

FEMALE HINDU SAINTS

Abhamma Guntur 47 (Peraitalu)

Achchamma and Papaiah

-myth: A happy couple. When Papaiah died Achchamma committed suicide by jumping into a flaming pit with his shoes and handstick. She instructed the people to call her three times after she died. They did, and she appeared before them unharmed. They built a temple for her.

Adavi Perantamma

Nellore Dist., Udayagiri Tq.; (507, 1407)

-Female stone image. Annual uthsavam

Adilakshamma

Kuricheralapadu, Nellore Dist. and Tq. (p.21)

-a tomb, pujari a Muthracha with hereditary rights

-annual uthsavam - formerly animal sacrifice, now vegetarian

-myth: Adi Lakshamma entered jeevasamadhi (tomb to be entered alive) here while on a pigimage with her husband. Since then she is worshipped as a deity.

Adi Shakti

Akkamma

Akkamambas, Pedda and Chinna

Kallutla, Chudapah Dist. (p. 46)

-myth: A king had two daughters, Pedda and Chinna Akkamambas. The local tank was continually breached, and repairs did no good. The king dreamed that Gangabhavani told him to bury the daughters in the big and little sluices after covering them with turmeric and vermilion. This he did and the breaches stopped.

Akkamma: sister to Pedalakkamma, Chinalakkamma, Vengamma and Muthamma

Akkamadevi

Alivelamma

Amba Bhai

(608)

Amma (Living Saint): map
(504)

Andal

Ankamma: map
Krishna Dist. (p. 79)
-myth: Husband was killed by a tiger so she committed sati.

Atchamma

Audal, Sri:

Balamba

Balanagamma
Mahbubnagar (104)
-myth: The younger daughter-in-law of the king of Panagal. While caring for her son, an evil magician tried to capture her because she was very beautiful. her husband had drawn a line of protection around her, but the magician lured her across this and turned her into a bitch and took her home. Her son, Mayalamarathi, grew up and rescued her.

Balasinchalamamma

Banavai

Bathakamma
-myth: A girl with seven brothers and brought up with much love. When she was 12, her parents went on a pilgrimage to Kashi, leaving her with her mother-in-law. In winter she visited her eldest brother who gave her new clothes. His wife was jealous and killed Bathakamma, burying her body outside the village and claiming that she had eloped. Parents returned and came across a jasmine plant near the village. They tried to pick some flowers, but the plant told them the story. The villagers began to worship the flower as Bathakamma.
-annual festival in which girls under 12 pick flowers and wish for a happy marriage.

Buchamma

Buchi Rajavva
Karimangar (56)
-myth: A Washerman had a daughter whom he named Buchi Rajavva. She was

very devout. At 12 she had an illitum marriage because she had no brothers and sisters. At 13 she had a son and she and the child died the next day. For 16 dyas the parents grieved, and then they had a vision that they should take her body from the tomb and build a temple for it. Others thought this was due to their mental anguish, but when the mother dug open the tomb and found the body fresh and shining, all believed in the supernatural power in her body and began worshipping her.

Chandra Maouleswara Parashothamanda Saraswati

Chenchamma

Chinnamma: three different ones?

Chinnanagamma

Dapamma Perantalu
(5002)

Edullamma: Egulamma

Eswaramma

Udayagiri (85); Cuddapah 88-89.

The grand-daughter of Veerabrahmam, and daughter of Govindaiah. She fell in love with Ranga Raju, son of Jaggaiah, a Zamindar of Nagiripadu in Rajampet tq. Ranga Raja had an inscribed copper plate given his father by Veerabrahman that said he was ordained to marry a girl of the Veerabrahmam family. When he went to Kandinallayapalle, Govindaiah objected to the marriage because they belonged to different castes. Ranga Raju went to Banganapalle in Kurnool Dt. with Pothuluraiah, eldest son of Veerabrhamam to dig up a book (palm leaf) buried under the granary in which Veerbarhamam had predicted the future, but they got only one volume. The other volumes changed into enraged cobras and drove them away. Ranga Raju interpreted one passage to mean he was to enter an agnigundam (fire pit) and Eswaramma to remain a maid and to marry Ranga Raju in his next life as Veeravasantharaya.

