadpatri	84
Chinnarajupalle h/o Bandlapalle	Penukonda	126
Chintalayapalle h/o Kamalapadu	Tadpatri	93
Chitrachedu	Gooty	82
Daditota	Tadpatri	86
Dadulur	Dharmavaram	100
Dandina Hirehal	Rayadrug	34
Dharmavaram	Dharmavaram	100
Dodaghatta	Rayadrug	38
East Kodipalle	Kalyandrug	20
Enumalavandlapalle h/o Reddipalle	Kadiri	115
Eradikera	Kalyandrug	24
Esurallapalle h/o Jakkalacheruvu	Gooty	74
Gadekal	Uravakonda	49
Gandlaparthi	Anantapur	16
Gangavaram	Kalyandrug	21
Ganthalapalle h/o Kalumarri	Madakasira	168
Genigera	Rayadrug	38
Girigehalli h/o Bommagondanahalli	Madakasira	155
Goddumarri	Tadpatri	87
Godusulapalle h/o Kudlur	Rayadrug	36
Gonabhavi h/o Gummaghatta	Rayadrug	47
Gonchireddypalle h/o Pillalapalle	Kalyandrug	23
Gonipeta	Penukonda	123
Gooty	Gooty	75
Goparajupalle h/o Molakatalla	Gooty	82
Govindapuram	Madakasira	162
Gowdanahalli	Madakasira	164
Gramadatla	Rayadrug	41
Gudipalle	Penukonda	122
Gugudu	Anantapur	17
Gunjapalle	Kadiri	107
Gulapalyam	Uravakonda	67
Gulyam	Kalyandrug	31
Gunipalle	Penukonda	136
Guntakal	Gooty	71

h/o = hamlet of

Name of village or town (1)	*Taluk* (2)	*Page* (3)
Ganturpalle h/o Thumucherla	Dharmavaram	99
Gutibylu	Kadiri	113
Halukur	Madakasira	150
Havaligi	Uravakonda	53
Hemavathi	Madakasira	150
Hindupur	Hindupur	139
Hirehal Siddapuram	Rayadrug	33
Hirethurpi h/o Harikera	Madakasira	154
Honnur	Rayadrug	36
Hullikeradevarahalli	Madakasira	158
Iadalur	Madakasira	155
Itikalapalle	Anantapur	17
Jambugumpala	Kalyandrug	27
Jambulapadu	Tadpatri	95
Julakalva	Anantapur	4
Julukunta	Penukonda	122
Kadalur	Rayadrug	37
Kadiri	Kadiri	110
Kalluru	Anantapur	2
Kalyam h/o Hulikal	Rayadrug	37
Kalyandrug	Kalyandrug	22
Kamalapadu	Uravakonda	67
Kambadur	Kalyandrug	32
Kanakur h/o Mulakaledu	Kalyandrug	26
Kanampalle	Anantapur	3
Kanchisamudram	Hindupur	141
Kanekal	Rayadrug	40
Karakamukkala	Uravakonda	53
Karutlapalle h/o Thimmapuram	Anantapur	6
Kasapuram	Gooty	71
Kasipuram h/o Veparalla	Rayadrug	46
Katarupalle h/o Gandlapenta	Kadiri	107
Katiganikalva	Anantapur	16
Kesapuram	Penukonda	134
K. Locherla	Penukonda	127
Kodigenahalli	Madakasira	168
Kodur	Hindupur	146
Kokkanti	Kadiri	114
Kona h/o Guttur	Penukonda	123
Konakondla	Uravakonda	68
Konauppalapadu	Tadpatri	93
Korrakodu	Anantapur	5
Kothacheruvu	Penukonda	
Kothakota	Penukonda	
Kothur h/o Garudapuram	Kalyandrug	
Kudair	Anantapur	
Kundurpi	Kalyandrug	
Kutagulla	Kadiri	
Lathavaram	Uravakonda	
Lepakshi	Hindupur	
Madakasira	Madakasira	
Madhudi	Madakasira	
Madigubba	Anantapur	
Madugupalle	Tadpatri	
Malayanur	Kalyandrug	
Mallagundla	Tadpatri	
Mallinayakanahalli	Madakasira	
Marimakulapalle h/o Mulakanur	Kalyandrug	
Marthadu	Anantapur	
Matlagondi	Anantapur	
Mavathur	Penukonda	
Mavinamardhanahalli	Anantapur	
Mechiri	Rayadrug	
Melavoy	Madakasira	
M. Kothapalle h/o Muntimadugu	Anantapur	
Moda	Hindupur	
Mudigal	Kalyandrug	
Muradi Hanumapuram h/o Muradi	Rayadrug	
Mustoor	Dharmavaram	
Mutyalampalle h/o Nasanakota	Dharmavaram	
Nadimidoddi	Anantapur	
Nallacheruvu	Kadiri	
Naranagepalle	Penukonda	
Narayanapalle h/o Senegalaguduru	Tadpatri	
Narpala	Anantapur	
Neelampalle h/o Janthaluru	Anantapur	
Nidimamidi	Penukonda	
Nidragatta	Madakasira	
Nimbagallu	Uravakonda	
Nitturu	Tadpatri	
Nuthimadugu	Kalyandrug	
Obuladevarapalle h/o Byrapuram	Penukonda	

