

Section I

C U D D A P A H T A L U K

**M**UTHULURPADU, hamlet of BHUMAYIPALLE  
 -- Situated at a distance of 8 miles from Kamalapuram, which is a Railway Station, by foot-path and 20 miles from Cuddapah town.

The total population of the village is 2,643 and it is made up of the following communities: Caste Hindus -- Brahmīn, Vaisya, Sudra; Scheduled Castes (494); Scheduled Tribes (21) and Muslims. The chief means of livelihood of the people is agriculture.

The temples of Gangamma, Siva, Rama, Anjanaya-swamy and Chennakesavaswamy are the places of worship in the village. The image of Gangamma is in female form.

Gangamma Jatarā is celebrated for 3 days from the full moon day in Vaisakham (April-May). On the first day the *pujari* accompanied by the trustee and the elders of the village goes round the village with accompaniment of music and collects rice from each house according to the capacity to pay, to meet the expenses of the festival. This is called *biyyapukolathā* (given in a measure). *Siddhas*, *Yenadis*, *Yerukuias*, *sanyasis* and *haridāsus* are invited on the second day to recite the *puranic* stories which are also enacted with the help of youngsters. Clothes, vermilion, coconuts and incense are offered and animals sacrificed on the third day in fulfilment of vows. Competitions among bullocks in dragging stone slabs, races and weight-lifting among men are conducted on this day. Bells and anklets made of gold and silver are awarded to the best of the bullocks and medals to men. The image of the deity is taken out with music on that night, the devotees take bath and narrate the stories relating to Gangamma to the congregation. After day break, they all return home with the image of the deity. The festival is of ancient origin but of local significance only. Hindus are the chief patrons of the festival. Four to five thousand people from the village and the neighbourhood belonging to all communities participate. *Pujari* is a *Baliija*.

A fair is held in this connection in the land near the temple dedicated to the deity. Eatables, glass-ware, pictures of Hindu deities, baskets, dolls, etc., are brought and sold in the fair.

*Bhajans*, *kolatams*, sports, swings, circus, magic, etc., afford entertainment to the visitors.

Choultries are available for visitors.

SOURCE: Sri Lanka Chinna Subbarayudu, Tailor, Muthulurpadu, Bhunayipalle (P.O.)

2. PUSHPAGIRI, hamlet of KOTLURU -- Situated on the Pennar at a distance of 5 miles from Gangayapalle Railway Station on Madras-Bombay broad gauge section of the Southern Railway and 10 miles to the north-west of Cuddapah town. One has to board Cuddapah-Kurnool bus, get down at Upparapalle which is 5 miles away from Cuddapah and either walk five miles or go by bullock cart to reach the village.

"The hamlet takes its name from the sacred hill of Pushpagiri, the most important religious centre in the district."

"Two fantastic stories are told to account for the name Pushpagiri or Hill of Flowers. Some say that a Brahmin desirous of mingling the bones of his father in the holy Ganges, passed this way and, setting down his burden, went to bathe in the Pennar. On his return from the river he found the bones had been converted into jasmine flowers. Content with this miracle and assured that his father's soul had gone to Heaven, he resolved to go no further and cast the flowers upon the waters of the Pennar. The place where the miraculous conversion of bones took place gradually assumed the form of a hill, to which the name of Pushpagiri was given to mark its wonderful origin.

The second story, which is declared to be more credible, is as follows: An old man of the Kapu caste, much worried by his troublesome sons who neglected the estate and passed their time in quarrelling, found himself obliged to labour in the fields himself and accordingly went forth to plough with a pair of old bulls. Having worked for some hours, he drove the cattle to a large and deep *madugu* or pool nearby, to give them water. To his astonishment, the bulls, as soon as they had quenched their thirst, were transformed and became young and strong. The old farmer wondering at this phenomenon stepped into the pool himself and on emerging found himself changed in feelings and appearance to a youth of sixteen. His wife meanwhile, after upbraiding her sons for sending such an old man to work in the fields had taken food in a basket and gone out to search for him. She found no signs of him and passing near the pool asked the young man if he had seen her husband. The youth, recognizing the old woman as his wife, revealed his identity and told her the story of the transformation of himself and the bulls by the virtue of the wonderful pool. The woman would not believe, but scolded the young man for deceiving her. He, after bearing with her for some time, lost patience and dragged her to the pool and made her bathe. In a moment she too was