Eswaramma remained a maid, developed yogic powers, did miracles, initiated several disciples into spiritual life, grew old and revealed that she would leave her body on midday in December/January. She had a samadhi built and entered it at that hour and the door was shut. She cursed her maternal uncle for having tried to molest her, and he instantly

became a leper. Some magicians who had unsuccessfully tried to harm her with black magic organized a feast for Brahmins and vishva Brahmins to honor her, but, to their embarrassment, after serving the poor, the ghee had not arrived. Eswaramma told them to bring two pots of ghee. The water turned to ghee and the feast went on. When the other pots of ghee arrived they were returned to Ganga Devi by pouring them into the tank. Throughout Rayalseema her life and miracles are honored, and devotees seek ecstasy.

Gangamma

-myth: An orthodox Brahmin teacher took a Madiga passing as a Brahmin as his student and gave him a good education. In the end the Brahmin also gave him his daughter in marriage. The two lived with her father. Later the boy's mother came searching for her son and recognized him. Secretly he had her shave her head, put on a red sari, wear vibhuti on her forehead and pretend to be dumb. So she was admitted to the family. One day she forgot herself while enjoying a good feast and expressed her joy by saying "Ori I Kadiraga." This gave her away. The Brahmin girl understood her fallen state and asked her father for the remedy for a great pollution using the idiom, "Kukkamuttina Kunda nemichepavalenu (How can one purify a pot touched by a dog?)" Without knowing the circumstances, the father answered that fire was the last purifier. She immediately locked herself in the house after sending her children out, and burned herself to death and set fire to the house. Soon her husband saw her among the branches of a margosa tree. He became infuriated and tried to pull down the tree. She cursed him, that he would be reborn a buffalo and his mother a sheep to be sacrificed to her year after year. Sacrifices are offered annually by the Lingayat Zamindars. (Chittor 41)

Garagamma

East Godavara (p. 100)

-myth: Garagamma hadn't seen her bridegroom before the marriage and imagined him to be handsome. When she found out that he wasn't, she burned herself to death in her saffron bridal dress in the hearth where the wedding feast was being prepared. She appeared to her father in a dream wearing bangles and carrying a garaga (a small earth pot with dots and designs in different colors) on her head. Hence the name Garagamma. Now worshipped as a shakti.

Gavi Siddheswara

Giddi Perumandla

(701)

Godda Perumandla
(703)

Gokaramaiah
(1001)

Jellellamundi Amma

Kadapalamma
-myth: Kadapalamma constructed a tank in order to help the agriculture. She also built the village named after her. The tank and village goddess also bear her name. (Chittor 6)

Kallapuramma
L. 22,23;

Kamma: Kama Perantamma
- A virtuous wife known also as Kamma. For three days burrakathas of her life are told annually, and firepits prepared.

Kamma and Kamakka (twins)
Anantapur (p. 101)

Kanakamma
Vizag 180;
- a chaste (pathivratha) woman worshipped in the form of a Tulsi tree after her death.

Kanakasimhachambam Preantalu
Vizag 157.
-now a family deity.

Kanyakaparameswara: Vasavi Kanyakka

Kechadamuras
(0102)
-married Mathura girls

Kuntemma

Ladothamma
Elmore, p. 71. Beloved daughter of a Reddi couple who died at the age of six. She later appeared to the children who saw her and played with her, but

she was invisible to the parents. Her parents have up hope of seeing her and built a temple in her honor. Her image is covered with five sacred metals, and it brings blessings on those who serve her. She harms no one.

Lakshmi Perantamma

Mahakalika Devi

Mathaji Anjanamma

Mathaji Arguna

Musalamma

Nalajamma: Sathi N.

Nanchamma: Addanki N.

Nangamma

Nam Perantalu

Naru Perantalu

Onumulamma

Papamma

Pata Perantamma

Patheethamma

- female human devotee of Siva - raised a stone monolith for a Siva temple by her purity (p. 166)

Peddala Venkamma

Pellikothamma

Polkamma, Anka Polkamma

Pungamma

Rajarathnamma

Ramchandraramma

Ramulamma

Rangamma

Reddy Kichamma

Saramma

Sathi Banabai

Sundamma Gumpamma

Thimmamma

Thirupathamma

Thummamma

Uramma

Venkam: Peddala V.

Vengamma

Vira Dimmamma

Viramma and Verralaiah

Viramma

Yerukamma Perantalu

Vizag 137

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