

## **CHAPTER – IV**

### **RITUAL SONGS – FESTIVAL SONGS**

Knowledge by its very nature goes on growing and culture evolves out of the growing knowledge<sup>1</sup>. Knowledge is at the inmost soul of culture.

Culture circulates the knowledge, shapes the behaviour; ‘Culture is an acquired behaviour’

As fragrance is to the flower, knowledge is to culture. As such, knowledge fills and pervades like perfume every single item of the culture of a race or society. The society in turn passes it on to the successive generations. The knowledge of one generation is news to the next. The world thrives and flourishes thus for ages.

Man has certain aspects in common with the other organism and he is different from them in some other aspects. The senses and sense organs are parts of the physical body. Hunger and thirst are biological urges common to all living organism. To satisfy them, creatures need food to eat and water to drink. They also need clothing to cover the body. They need company because they are gregarious by instinct.

In the case of birds, beasts, reptiles or insects, they have certain innate genetic genius in them which is enough to supply these necessities. The termites or the spiders build houses for them using some innate genetic traits. Even birds do it. Beasts live in caves or dens. It is their very nature that satisfies their wants. The sheep grow wool over their skin and the wool protects them from cold. That far, these creatures can go. They can not adapt themselves to new situations.

Man is different. His uniqueness lies in adapting himself to new situations.

Among all the creatures of the world, it is the man who can transform himself and transform his surrounding to make his life comfortable, luxurious as well as prosperous. He can acquire and equip himself with all that he needs for his existence<sup>2</sup>.

He is capable of passing on his experiences to the posterity.

All living organism has sense perception. Among them, man alone is capable of transcending his senses into creative realms, where he had no prior experience. This kind of perception is the special gift given to man.

Man's experiences relate to the past, present and the future. Experiences of the future are drawn from his imagination. Experiences lead him to decision making. He has been in the possession of the skill to translate his decisions and experiences into activities. He can also paint pictures of these experiences. The pictures can even be word-pictures or imagery. The frescoes of the animals painted by the aboriginal man ages ago can be seen in caves.

From times immemorial, man has been in the possession of great will power. He could release occult forces and let them pass into a mere doll made of flour. By breaking the organs of the doll, could cause similar harm to his enemy far away. The force of his will is manifested in this instance.

There is a proverb that we cannot offer a mountain of leaves to a mountain-sized God. (కొండంత దేవుడికి - కొండంత పత్ర పట్టలేము) However, we believe that some offering to God is necessary for the fulfillment of our wishes. So we would offer a

little piece of the meat hunted and present it to God in a leaf. We know that this offering was only symbolic. Thus, man had learnt ages ago to manipulate the equations, making fractions stand for whole or small units stand for infinity.

The tribes mimic the cries of the animal while hunting them. They would also jump and dance with joy. They learn to demonstrate these skills artistically. Poets talk of nine “rasas” and fourteen types of ethological instincts. The surroundings in the woods work as catalysts which inspire the tribes to do their activities artistically.

As society advances with time, division of labour encourages people to turn into different professions. The surplus in produce gives surplus freedom and more leisure. The leisure in turn can make a person an artist. The value of his art depends on his creativity naturally; new styles and new conventions coin new idioms and new literary conceits.

The universe is replete with names and forms. Perspectives direct the naming process. While using the names, the materialists could notice the changes in meanings of the words. Their aim is to install truth objectively. In the process of this installation they eliminated colour, taste, smell, and touch from the objects; they observed that size, weight, time and idea are all relative. So they were all withdrawn from matter. As a result, the atom is revealed to them as the basic element of matter till the physicists did not put a full stop to their investigation. They could also observe in an atom waves and wavecles. They converted all these new concepts into mathematical symbols and equations. Thus the research went on from names and forms up to the invention of the concept of zero<sup>3</sup>.

Spirituality declares that self-knowledge is the greatest and it is devoid of the tendencies, which are the result of the experiences derived by the interaction between the persons, senses and the sense-objects belonging to the objective world. Thus spirituality lives in pure ideology which has a universal appeal<sup>4</sup>.

Literature does this in a different way. Even literature transcends the environment while at the same time bringing to memory, if necessary, the spiritual beauty contained in the environs.

Music is nearer to spirituality in the sense that it transcends the environs and the literature that may remind us of the objective world. In this aspect music and scientific investigation are similar.

Science discovers, arts picturises where as festivals perform something new. This newness is possible only when there is harmony in the knowledge that is discovered and the art that has shown it and the festivals that are performed on the basis of art and science. Our routine should be made brighter by this new harmony from time to time. Such harmony can make life romantic. Without this harmony, societies disintegrate and faith dissolves. Philosophers, spiritualists and reformers will be constantly and continuously making efforts for the reinterpretation of culture from time to time<sup>5</sup>.

The approach towards scientific progress depends upon the environment, its nature, experimentation and theorizing. Artistic progress is based on imagination. If societies decide to put some truth in practice, they should have the accompaniment of art. Reason and emotion or intellect and instinct do not intersect, but they interact. They become one and incorporate necessary changes helping the interest of the society.

Words are just symbols for objects; they try to bring forth the meaning behind the object. One should bear in mind that they cannot be the true images of the objects. Still, one cannot deny that all symbols are some kinds of shapes which relate to the perceived objects.

The scientist collects and makes different shapes in nature in his lab, critically examines them and acquires some knowledge. He will then put his understanding to rule and apply the formulae in the vast universe.

The society gathers all such objects, endow with, invokes gods or spirits gods attributed to them with the help of rituals during festivals. The society involves itself in them and comes to certain understanding. Thus the society puts life into the knowledge acquired, builds faith around and performs the rituals successfully. It is just like the writer giving a happy ending to his literary work.

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The rural folk do not measure volume and time in standard systems of measurement like hours and years or meters and kilometers. The timings of their food, their daily chores, seasons, shanties and village festivals determine their time table.

Distances and time are measured by the tribes in terms of their movements and activities.

It is around 10 A.M. when the herdsman plays his pipe to say it is time to let cattle for grazing. (గొడు బూర పడుతున్నాడు)

It is 2 P.M. when birds return after drinking the nectar out of the pollen of the “Burugu” (Silk cotton) and other flowers. (మధ్యసిత్రం)

It is between 4 and 5 P.M. when the tiger starts on its rounds in the forest. (పులివేళ)<sup>8</sup>

Gestures would describe various forms and sizes:

The Konda Reddi's measure the size of the meat they hunt with the hand to denote a small size and with the thigh, if it is big.

They exhibit elbow muscles to denote a slightly larger size and the thigh to signify very large size. If there is far too much food in one's plate, they express the enormity of it by saying that even a cat cannot jump over it. (పిల్లి దూకలేనంత భోజనం)  
To indicate how deep into the flesh of an animal an arrow has struck, they say that it is the half way of an arrow. (తొట్టెడు పలం)

The pile of grains or paddy on the threshing floor is measured in arrow-lengths. (ఈకలతుంటి)

The liquid is measured in terms of the number of containers into which it is poured. They use a measuring rod or a weighing rod (a kind of balance) for weighing tamarind and other items. (విసకర్ర, కేలెంకర్ర)

The tribes naturally expect the officials like village officers or peons to be impartial in administration. (ఉరికి ఉద్దెగాడు)

The bamboo is in full bloom once in forty years. The tribes named the forty years' time as one "Katugulu". If they question any one "how many bloomings have you seen?" We should understand that it is the way how they measure time. (ఎన్నికటుగులు చూశావయ్యా)

The groups of stars that are referred to as rabbit stars in common parlance, (కుందేటి చుక్క) are called by the tribes as the pole borne on a man's shoulder from which pots of toddy are suspended, one at either end. (కల్లు కావళ్ళు)

The surroundings are referred to as king's lodges (నగరిబస) or tamarind groves of Bhudevi (భూదేవిచింతలు).