h/o = hamlet of

Name of village or town (1)	Taluk (2)	Page (3)
Palluru	Kalyandrug	30
Palthur	Uravakonda	53
Pamidi	Gooty	81
Pathakotha Cheruvu	Gooty	73
Pedapalle	Penukonda	127
Peddakotla	Dharmavaram	105
Peddapappuru	Tadpatri	84
Penakacherla	Anantapur	1
Pennahobilam	Uravakonda	57
Penukonda	Penukonda	118
Perur	Dharmavaram	99
Podarallapalle h/o Mangalamadaka	Penukonda	135
Poliki	Uravakonda	51
Pulakunta	Rayadrug	47
Putluru	Tadpatri	88
Puttaparthi	Penukonda	128
Pydeti	Hindupur	137
Rakatla	Rayadrug	40
Rallahalli	Madakasira	163
Ramapuram	Rayadrug	40
Ramasagaram h/o Budigumma	Kalyandrug	19
Rampuram	Uravakonda	65
Rangapuram	Madakasira	168
Rapthadu	Anantapur	17
Ratnagiri	Madakasira	160
Ravaludiki	Gooty	75
Rayadrug	Rayadrug	42
Rayalcheruvu	Tadpatri	83
Rayampalle	Uravakonda	56
Roddam	Penukonda	117
Rolla	Madakasira	162
Sanapa	Anantapur	15
Sangameswarampalle	Hindupur	137
Sankepalle	Kadiri	107
Santhebidanur	Hindupur	140
Santi Kondapuram	Kalyandrug	25
Sasanakota	Hindupur	138
Seshaiahgaripalle h/o Kondakamarla	Kadiri	115
Settipalle	Hindupur	147
Settur	Kalyandrug	26
Siddarampuram	Penukonda	135
Singanahalli	Rayadrug	36
Singanamala	Anantapur	5
Sivaram	Madakasira	153
Sodanapalle	Anantapur	4
Somanadoddi	Anantapur	9
Srirangapuram	Kalyandrug	19
Subbaraopeta	Dharmavaram	102
Tadimarri	Dharmavaram	104
Tadpatri	Tadpatri	88
Talaricheruvu	Tadpatri	93
Talupula	Kadiri	107
Tavalam	Kadiri	115
Tenagallu h/o Kariganipalle	Kalyandrug	29
Thalla Kera	Rayadrug	47
Thimmampalle h/o Chintakayamanda	Tadpatri	87
Thondapadu	Gooty	74
Turakalapatnam	Penukonda	118
Uddihal	Rayadrug	36
Udegolam	Rayadrug	38
Undabanda	Uravakonda	56
Uravakonda	Uravakonda	60
Utakur	Hindupur	137
Vajrakarur	Uravakonda	65
Veerapuram	Tadpatri	96
Velamakuru	Tadpatri	94
Velidadakala	Penukonda	122
Veligonda	Uravakonda	54
Velpulamadugu h/o Bathalapalle	Dharmavaram	103
Velpumadugu	Uravakonda	52
Venkatadripalle h/o Seeripi	Kalyandrug	21
Venkatapuram h/o Pamudurthi	Penukonda	135
Vepalaparthi	Kalyandrug	24
Vidupanakal	Uravakonda	52
Vitlampalle h/o Hulikal	Kalyandrug	23
Yadiki	Tadpatri	91
Yellanuru	Tadpatri	97
Yellutla	Tadpatri	86
Yerragunta	Rayadrug	38
Yerrathimmaraju Cheruvu	Gooty	73
Zilledukunta h/o Yerrabommanahalli	Madakasira	167

h/o = hamlet of