transformed and became youthful like her husband, whom she forthwith recognized. They then partook of the food she had brought and returned home in the evening with the young bulls. Their sons naturally failed to recognize them, but the truth was gradually forced upon them and also became known to others, who in their turn bathed in the wonderful pool, renewed their youth and became immortal. This state of things was discovered by Narada, the wanderer in the three worlds, who went and reported to Brahma in *satyaloka* that his mandates of destiny had become null and void by reason of a pool in the world which contained *amruta* or nectar and rendered men immortal. Brahma marvelled how a pool in the world could contain nectar which had been hidden even from the *rakshasas*; but on enquiry he learned from Narada that it was indeed a fact, as *garuda* when taking nectar from *devaloka* to relieve the sufferings of his mother had been attacked by the God Indra with his diamond sword and let fall a drop into this very pool. Being at a loss how to remedy the matter Brahma invoked the aid of Mahavishnu. The latter forthwith ordered Anjaneya to drop a hill into the pool and cover it up. This mandate was obeyed but the hill instead of sinking into the water floated on the surface like a flower. Then the Gods all joined together and weighed it down while Vishnu and Rudra clamped it firmly by the imprint of their feet at each end, which are now represented by two temples. That the two temples are on the same side of the hill and not at either end is explained by the fact that one of them must have been subsequently removed from its original place.<sup>1</sup>

"Vaishnavites sometimes call it Tirumala Madhya Ahobilam from its position mid-way between Ahobilam in Kurnool and the famous Tirupati hill, both places of great sanctity, while Saivites speak of it as Madhya Kailasam as it is situated between Varanasi (Benares) and Chidambaram which are known to devout Saivites respectively as Uttara and Dakshina Kailasam."<sup>2</sup>

Sri Jagadguru Sankaracharya established a *peetam* here to preach *Advaita*.

The total population of the village is 2,525 and it is made up of the following communities: Caste Hindus — Brahmin, Kshatria (Raju), Golla; Scheduled Castes (241); Scheduled Tribes (5) — Chenchu; and Muslims. The chief means of livelihood of the people are agriculture, agricultural labour and employment in the temples.

There are temples of Chennakesavaswamy, Kasi Viswanatha, Santhana Malleswara, Vaidyanathaswamy, Trikotheswara, Rudrapadam, Bhimeswara with several

sculptured panels, Indranatheswara, Kamalabhavswara, Srichakram installed by Sri Jagadguru Sankaracharya, Papavinatheswara, Sakshi Malleswara, and other temples numbering 103 relating to this sacred place. Some of these temples were constructed by a Chola King to avert the evil effects of a curse on him. The inscriptions in the temple of Santhana Malleswara mention the existence of five shrines dedicated to Vijnanatha (Vaidyanatha) bearing several interesting sculptural representations such as Kamalasankara, Durga-devi and Rudrapadam Rameswara.

"Of the several temples on the Pushpagiri hill overlooking the river the greatest is the temple of Chennakesavaswamy with its lofty five-storied *gopuram*. The front entrance is approached by a flight of steps from the Pennar corresponding to a similar flight on the opposite or right bank of the river which leads from the village."<sup>3</sup>

The *gopuram* has artistic carvings representing the gift of an arrow, Pasupathastra, by Siva to Arjuna and the delivery of Gita by Lord Krishna to Arjuna. Some scenes from Ramayana and Mahabharata are also depicted. The image of Chennakesavaswamy resembles that of Sri Venkateswara of Tirumalai hills, with four hands wearing *sankhu* (conch), *chakra* (wheel), etc.