The place where one finds the foot prints of a Sambar deer on salt hicks is called "Kanuju naakina jaadalu". The hilltop table land where one finds the common Bulbuls are called 'pikili pitta veenaalu'.

Some times the village boundaries on a high ground are called 'maganali mettalu' (మగనాలి మెట్టలు). They are called so because they are the places where husbands search for their aggrieved wives who wait for a reconciliation before deserting them.

The tribes have separate terminology for the objects of this world and those of the next. They believe the body of a dead person is in a way a living being. A body still contains a name. So the tribes believe that even if they utter a name of a 'pethara (ancestor), they fear that the spirit comes and squats in front of them. Therefore their language, referring to spirits, is with gesticulations and imitation or with nicknames or petnames.

Thus, the knowledge of rural folk is a kind of applied science, based on utility. The aspiration of a community always outweighs the output. Their aspirations are mirrored in their language. The other symbols made by man are altogether different and they are insufficient to express a person's aspirations. Words contain some general characteristics and special characteristics as well, at the sametime possessing unlimited ability to express inter relationships between objects in an unusually effective manner. In these aspects, words are not just images of ideas. They can even be symbols of some customs and habits which go hand in hand with tradition and practice. A festival can be ably defined using these ideas and concepts of what language is. The words in poetry form the images – images of man's experiences when his mind attains the level of bliss. A poem born out of such experiences flows forth in dance and song. An association of such poetry and dance takes a person to the imaginative heights of the mind. While celebrating a festival, a person reaches such heights. Of course the outer grandeur of such celebration is in proportion to the wealth they spend. (విత్తం కొద్దీ వైభవం)

Scientific theory and religious faith are two different entities. Experimental science evolves theories. Faith is the basic force behind festivals. Scientific theories may conquer nature; faith conquers mind, these two are like the body and mind for life.

The villagers who could harmonize these two talents in them as well as in their daily labour are truly wiser than the scientists and poets.

Here is a sample of how Neelanna Dora of Kanivada is making a ceremonial offering of food to God.

“To the God of Kanivada from, Neelamulo,

(కానివాడ దేవుడికి - నీలములో)

What offerings are these Neelamulo; (ఏమేమి ఓరెలు - నీలములో)

Food offered in new pots from Neelamulo, (కొత్తకుండ ఓరెలు - నీలములో)

Food on lotus leaves, Neelamulo, (కోనేటి పళ్ళేలు - నీలములో)

“Doppa Sesalu” Neelamulo (ఒరుదొప్ప సేసలు - నీలములో)

Offered in “Adda” leaf cups Neelamulo” (అడ్డాకు పళ్ళేలు - నీలములో)

1. Neelamulo – Neelanna dora
2. Doppa Sesalu – Special rice – offering in leaf cups

Offerings made by Neelanna Dora to the God for the fruitful results of his toil

Filled with joy for the fruits he reaped,

Thankfully Neelanna offered to God

Sweet dishes of food, (ఒరుదొప్ప సేసలు - నీలములో)

Cooked in pots new, (కొత్తకుండ ఓరెలు - నీలములో)

Placed in lotus leaves, (కోనేటి పళ్ళేలు - నీలములో)

In concave plantain folds, (అంటాకు పళ్ళేలు - నీలములో)

And in plates deftly made

With fresh *Adda* leaves.

With a scarf tied round the head, the devotee serves to his god in an adda leaf or lotus leaf the food cooked in a new pot. The lotus leaves are plentiful in the wetlands. They are called “plates from a tank” in their songs. (కోనేటి పళ్ళేలు)

The food offered to God is known as “Doppa Sesalu”

The harvesting is over with all crops brought home. People then settle down and it is time for “Thanam” (village) festivals. Then the entire village is engaged in welcoming the “kings”.

Rejoice we all in dancing, (అటసిరి కళ్ళలోన - ఆడవేడుకలయ్య)

Rejoice we all in singing, (పాటసిరి కళ్ళములోన - పాడవేడుకలయ్య)

Come and enjoy, come and enjoy, (లే లే లేల లేలమ్మారో - ఓలే లేల లేల)

All young and old, this moment of joy: (లే లే లేల లేలయ్యారో - ఓలే లేల లేల)

Returned to us the Pandavas again (మళ్ళీ వచ్చిరి పాండుగూలు)

From distant lands of Malakari, (మలకరి దేశాలు)

From northern land of Himagiri- (తేలివచ్చిరి పాండుగూలు - తెల్లదేశాలు)

Down they came from Tirupati hill- (తిరిగి వచ్చిరి పాండుగూలు - తిరపతి దేశాలు)

They sat beneath the flowering trees, (కూర్చున్నారు పాండుగూలు - కుసుమనీడలకాడ)

They gathered round the sugarcane fields, (చేరున్నారు పాండుగూలు - చెరుకునీడల కాడ)

Hid themselves under the *Dabba* trees; (దాగున్నారు పాండుగూలు - దబ్బనీడల కాడ)

On elephants many they arrived here, (తేలివచ్చిరి మా తండ్రుల - చేదందాలమీద)

Their feet were washed with scented water, (పారివచ్చిన పాండుగులకు - పాదాలైన కడిగి)

And wiped with mantles of silk saris (పట్టుబీర చెంగులతోను - పాదాలైన వత్తి)

Flowed like canals the waters used (కాళ్ళు కడిగిన ఉదకంబులు - కాల్వలైపారె)

Formed into tanks the waters they used (చేతులు కడిగిన ఉదకంబులు - చెరువులైపారె)

Swelled like wells the water they bathed with: (ఉదకాలెత్తిన ఉదకంబులు - ఊటలైపారె)

Offered they were the chairs to sit, (కూర్చోమని వేసిరిబాబు - కురుచుటక్కుల పీట)

Provided they were with soft beds, (పడుకోమని వేసిరిబాబు - పట్టేమంచాలు)

And pillows smooth to rest their heads (దూదోమని వేసిరిబాబు - దూదిపరుపులు)

The Pandavas five, with comfort sat, (కూర్చున్నారు పాండుగులు - గున్నతాడిపొడవు)

Looking like young palms short and sturdy:

(నిల్చున్నారు పాండుగులు - నిలువుతాడిపొడవు)

Early in the morn they toasted toddy,

(వేగునాడు (జామున) కావించిరి - వెల్లదావాలు (దాహాలు)

And white milk they drank at noon time (పరుగునాడు కావించిరి - పాలదావాలు)

“O Pandavas come and quench your thirst, (రండోచేరి పాండవులార - దప్పులారగించు)

Come, join us and dine with us, (రండోచేరి పాండుగులార - భోంచేయరండో)

Come and enjoy, come and enjoy, (లే లే లేల లేలమ్మారో - ఓలే లేల లేల)

All young and old, come and enjoy (లే లే లేల లేలయ్యారో - ఓలే లేల లేల)

The crown-chair under the tamarind tree

(చింతకింద సిమ్మస మేసి ఉన్నారు - పాండుగులు)

Await the king of Pandavas to seat; (చిక్కుడుకింద చిన్నబోయి ఉన్నారు - పాండుగులు)

Beneath the mango tope o'er drunk, (మామిడికింద మాటమీరి ఉన్నారు - పాండుగులు)

Indulged in gambling with no shame” (చిక్కుడుకింద జూజమాడి ఉన్నారు - పాండుగులు)

“No, come and eat, come and enjoy, (రండోచేరి పాండవులార - దప్పులారగించు)

You young and old, male and female”

Riding on clouds the Pandavas came, (తేలివచ్చిరి పాండుగులు - తెల్లదేరాలమిద)

Arrived they here with faltering steps (తూలివచ్చిరి పాండుగులు - తుమ్మినీడల కాడ)

Along the shadows of thorny trees (తారివచ్చిరి పాండుగులు - టంగుడునీడల కాడ)

They came here from prosperous lands, (మళ్ళీవచ్చిరి పాండుగులు - మలకరిదేశాల)

Paid their respects to queen Chakra Devi, (చక్కెరదేవికోటలోన - చేదండాలు పట్టి)

Before they set foot in our high land

Along the crooked rocky tracks:

So rise up with joy and come,

Rise up my fellowmen and come; (రండోచేరి పాండుగులార)

Relish this food made of fine rice, (వన్నాలారగించు)

Curries of all kinds, in rows, arranged; (పేపరకాయ పిండివంటలు - పేదుంపలు వండె)

Pick up the ewers, plunge in water, (గిలుకులర సేముంతను - గలుకునైన ముంచి)

Wash your faces and clean your hands,

And take your seats in rows and eat.

Who can accept King Pandu Catch?

A tiger’s tail and wear in his neck? (పులితోక పట్టెడతాడు - ఏ రాజుకు చెల్లు)

A tiger’s tail as necklace round?

And yet a wild-cats tail, save Bhima? (పిల్లితోక పట్టెడతాడు - పాండవరాజుకు చెల్లు)

Who can except Sitamma pound hard, (మువ్వలచేట గవ్వలరోకలి - ఏయమ్మకు చెల్లు)

With the pestle gingling with bells on? (మువ్వలచేట గవ్వలరోకలి - సీతమ్మకు చెల్లు)

What women folk sing in this festival is:-

And why this day and why that day? (ఈ రోజు యారోజు ఏమిటి - పువ్వులరోజు)

Our days are all with fragrance filled:

Wake up and sing, wake up and sing, (లే లే లేల లేలమ్మారో - ఓలే లేల లేల)

Wake up and sing this happy song: (లే లే లేల లేలయ్యారో - ఓలే లేల లేల)

The bastar teak-wood beautiful buds,

The silk-cotton flora and gold flowers,

A celestial feast to the eye present

Come, Ragamma come, you are welcome, (రావో రావో రాగమ్మ - రావో రాగమ్మా)

Wade through the Dumma hill-streams and come,

(దుమ్మకొండ జలముదొక్కి - రావో రాగమ్మా)

Walk through the crackling leaves and come, (రావియాకు రాలదొక్కి - రావో రాగమ్మ)

Across the hills, across the dales (జువ్వియాకు జుజమాడి - రావో రాగమ్మ)

Do you know what kind of sari (భూమిదేవికి కట్టినకోక - ఏమిటి పూలకోక)

The goddess of earth is adorned with?

A sari designed with silk-cotton flowers (భూమిదేవికి కట్టినకోక - బూరుగుపూలకోక)

Do you know what kind of design

The sari of Mutyalamma carries? (ముత్తేలమ్మకుకట్టినకోక - ముషిణిపూలకోక)

With mango tree flowers it's designed: (మావెలమ్మకుకట్టినకోక - మామిడిపూలకోక)

Pushpamma's sari is jasmine flowered; (సారునమ్మకుకట్టినకోక - సిర్లిపూలకోక)

How pompous do the festivities look? (మడుగునపోయే గామతల్లికి - ఏమేమి సాంబురాలు)

Arranged now for the village deity! (మడుగునపోయే గామతల్లికి - పదాల సాంబురాలు)

With thousand trumpets, music sweet

Our village Goddess we e'er worship:

Again has our village Goddess come?

Grandly we celebrate her festival:

The forest goddess too has come,

Gladly we shall perform her festival:

“We do not enter any house (ముగ్గులులేని యింటికాడ - మేమొల్లమయ్య)

If its front yard's not beautified”

“No, we designed them with lines of flour (ఉత్తరగన్నిక తెప్పించేము - ముగ్గులువేయించి)

Brought from far of lands in the north:

We used the finest plaster we brought,

Best wood we used for pillars and seats”.

“No, never we sojourn in houses, (అలుకులులేని ఇళ్లకాడ - మేమొల్లమయ్య)

If they do not have eves and pials”

“Believe, you'll have the best you want.”

They left bad wood and brought home the best,

While sawing the wood for the front door,

Chose tamarind trees as the best timber, (చింతగింజ చిత్తరవన్నెలు - చేయించేటివేళ)

And forest wood of mango trees; (మామిండ్లను కొట్టిమరి - మల్లెశాలలుకట్టి)

They laboured hard and brought them home: (చింతలను కొట్టిమరి - చిన్నశాలలు కట్టి)

The silk-cotton trees were cut and sawed, (ఏదెలను కొట్టిమరి - వెలలోకాలుకట్టి)

The choicest, best they brought and used:

O villagers rise up joy-filled and come,

O goldsmith's golden, come and join, (కమసాలయ్య కమసాలయ్య - రావో కమసాలయ్య)

Kings are our guests, housed in the lodge,

(రాజులున్న బరిణెశాలకు - రావో కమసాలయ్య)

How do you like the guest-house we made?

(అలకాపురికి బరిణెసాలలు - ఏలాగున్నవయ్యా)

We built it for them in Alkapuri,

That over-flows with milk and honey:

Serve them in three cubit-wide leaf plates,

(మూడుమూళ్ళ పళ్ళెపాకు - ముంగటవెయ్యారజాన)

And six cubit-deep plates that suit them (ఆరుమూళ్ళ పళ్ళెపాకు - అంగటవెయ్యారజాన)

O Goddess of tribes we pray to you, (సత్రైమైన ముత్తేలమ్మ - కాచికాపాడు)

Come soon to save us from all ills:

The jungle cock crows loud, (కొక్కరకోడి కూసేవేళ)

The hill-men all wake up (కొండ లేచెడివేళ)

The country cock crows on, (ఊరకోడి కూసేవేళ)

The whole village wakes up: (ఊరు లేచెడివేళ)

The fullmoon shines and smiles on us, (చంద్రుడు జగములను - ఏలేటివేళ)

The sun and bright stars are whirling (సూర్యుడు చుక్కలు - సుడిదిరిగేటివేళ)

To the God of truth we offer, (సత్యముగల్గ దేవతలకు)

Ceremonial cereals raw; (పచ్చిబిడ్డలు శరణు)  
To the wrathless goddess great, (కోపములేని మాయమ్మకు)  
Countless gifts we heartily give (కోటిగద్దెలు శరణు)  
For our little, tender souls, (పసిబిడ్డ బాలపాప)  
You are the only fortress: (చల్లంగ చూడవాలె)  
O villagers, you all come, (లే లే లేల లేలమ్మారో - ఓలే లేల లేల)  
O tribes, you all come, (లే లే లేల లేలయ్యారో - ఓలే లేల లేల)  
Come soon my fellowmen, come,  
Tarry not for a minute;  
Rejoice in singing,  
Rejoice in dancing,  
Rejoice in playing,  
Rejoice in gambling,  
Joy be with us,  
Peace be with us,  
Innocent we are,  
Believe it or not