Sri Chennakesavaswamy *Brahmothsavam* is celebrated for ten days from *Chaitra Bahula Triodasi* to *Vaisakha Suddha Saptami* (April-May). *Ankurarpnam*, *dhvajarohanam*, *simhavahanam*, *purushamrugam*, *hanumadvahanam*, *garudothsavam*, *gajarohanam*, *rathothsavam* (chariot procession), and *alakaladipu* are the rituals observed for the first nine days, one each day. The festival concludes with *chakra snanam* (wheel bath) and *vasanthothsavam* (sprinkling of coloured water) on the tenth day. Cocoanuts, incense, fruits and flowers are offered to the deity. On *Akshara Tadiya* (*Vaisakha Suddha Tadiya*) which is considered to be sacred, devotees take their bath in the river and then do *tharpanam* to their elders who are dead. This festival is of an ancient origin. The trustees appointed by the Hindu Religious and Charitable Endowments (Admn.) Department conduct the festival. About 10,000 devotees from various parts of this district and the neighbouring districts belonging to all communities congregate. A Vaishnavite Brahmin is the *pujari* appointed on a monthly salary basis. *Prasadam* is distributed to all.

A fair is held in this connection, in the Government land adjoining the village. Utensils of all sorts, eatables, lanterns, mirrors, combs, pictures of Gods, photos, books containing stories, mill and handloom goods of Pullampet and Madhavaram of Cuddapah District, wooden, earthen and rubber toys, etc., are brought and sold in the fair. A cattle fair is also held where weight-dragging competitions are held for bulls.

1. Pages 183-184 of Cuddapah District Gazetteer, Volume I, 1915.

2. Page 183 of Cuddapah District Gazetteer, Volume I, 1915.

3. Page 184 of Cuddapah District Gazetteer, Volume I, 1915.

“కోకట గ్రామద్యనే కాగ్రహరంబు  
Kokata gramadyanekagraharambu

లడిగిన సీమలయందు నిచ్చె  
Ladigina seemalayandu nichche”

“He gave me Kokata and several other *agraharams* in whatever part of his kingdom I selected.”

The total population of the village is 2,322 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Thamballa, Balija, Yadava, Gandla, Kummari (Potter); Scheduled Castes (213); Muslims, Dudekulas and Christians. The chief means of livelihood of the people are agriculture and growing melons in the river Pennar.

Sri Koteswaraswamy, Chennakesavaswamy and Anjaneyaswamy with his 12 feet high stone image are housed in temples. The *samadhi* of Shah Alam Peer Khudah Sirrah on the bank of Pennar is another place of worship in the village.

There is a legend attached to Shah Alam Peer Khudah Sirrah *darga*. In the year 1855 A.D. Sri Alam Peer was returning to his native place Jammalamadugu from Cuddapah. But he died on the way near the bank of Pageru. The disciples brought his corpse to Kokatam in order to carry it to Jammalamadugu. The bearers of the corpse could not go beyond Kokatam as it was too heavy. Then the Muslims of Kokatam demanded of the disciples to bury the corpse there itself, whereas the disciples wanted to see that it somehow would reach Jammalamadugu. At that moment the dead Alam Peer opened his eyes and asked his disciples to bury his corpse in Kokatam on the bank of Pennar near the *darga*. The disciples fulfilled his desire.

Shah Alam Peer *Urs* is celebrated every year for two days from *Chaitra Suddha Triodasi* (March-April). *Gandham* on the first night and *urs* on the second day are the rituals observed during the festival. It is being celebrated since 1855 A.D. About 2,000 devotees of the village and from the neighbourhood belonging to all communities congregate. Muslims constitute the preponderant community that participates in the festival.

In this connection a fair is held near *peerla chavidi* with minor shops selling eatables, fancy articles such as combs, mirrors, plastic toys and small aluminium utensils.

The procession of Sri Koteswaraswamy is taken out every year on the new moon day in *Kartikam* (November-December). It is of ancient origin but of local significance. Only local Hindus congregate. The *pujari* is one Sri Itikala Subbayya of Thamballa caste with hereditary rights.

SOURCE: Sri K. Obula Reddy, Teacher, Kokatam.