Where there are dairy farms in plenty and fields full of crops, there one feels the presence of the Pandavas. Wherever a marriage is celebrated, there invariably are honoured Sita and Srirama. This is an essential component of the composition of the culture of India

The songs quoted above relate to the festivals of the tribal kings. They sing the songs after the “Kothalu” of crops are through. The ‘Kothalu’ is a ritual where new grains are mixed with the old. Pangs of hunger force them to perform this

ritual, even before the corns become ripe. They celebrate the festival in a hurry because they mix the ears of corn from the threshing floor with the few stored bundles of the previous crop and then cook them together. They are eager to go through the celebration early, because they should put the new crop to use early. They fast at the abode of gods along with the village elders. The youth who bring the new crop are welcomed with a ceremonious beating of drums. With all this paraphernalia, they enter the village with the youth leading them. The women-folk wash the feet of the men reverentially and offer incense to the drums. They sing and dance to welcome the people who bring the new crop to the village. The people who bring the crops are treated as Pandavas.

The Pandavas are believed to be leading a miserable life in the tamarind groves of the forest after this banishment. Till then, they were believed to be drinking bare gruel made of “Maddi” ashes. The ceremonious welcome into the village is like showing to them a “shining world”. This welcome is also a promise to set all defects right. The goldsmith is invited to build a lattice of jasmines. They enquire about the welfare of the gods. In their enquiry, they talk about the wish fulfilling tree (Kalpa Vriksha) and the god of love, (Cupid). They imagine the kings coming from the distant lands of “Chakra Kota”. They also imagine that these kings might have started this journey much before sunrise drinking just a little gruel. Their feet are washed in utmost humility and fresh water is offered to them first for drinking. Then they were begged to accept the hospitality of the village. The women folk talk much in admiration of the wonderful power and daring they showed while residing in the forests. They praise the kings for using tiger tails and snakes as belts (పట్టెడతాడు). Then, all of them together invoke mother Sitamma who would bless and make their crops fit for use. The women dance joyfully in circles paying obeissance and invoking the village deities, “Maveli” and

“Muthelamma”. They then invite the Pandava kings to come to the village court, past the water falls of Dumma Konda, Pamuleru, Sokuleru and Sileru, and also past beautiful and forcefully flowing rivulets, streams, and currents, treading upon the dry leaves in the forest. All that dryness is now past. The season is at its beautiful best in the spring, full of sweet music. They adorn their beloved gods with the fragrant blossoms that burst forth in the forest.

They dedicate the fruit of their toil and the beauty of nature under some tamarind tree to the village deities. This offering is made from their heart’s depth. At the offering spot, they draw various ornamental patterns on ground with white *Ragi* flour in appropriate places with *Sama* grain. They light lamps with fried castor oil seeds inserted into sticks and they burn incense of guggilam and lac. Then with great adoration they apply turmeric and red saffron paste to the sacred drum. The whole scene is thus made holy as well as artistic. Then they sing and dance together to their heart’s content. The song may be short. It may be only one, but the feelings and emotions that accompany the song are infinite and infinitely various. The song gets repeated again and again till every one joins it for chorus singing. These drum beats and the songs and dances start a couple of weeks in advance. This is the time where palm wine flows in plenty from the trees.

Vanquished by the Kakatiya kings, the King of Chakra Kota (Bastar) along with his retinue of several farmers and others entered Khammam and Godavari districts. These farmers are the present Koyas. They are the worshippers of Bhimanna. These Koyas played a prominent role in the growth of agriculture in this region. Chakra Kotam was therefore included in the itinerary of the Pandavas.

In the song the names *Chakra Kotam* became *Chakker Devi Kota* probably for the sake of rhyme. Maveli is a malignant deity worshipped by the Koyas.

“Celebrate a marriage and build a house” (ఇల్లు కట్టిచూడు, పెళ్ళిచేసి చూడు) is not an outdated adage even in these days of multistoreyed skyscrapers. Building a house is still an ordeal. Where exactly did man feel the necessity of owning a home for himself? What were the institutional changes which prompted them to go from huts to houses! One can clear all these doubts for himself when he observes tribes life styles and house types of the Telugu region. The appropriateness of their songs becomes clear only in this perspective.

The hut of a Chenchu is a cylindrical hut (చుట్టుగుడిసె). Four such huts in an open ground make a *penta* (peta). Reddies have houses on the hill ranges of *Uppanapalli* and *Kutur*. A collection of these houses is named Gumpus. While cultivating hill slopes and other unirrigated land people build houses for themselves nearby. A collection of these houses is called *vada* or *palem* or *palle* (eg. Geddavada, Kundavada and Kanivada)

The Nallamala region is a dry area with scanty rainfall. The Chenchus who reside there are hunter gatherers. They do not feel the need of a regular house for their residence; so they say “cylindrical hut is the best”.

(చుట్టు గుడిసంత సుఖంలేదు - బోడి గుండంత భోగంలేదు)

Even when the tribes engage themselves in *Konda podu*, they have to shift their cultivation from place to place once in two or three years. So they should not have needed regular houses at such places. However, one should bear in mind that *Kondapodu* is not something which a nucleus family alone can attend. It requires bigger joint families. These joint families require long rectangular shaped houses

with at least a single room for each family and a common *Verandah* for fire place. If they do not have any privacy in the night and if they simply live under a tree, how could a man cope with his work on the morrow? Do not a couple need privacy? Without it how can they promote unity in the family? A mere make-shift hut can not satisfy the aesthetic taste of a couple. One should, after all, love one's home. The house is the primary asset for a family in any culture.

Therefore, they build their sweet homes in a neat place. Each house is built with an attic and beautiful straw roofing.

Farming is for home, house is for family and families are for a village. They are all interdependent. The song of the Rajus in page... says that comfort and beauty together promote happiness and unity.

There is a proverb popular among the Konda Reddies. It is as follows:

“Till the land and build a house, (చేసు చెయ్యవాలె - చేటపాక వెయ్యవాలె)

Sleep with a woman and beget children” (బొక్కుడెంగవాలె - బొట్టెకెత్తవాలె)

Real life experiences in the huts might have led the tribes to compose proverbs, verses or songs of this type.

Owning a good house in the village is not enough. One should have a neat and cosy farm-house laid out in the field, however small it might be. Unlike in hunting, hill-cultivation is to be done collectively by men and women together.

The very phrase “making a home” (ఇల్లుసేయడం, ఒకయింటివాడిని చేయడం) means getting married. The moment a marriage gets fixed for a couple among the Chenchus, a new house is under preparation for the family life of the couple. Even

the eastern tribes do set up separate houses to avoid family feuds among the in-laws.

However, it is more common to see them live together for a while and separate later. But under no circumstances do these hill-tribes make cylindrical huts. The idiom “making a home” had its roots among the communities with hunting past who do not adapt the joint family system. Even in the farming phase, the same idiom survives.

Building houses, storing food stuffs, entwining ropes, sharpening knives are some of the crafts the culture has equipped them with, after thousands of years of effort involving a lot of labour. It is a wonder to imagine the inspiration behind the tribes of ancient ages who must have learnt them with much difficulty, hard labour and many slips in the process of trial and error.

The following riddles and conundrums grow naturally from the laborious life of the tribes.

Who is he that hollows a wooden pillar? (తంబలి తరిమెన పట్టినవాడు)

Answer: An insect called “Sunni”.

Who is he that shapes the sand into a house? (ఇసుకను మప్పినవాడు)

Answer: the white ant.

What is the name of the thing which is like an unsharpened knife? (తీడని కత్తి)

Answer: A leaf of a “Chengali” leaf.

Who is he that stored the mist in a measure? ('మంచుకు కుంచాన పట్టినవాడు')

Answer: The honey bee.

O Goopi, our Goddess, come down, (మన గూపికొలువులకు మీరు తల్లి దిగుడు)

O deity of Kanevada, come, (ఓ కానెవాడ దేవతలార మీరు తరలిరండు)

O Kannama Raja of Yadlakonda comes, (ఎడ్లకొండనుండేటి ఓ కన్నమరాజు)

Our time to worship you has come,

You too the village court should come, (మన గూపికొలువులకి మీరు తరలి రండో)

Descend this day and come to us.

The *Gupi* festival celebrated in the Kanivada region is in fact a drums festival. (డోలల కొలువు) There is more of ceremony, ritualistic entertainment and amusement

“Oh, mother, come down to our Gupi celebration,

Gupi celebrations, oh, deities of Kanivada, hurry! Oh, Kannamma raja atop Yeda konda! Come down to our gupi, dear father, come, make haste today, and come, in a manner worthy of you!”

Those who fast during Bhoomi festival in April receive slashes with whips. (కోలలు) The assistant of a village priest apply turmeric paste to the wounds. The priest distributes the seeds among them. They cook rice flour and make balls out of the cooked flour and tie them into garlands with some clothes and these are laid around the necks of the cattle and the cattle are let loose. Then they sprinkle water on one another for amusement.

A description of the incarnation of mother earth is presented in the following song.

The God of earth, snipe-bird- coloured born,

(పుట్టినదాట భూమిదేవుడు పూరడి పిట్టలవన్నె

లేలేలేల లేలమ్మారో - ఓలే లేల లేల)

Rise up, you tribesmen, rise up,

Rise up and come and share our joy,

The earth-god snake-coloured while crawling,

(తారినోయ్ భూమి దేవుడు - తాచుపాములవన్నె)

Cane-coloured while it is growing. (పెరిగినోయ్ భూమిదేవుడు - పేపమూలజమ్మి)

This cane or that of Jammi tree, (ఈజమ్మో ఆజమ్మోయ్ - పాండవుల జమ్మి)

(Pandavas once hid their arms,)

We worship our gods with different flowers,

(పూసినదాట ఔజమోయ్ - పూవులతోటి మోగి)

With pods, with nuts and fruits we worship, (పెరిగినదాట ఔజమోయ్ - పిందెలతోటి మోగి)

As plenty they are in their seasons. (కాసినదట ఔజమోయ్ - కాయలతోటి మోగి)

For berries ripe the birds have come, (పండినార పండ్లకోయ్ - పక్షులయిన చేరె)

For wood-apples the deer have come, (దుల్లినార పండ్లకోయ్ - దుప్పులైన చేరె)

For nuts and grain sparrows have come: (రాలినార పండ్లకోయ్ - రాలెలైన చేరె)

Who will prevent the birds and beasts? (పూసినార పండ్లకోయ్ - పూరండ్లయిన చేరె)

That steal our food and rob our wealth? (పూరండ్లకు సాధింపులు - వారెవ్వారు రాజ)

To save from birds the Boyas come, (పూరండ్లకు సాధింపులు - చాయగ మతులవారు)

The servants of priests do protect us, (పూరండ్లకు సాధింపులు - లెంకల పూజార్లు)

The mother-earth e'er safeguards us, (సత్తైముగల్ల భూమిదేవి - కాచికాపాడు)

The goddess of lakes too guards us. (ఐదలరాజుకు లెంకల పూజార్లు - సాయగ మతులవారు)

While Rajula (king's) festival is for thanks-giving, Bhoodevi festival is intended to beseech the success of all their endeavours. In this Bhoodevi festival they give a detailed and artistic account of the incarnation of the Mother Earth in the song.

They believe that because it is an offering, the Bhoodevi shall accept it in all grace. Then in the same song they beg the deity to bestow power on their priests and their associates protect their crops from bird or beast. They believe that the welfare of the priest is the welfare of the village.

What is *Kottalu Kalapadam* (కొత్తలు కలపడం) (mixing with new crops) in Godavari region, is the *Vennulu Mumpadam* (వెన్నులు ముంపడం) of the Visakha region. This festival is intended to please the ancestors. "Vennulu Mumpadam" means the mixing of the ears of corn belonging to the current crop with those of the previous crop. (Vennulu – cobs; Mumpadam - dipping)

As farming progresses, the traditional practices of the hunting and the festivities recede.

After the *Rajula* festival, the tribes go for hunting only after the *Nandi* festival; in Visakha, they go to cut the hill broom, taking it for granted that permission is given to collect the produce from the forest.

Visakha manyam, with heavy rainfall and relatively flat lands, permits intensive cultivation with the help of cattle and plough. This region is divided into six sub agro climatic regions based on their features and resources such as

- a) “Tiger territory,” (పులిగూడెం) Chali gudem (చలిగూడెం) (due to extreme cold / forest-country),
- b) Pasi bayalu (పసిబయలు) (yellow land where yellow turmeric grows)
- c) Rendakalla Arulla (రెండాకళ్ళ ఆరుళ్ళ) (six villages) with two hungers.
- d) Donti Kunda Dorasi (దొంతికుండ దోరశి)
- e) Ralla desam Kotla (రాళ్ళదేశం కోట్ల)

In ‘podu’ type of farming, it is difficult moving the plough amidst stones and pebbles. So Visakha tribes let cattle to trample and soften the soil (Pasiveda) (పసివెడ). It no doubt helps the seed to sprout but the top soil quickly erodes and flows down.

The tribes of the area boast of getting a yield of “chollu” (a kind of millet) grown in seven or twelve ploughs (ఏడు, పన్నెండు దుక్కుల చోళ్ళు) (An inch of rain is roughly equal to a measure called “Dukku” (or plough) by the people of the rural areas). Even where paddy is grown, people use a similar saying counting the years. About paddy, it is believed that the taste of grain is augmented over the year. The more the “Dukkulu”, the better the taste, they say.

Among the Konda Reddis, the house is next in importance to the farming, where as among the tribes of Visakha, cattle rearing is next in importance to agriculture.

The name of the months indicates the changes, keeping the tribes vigilant and alert about the farming operations.