9. YERRAGUNTALA — A Railway Station on Madras-Raichur broad gauge section of the Southern Railway, lying 10 miles to the west of Kamalapuram.

It is said that there is a pond in this village named Yerragunta (red pond) as the water is red. In course of time, the village came to be known as Yerraguntla.

The total population of the village is 4,854 and it is made up of the following communities: Caste Hindus — Brahmin, Vaisya, Kapu, Yadava; Scheduled Castes (310); Scheduled Tribes (37); Muslims and Christians. Their chief means of livelihood consist of agriculture, trade and other traditional occupations. Stone slab manufacture from the local quarries also provides labour for some of them.

The temple of Srirama in the bastion of old Yerraguntla and also the newly constructed temple of Srirama and the temple of Veerabommakka with their stone images are the places of worship in the village.

Srirama festival is celebrated annually on *Chaitra Suddha Navami* (March-April) with great pomp and show in addition to daily *bhajan* and *puja*. *Akupujas* (worship with foliage) is done on Saturdays on a grand-scale. This festival is being observed from the past one year since the temple was constructed. The Vaisyas are the organisers. Local people congregate. Brahmins are the *pujaris*. Poor feeding is arranged and clothes are distributed.

During this festival a meeting is held consisting of learned people and scholars. They deliver lectures on historical, ethical and social subjects.

Veerabommakka *Jatara* is celebrated on *Chaitra Suddha Vidiya* (March-April). Incense, turmeric powder, vermilion, camphor and coconuts are offered and animals are sacrificed. The custom of immolating animals is slowly being given up, year after year. It is of ancient origin but of local significance. Yadavas are the chief patrons. Only local people congregate.

Choultries are available for visitors.

SOURCE: Sri S. Rama Subbanna, First Assistant Teacher, Panchayat Samithi Telugu Main School, Yerraguntla.

10. PAACHIKALAPADU — Situated near the Pageru at a distance of 1½ miles from Yerragudipadu Railway Station and 2½ miles from Kamalapuram. One has to reach the village from Kamalapuram by cart track *via* Tsadipirala and Gopalapuram.

The total population of the village is 314 and it is made up of the following communities: Caste Hindus — Kapu, Yadava, Kummari (Potter), Uppara, Mangali (Barber); Scheduled Castes (22) — Mala; Scheduled Tribes (5) — Yerukula; and Dudekula. The chief means of livelihood of the people are agriculture and other traditional occupations.

Sri Ramaswamy temple and Chakrapalle temple are the places of worship in the village. *Chakram* (discus), the weapon of Lord Vishnu, is believed to be in the Chakrapalle temple.

the deity is taken and left at the border of the village. *Jyothulu* are also lit by the side of the deity. Intoxicants are used as a part of the ritual. The festival is of ancient origin but of local significance. The Village Munsiff is the Chairman for this festival. The Hindu devotees of the village congregate. It is said that the deity is considered to be the daughter of Kummari (Potters) till she is installed in the temple, and after the installation, Chakalis (Washermen) claim Her as their daughter-in-law. *Pujari* is a Kummari.

SOURCE : 1. Sri P. Gangi Reddy, Village Level Worker, Dommaranandyala.  
2. Sri M. C. Sanjeeva Raju, Teacher, Panchayat Samithi Elementary School, Karmalavaripalle.

24. VEPARALA — Situated on the bank of the river Pennar at a distance of 3 miles from Jammalamadugu and 16 miles from Muddanur Railway Station.

The total population of the village is 4,938 and it is made up of the following communities: Caste Hindus — Kapu, Thogata Veerakshatria; Scheduled Castes (74); and Muslims. The chief means of livelihood of the people are agriculture, weaving and labour in mines.

Chowdeswari temple is in the village with the image of the deity in female form with 4 hands holding a sword, a trident, a lime fruit and *abhaya hastam*. The image is in an awe-inspiring form. The temple is an ancient one with a *gharbhagudi* and a verandah. There is also a Rama temple.