Though basically the seasonal cycle is similar in both Godavari and Visakha districts, Visakha calendar is agriculture-oriented. At “Dulavidi”, (the month of May), ripe mangoes fall on the ground making the sound “Dula Dula”. By the time of “Pedda vidi”(the month of June) the name of mango is scarcely uttered because the crop is finished by the time. “Dula vidi” (దూలవిడికి మామిడి దులదుల రాలుతుంది) denotes the insect called “Dula” “Pedda vidi” (పెద్దవిడికి మామిడి పేరులేకుండా పోతుంది), replaced by “Bandapani” (work in slush) “Bandapani” commences when it rains cats and dogs and heavy winds blow. (బందవిడికి బండెడు వర్షం - బండెడుగాలి) The next month “Aviti” () time when the insect “Aviti” shows up. In Visakha, they say, “sow during ‘Aviti’ , even a leaf will take root and sprout up”. (అవిటికి వేస్తే ఆకైనా నాటుతది)

When “Badadam” (బడదం) (Erithrina; Indian coral tree) flower blooms, it is the month of “Baddam” (February) in the Godavari region, where as, it is referred to as “Pogunu” (పొగును) (bonfire) in the cold “manyam” (మన్యం) regions of Kotha Visakha. The tribes of both these areas use the phrase “Munukoluku mudda” (మునుకోలుకు ముద్ద). But each of them means it differently. According to the Visakha almanac both “Aviti” and “Munukolu”, are the months when the insects by those names infect. During the month of “Munukolu” (మునుకోలు), when there are incessant rains, the people of Visakha forests cannot move on. They simply sit huddled up, doing nothing else. In the Godavari region, the first crop Bonta and Kannesama come up. (మునుకోలుకు ముద్ద) However “bonta” is not grown in Visakha, because it is felt unprofitable there.

When culture begins to flourish, it does so in a multi-faceted fashion. Even kids are archers in the Godavari regions. The bow takes foremost place among the toys of children. On the “anna prasana” day, (పురుముళ్ళు) the infant is fed with solid food. The people around prompt the child “perumudda muttu, villu badda pattu” (గంగడవు, సింగడవు పేరుముద్దముట్టో - విల్లుబద్దపట్టో) (‘touch this food, and hold this bow’). In Visakha, they fish in the canals and play different games including “gutibilla” a boy’s game. In this game children use a big stick, to hit a smaller stick put on a hole. While in the Godavari even birds are shot with arrows, whereas slings (ఉండ విలుబద్ద) are used in the Visakha. Archery is more or less extinct in the Visakha regions.

The tribes in Visakha are to build sturdy houses to withstand cold and mist. The timber used for the false roof inside and the straw used for the roof-cover provide the necessary warmth. But these two commodities are not available in enough quantities. As a result, the chances of migration for Kondapodu are restricted. Then, it has become a fact of life for them to stay put where they are and yet raise production.

The “Bagatas” (బగత) of the region are the ruling class. The house is a status symbol for them. Their villages are called “Durgams” (దుర్గం). The Durgam leader is called Muthadar and the munsif is called “Anganayaka” (అంగనాయక) (village leader).

During “itikala” festival these rulers used to add the word “royal” to any thing that they used. So they have the following phrases in use: Royal swing,

Royal hunt, Royal court, and Royal throne. (రాచ ఉయ్యాల, రాచవేట, రాచచాపడి, రాచగడ్డె) Big stones are called Royal stones. (రాచపనుకులు)

Lotugadda is the capital for such sixty six forts or Durgams. (అరవైయారు దుర్గాలకు - కో కోడలమ్మ - లోతుగడ్డ పోతుమన్నెమా) This Lotugadda is called “pothu Mannem” (పోతుమన్నెం) Konda Reddis sing similarly about their villages and capitals. After Lothugadda, Golugonda became the capital of the Yadavas. (డెట్టెయారు తానాలుకు - మద్దివీటి మావెలి దుర్గమా) The traces of royalty among them are due to the influence of the bygone estates and kingdoms.

It is said that the village “Vanthalu” (వంతలు) had seven courts. Boulders are piled up one over the other in series which serve as terraces for the slopy villages. Some large sheet rocks (పనుకులు) in the forest echo the rich culture.

The elders of “Pasibayalu” (a region with turmeric trees) deliberate on the sheet rocks of “pilla panasa” ghat, which look as though they had it in use for all their conferences. (పసి బయలు పెద్దలంతా పిల్ల పనస ఘాటీమీద విచారాలు) They have many phrases in use like young (పిల్ల) “panukulu”, royal (రాచ) “panukulu”, Bhima’s “panukulu”, Dhimsa “panukulu” and “dimpudu Panukulu”. (దింపుడు పనుకులు)

“Dhimsa” is a dance from Visakha manyam “Dhimsa panukulu”. (దింసా పనుకులు) are suitable for that dance.

The word “Dimpudu” means off-loads. The labourers engaged by the Britishers in building their bungalows on the hill tops of “Endrika” used to unload these sheet rocks while climbing the hill top.

Steep hills are referred to as “Surya dimadalu” (the palaces of sun). Likewise “Chandra Dimadalu” (the palaces of moon). Certain available “panuku”s are installed in the village court. Large pillars of stone are put at the entrance of their houses.

When the trees are cut off, the loose soil around is subjected to erosion joining fast flowing currents of the streams, resulting in whole villages being swept off. (ఉగంకొట్టడం) The traces of such villages and the statues of deities erected there bear witness to it to this day.

Traces of some of the forts in the Godavari region, where the “Pallala” (పల్లాల) and “Katthula” (కత్తుల) families expanded, can still be found. “Teendrathikota” (తీంద్రాతికోట), “Seramkota” (సెరంకోట), “Eedula kota” and “Akumamidikota” (అకుమామిడికోట) are some of them. “Kota” means fort. There are fewer sheet rocks (పనుకులు) here because the nature of the earth here is such. There is not much difference in the terminology here. The names carry much less agricultural connotation. The rocks where peacocks dance are called “Nemalata panukulu”. (నెమలాట పనుకులు) “Nemali” means peacock. “Nemalata” means the dance of peacocks. Some other rocks resemble frying pans. They are called “Mangali panukulu”. (మంగలి పనుకులు)

Though the Visakha tribes are not sharp enough to interpret each feature of the forest, they give a lot of names to their farms and weave many a tale around them. They dig up these tales in their discussions belonging to property disputes.

The Konda Reddis who inhabit thick forests are fond of some, but are scared of the forest spirits.

The Visakha tribes feel confident that they were in apposition to the forest spirits by performing rituals and observing tabus on farm works. However, they are afraid of forest animals.

Necessity is the mother of invention. Thus, all the scientific inventions are based on necessity. Therefore necessity gives birth to more knowledge. Changes come about because of the perspective with which one looks at things. Changes do come, but they come gradually. Society goes on accepting newer and newer values, thus expanding its perceptions. As knowledge brings new things into the world, society should bring reforms in culture. Society without the growth of knowledge is lame.

The farm animals in Visakha have an emaciated look as their owners hardly show any interest in their well-being. No wonder, these weaklings can not plough deep. The plough can at best break only the top soil. The solidified lump of earth down below does not easily break. There is no scope for the soil to become porous in the places where two crops are grown. There is far less scope for drying. The salts essential for the growth of crop percolate into the lower layers of the earth and the plough share can not reach them<sup>9</sup>. On the hill slopes or in the terrace farms, the top alluvial soil gets swept off by the currents of the streams. The condition of dry stretches is far more pathetic. In less than a year or two, with the top soil gone, these stretches of land resemble the emaciated cattle. As such, they have a starved look. Some times, some manure is thrown into them, but no interest is shown in putrefying the manure. The result is the lack of necessary nitrogen. Hence goes the saying “do not cultivate a field that has grown old and barren”,

(పిందె పట్టిన చేసుచేయకు) among the Konda Reddis who frequently fell the forest for “podu”.

In Visakha, it is a must to cultivate the same field again and again. So they have their own proverbs. “As the cane is a must in the school, the manure is a must to the field”. (బడికి బెత్తం - మడికి గెత్తం) “The field with weed is like the temple without God”. (కలుపుతీయనిమడి - దేవుడులేనిగుడి)

In the low lands, manuring and deweeding are absolutely essential. The tribes once in three years let the soil rejuvenate to gain the fertility. Once “pippali” is harvested, letting the field go fallow is a must.

The tribes of Visakha and those in Godavari region differ in their usage of agricultural tools and their understanding of environments. Still they form a kind of tribal fraternity with some common environmental conditions and farming habits. The dissimilarity in their outlook does not create any gulf between them in understandings.

One talks in terms of animals, whereas the other measures in terms of tubers.

In East Godavari, they say

“Shoot a boar

Skin it out (బూరుతీస్తే బుక్కెడుకొవ్వు, ఈక తీస్తే వీసెడుకొవ్వు)

Get a large measure of fat”

The Visakha tribes say

“Dig around an earthen mound

(గరిసెడు మన్ను తోడవాలె - గామెడు చిదుము ఏరవాలె)

Get a heavy load of tubers;

Dig around a bank

Get a ladleful of tubers”.

The farming in Visakha and the hunting in East Godavari reflect in their expressions and intrifications.

To this day, it is only the “Konda Doras” (కొండదొర), who are unable to give up Podu. Hunting skills are on the wane, when cultivation of land has become the bread earner for the tribes. Consequently, the forest became their foe. The domestic animals have to face the danger of the wild animals.

Another popular saying goes as follows:

“Gone to the forest is gone forever, (అడవికి పోతే మసి - ఇంటికి వస్తే పసి)

Turn home – turn to work”

In the tribal societies, the enemy of man is not man, but nature. Is the enemy personified?

In the conditions of hand to mouth existence, the tribes can do nothing but pray to God for help. However, it is ridiculous to sacrifice a fowl at the altar of a god or goddess, when the threshing field is empty. (తీరిపోయిన కళ్ళానికి కోళ్ళుకోస్తే పండదు) The tribes know it but their despair is always on the verge of hope or vice versa. No fool performs a “yagna” (sacrifice) expecting rain in a desert.

Societies generally try to reconcile their faith to their tradition and knowledge. In the absence of the tradition of skills and techniques, talent can not flourish; at the same time, talent finds its progressive channels in science. The tribal culture is a fast flowing current. Out-moded beliefs do not last long in such culture. The tribes are not rich enough to endure barren rituals. The pressure of modern civilization and growing needs are haunting the tribes where as the opportunities are not keeping pace with them. They can no longer hibernate or vacillate between aimlessness and hope.

Just as the arms race is no solution to the problem of attaining world peace, so do these excessive rituals bordering on witchcraft do not redress the community's real grievances. Folklore is by no means a ritual. It is a living voice. It describes reality. Rituals are scientific experiments on the spiritual plane<sup>10</sup>.

The future, the folklore visualizes, is always in tune with the past and the present. Policies and programmes do change with the changes in the ruling elite, so also are new methodology in implementation and new ways of resolving problems. It is but natural if one says that what is commonplace to the modern society is some thing beyond the comprehension of the tribes.

What we observe in these folksongs is the society which had no special training to codify the rapidly advancing record of history into principles and norms. It also has the strength to adjust and improve its understanding and pass it on to posterity in the shape of tradition and faith.

The Nandi *Koluvu* festivals, once celebrated all over Visakha *Manyam*, now confined to interior regions. "Kumbindisingi" (కుంబిందిసింగి) village near "Gangaraju-madugula" (గంగరాజుమాడుగుల) is the home for the priests. Except for one

or two, all the priest singers are Konda-doras. While in the Godavari districts, the Reddies, the most ancient of the tribes, are priests. Like the *lenkas* who assist the priests in the Godavari districts, the singer priest (పాట పూజారి), the thief-priest (దొంగ పూజారి), and *mattu* assist the hereditary priest (మట్టు మలపరి, పుట్టు పూజారి) here.

Indian culture is rooted in agriculture. Nageeti chalu (furrow of a plough) is the name of Seetha (in Ramayana). We believe there will be an abundance of food and milk wherever the Pandavas reside. A song of the Rajus reads; (pestle with bells మువ్వల రోకలి,

Winnowing tray with shells (గవ్వల చేట సీతమ్మకు చెల్లు) for Seethamma (పులి తోక పట్టెడతాడు పాండువ రాజుకు చెల్లు) It is the Pandava kings who use the tail of a tiger as a rope to the yoke.

In the “Nandi” song they gave Siriseetha in marriage to Pandava raju Kolanna was born to Virgin Kunti. He supports his elder brothers. Then Pandavas are check mated by the Kauravas (contrary to the legend). They have yet to win over the Kauravas. They are successful in getting back their cattle for the time being. This incident resembles the Uttara Gograhana event in Mahabharatam.

The tribes, however, see their own deities and cultural visionaries in these epic of Ramayana and Mahabharata. Also, they accept these heroes as their rolemodels. Singing songs about them are not however a mere exercise in literary imagination for them. Today’s tribal song is a lifeline which moves the consciousness from the past through the present to the future.

Great personages, sages and crores of angels held court. They sent some wandering priests called “Ganachari” to the four corners of the earth. Deputing

them to fetch whatever seeds they could get for a new incarnation to take birth. Those who went towards east returned with a fruit. From out of the fruit were born the male and female of a species. The two were separate and brought up at two different places. They were brought back after they grew up. Soon after they were together, the two recognized themselves as brother and sister. Then “Makali” (మాకలి) (Mahakali) was invoked. She changed their forms by changing the flesh. But she did not take their lives. That done they were united in marriage. “Ambatularaju” (అంబటూలరాజు) was born out of the wedlock.

Ambatula raju cut trees for *podu* one afternoon and was resting. About that time, Parameswar and Parvathi were flying in their chariot Parvathi got thirsty. The chariot was lowered near the *Ponnabavi* tank to enable her to quench her thirst. In that serene solitude she requested her husband for sex. He conceded. When the celestial couple was engaged thus, the grass over the land shook for seven *Yojanams* (obsolete measure of distance 8 to 10 miles) around. Ambatula raju suspecting that to be a wild animal shot his screw-pine-gun (మొగలిపూవు తుపాకీ) in that direction. Disturbed in their happiness, they cursed “whoever disturbed us must be deprived of conjugal happiness and be banished to the forest”. The man (Ambatularaju) hit the forest and reaching Asiveyula patnam, married a girl, Asiveyla papa. She, suffering from morning sick expressed her desire to eat snake meat. He went to the anthill for a snake. Talledu cobra (a snake with six kids) gave him a snake on condition that if he got a daughter, she should be given to it as a daughter-in-law and if a son, that it would bite him to death.

Soon Asiveyula papa, the raju’s wife delivered a divine pumpkin. They threw it away in the path of the cattle. “Chinta gollapapa” the cowherd picked it up when she cut it in two; Satte Pandavaraju, a male baby came out. As per her curse,

the snake promptly bit him to death. The Chameleon-guru, (కొండగురువు) however, sucked poison out from the baby.

As the Pandu raju left for the jungle carrying his axe, Nandamma, who belonged to low lands, fell in love with him. He declined her hand since he cannot afford to maintain a girl from low lands. She consoled him saying that “I live in the anthill; celebrate for me a festival once a year. In return I will send you one good rain each month” and disappears. The ritual marriages of Nandamma with Pandu Raju are an important part of the festival.