*Jyothula* festival is celebrated for 2 or 3 days from *Bhadrapada Suddha Purnima* (August-September). It is believed that Chowdeswari is the incarnation of Shakti, and if she is worshipped, one will be cured of any disease and the village would be protected. She was the native of Kasi. Festival arrangements are made one day in advance. *Akupuja* is performed and *panakam* and *panneram* are offered. Goats, fowls and sheep are sacrificed in fulfilment of vows. Intoxicants are taken during the festival. It is of ancient origin. The patrons and followers are Thogata Veerakshatrias. The residents of the village congregate irrespective of caste or creed. *Pujari* is Chowdam Jalapathi, a Thogata Veerakshatria, with hereditary rights.

SOURCE : Sri P. Gangi Reddy, Village Level Worker, Veparala.

25. KHADERABAD — Situated on the southern bank of the Pinakini at a distance of 2½ miles from Gandikota, 5 miles to the west of Jammalamadugu, 6 miles from Kondapuram Railway Station by road and 17 miles from Muddanur Railway Station by bus. In olden days when Gandikota was under the reign of the Moghals there lived a soldier Khadarnayak and this village was constructed in his name. There is a mosque in this village which was constructed in those days endowed with Inam lands. Near the mosque there are

the tombs of sepoy families. At present there are the relics of 6 tombs. Patnapeta, Bhakarapet and Diguva-palle are the hamlets of this village and are constructed side by side from south to north. During the Vijayanagar reign, Khaderabad was called Kothapeta. In those days majority of the villagers were Lingayats. At that time Sugur Danappa Setty was a rich man who used to trade with other parts of the country on bullock *bidaru* (caravan). Once when Murahari Rao, the ruler of Gooty fort, asked him to pay tax, Danappa Setty jumped the fort wall with his bull on which he sat and returned without being caught by them. Now the house in which they lived called 'Settyuari Malige' is in ruins. It is said that this was an *Agraharam* of Brahmins and during the rule of the Bahamani Sultans, after the decline of the Vijayanagar Empire, Mir Jumla and his followers captured these villages and named them as Khaderabad and Bhakarapeta. Even now there is the *mahal* (palace) of the tax collector in ruins which is called as *mahal godalu* (palace walls).

The total population of the village is 4,134 and it is made up of the following communities: Caste Hindus — Brahmin, Nambi, Vaisya. Kapu, Padmasale (Weaver), Viswabrahmin (Goldsmith), Kummari (Potter), Chakali (Washerman), Mangali (Barber), Yadava, Thogata, Mutracha, Uppara, Asadi; Scheduled Castes (194) — Mala, Madiga; Scheduled Tribes (145) — Sugali, Yerukula; and Muslims. Padmasales are in majority. The chief means of livelihood of the people are agriculture, weaving and other traditional occupations.

Srirama temple situated on the bank of the river Pinakini in Pathapeta, hamlet of Khaderabad, with His stone image in human form along with Sita and Lakshmana, the temple of Siva with the stone Sivalingam, Gangamma, Vishnu, Anjaneya and Ramaswamy temples are the places of worship in the village.

Gayab Shah Vali tomb is situated on a hillock at a distance of 1½ miles. The legend says that wearing a *japamala* around his neck and with a *dandam* (stick) in his hand he was wandering. None was able to know his whereabouts. One day, Golla Gurappa, a shepherd, witnessed him standing on a hillock and entering an opening in it. The hillock gave way as he entered and closed itself immediately after he entered. But a piece of his green turban was visible outside the crack. Then the shepherd went there and began to pull the turban. But the turban was endless and formed a hillock of cloth. So he went into the village and informed about the incident to the Muslims. The Muslims went there, pulled the turban, but to their surprise it was endless. Then they prayed for the particulars of the saint. Answer came from inside the hillock that he was Gayab Shah Vali and asked them to bury the shepherd who saw him first at the foot of the hillock beside the reservoir and call him as Thurakala Cheruvu Gurappadu. He also asked them to worship Gurappadu immediately after his worship and then he withdrew his turban. He asked them to do *chadivimpulu* (offerings) for him.