One fine morning, a grasshopper, a chameleon and a lizard, the gurus were sent to the termite house to formally seek the hand of Nandamma for Pandu Raju. They duly asked for the girl’s hand and were coming home with her from “Nandapuram”, the old capital of Jepore (Orissa). On the way, a fake priest (దొంగపూజారి) kidnaps the bride. They punish him and the wedding is over. Then they send Nandamma back to the ant hill. Later on, the Pandavas were born to Panduraju and Gonthemma (Kunthi). Kunthi had given birth to Kolanna while she was still a virgin. Famines precede Kolanna’s birth. Bheema exchanged Kolanna for grain given by Annamuladevi, an earlier consort of Ambatula raju. This Annamuladevi was earlier left behind by Ambatula raju in the low lands.

After the grains are finished, the Pandavas steel the cows of Krishna and they have all sat to eat the beef. Krishna comes in their way and prevents them from eating beef.

In the mean time, they have to fight with a demon called “Kondadanugudu”.  
(కొండదానుగుడు)

Bheema steals the crop from “Duggalaboyudu”. (దుగ్గలబోయుడు)

Being desperately in need of survival, Bheema again visits Annamula Devi for seeds. She pours grain into his bottle gourd container, which never fills. In anger, she curses Bheema to the effect that regardless of whatever he has harvested, that would end up with a mere winnow-full of grain and no more. (కుప్పకు ఒకచేట)

At that stage, Bheema’s elder mother Gontemma comes to their rescue. She finds a way out of the curse. She advises Bheema to make each bunch of corn plants into a pile. According to her, each such small pile would give one winnow-full of grain. Thus she suggests a way out to come over the curse. (పనకొక కుప్ప)

Bheema sows the seed, but the rains fail. Then they send Kolanna on deputation to “Sunkamaraju” (సుంకమరాజు), their grand father, for his blessings. On the way, the turtle “Tarappa” (తరప్ప) helps “Kolanna” (కోలన్న) to cross the seven seas. “Kolanna” returns with a black lotus leaf (కృష్ణతామర రేకు) given by “Sumkama raju”. From then, they have good crops.

Again, it so happens that the lac houses and glasshouses of Pandavas are being destroyed in some conflagration. Then a bandicoot digs a tunnel and helps the Pandavas escape. With the help of a white fish, they cross the sea and meet their friends who are some ancient huntsmen.

The Pandava raju dies. They search for a proper place for his burial, which is not defiled by ants, pigs, and termites. Unable to find such a place, they get themselves ready to consume his corpse. Knowing that the Pandavas would

become too powerful to control, if they eat the corpse, Krishna sets up a funeral pyre on his own chest and cremates the body. Earlier, Sahadeva, one of the Pandava brothers, who was keeping a watch over the body, eats up a finger off the body. That makes him wise and he becomes the chief of all the herdsmen. When, one day, his cattle are found grazing down the slopes of the mountain “Mandalagiri” (పండలగిరి), Duryodhana and Karna descend on them with an intention to steal the cattle. There follows a fierce battle between Sahadeva on one side and Duryodhana and Karna on the other. The cattle and many other wild animals run helter skelter. Bheema, the warrior, hurls those animals left and right. Those that are held on to the hills have become wild animals. Those that are thrown down have been domesticated.

“Pinjari” hill, (పింజరికొండ) “Pitta” rock, (పిట్టగడ్డ) “Maddi konda and all the great hills of “Manyam” have been shaken in the fierceness of the battle.

Finding the fight becoming fiercer, the Pandavas decide to set out for “Garamula kota” to vanquish the vile Duryodhana. They depute Arjuna to lead the battle. Arjuna is engaged in getting ready for the final battle by setting right the axles, missing nails and hinges of the chariots.

Now, Arjuna brings out his famed bow. It is a bow with a million nodes of the bamboo, (ఏడుకోట్ల గుంపుల హరివిల్లు) hidden in the elephant bush. (ఏనుగు చిక్కులు)

When Arjuna draws the string of the bow, with full power, the roaring sound has its echoes in the “Donagiri” (దోనగిరి), Mandalagiri, Malayagiri and Jalaganta hills. But when Karna, his rival, sends his chariots, the entire universe, the stars and the solar systems with the blue sky all reverberate with the ominous sounds of the wheels. Massive rocks are cracking up. There is a rain of fire (అగ్నివిప్పులవాన).

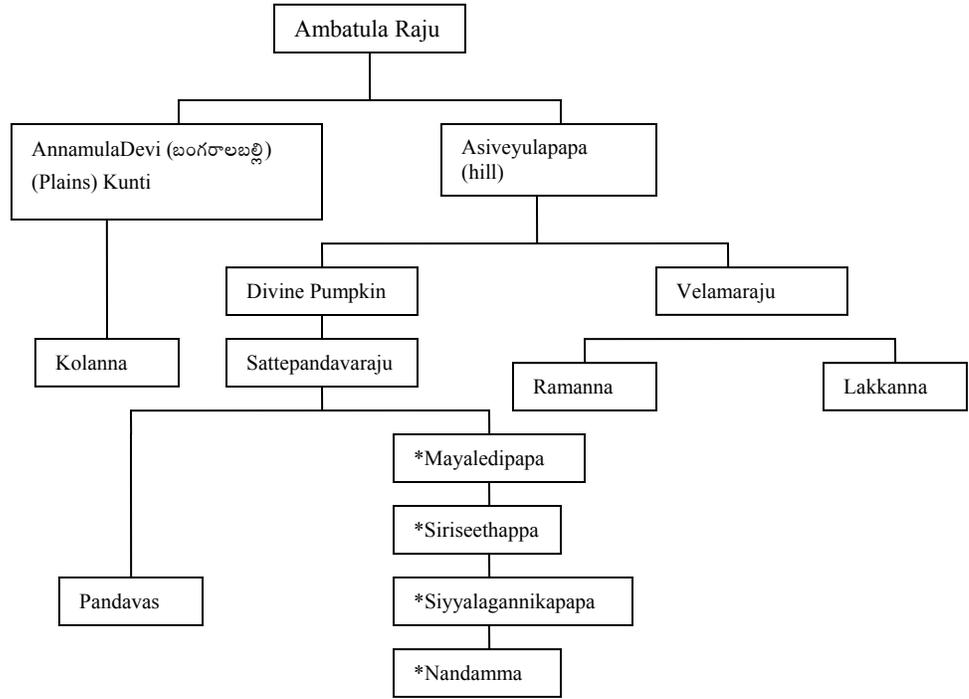
Unable to bear the heat, the Pandavas fall to the ground one after the other. Krishna who cannot live without the righteous Pandavas gets Karna killed by a trick.

The Pandavas cannot take over “Garamula kota” (గరములకోట) which is still controlled by Duryodhana. Now the Pandavas leave for “Karipuranagaram” (కరిపురనగరం) for penance. They are neither here nor there and might return if they succeed in their penance.

Velama raju is born to “Asiveyula papa” (అసివేయులపాప) and “Ambatula raju”. (అంబటులరాజు) Ramanna and Lakkanna are their sons. When Velama raju goes out for “Podu”, a sorceress turn into tiger (మర్లుపులి) and kills him. Ramanna and Lakkanna pursue the animal when it takes a female form and goes to the tank of “ponna bavi” (పొన్నబావి) of Bodaraju town. The prince of that town falls in love with her and soon they get married. When invited for the wedding feast, Ramanna and Lakkanna insist that they would go only if the bride serves them food personally.

While serving them the food, the bride takes her true form of a wild animal and tries to swallow the two men when they promptly slay her.

The family tree of Ambatula raju is presented here:



\* Same person different names

## THE NANDI FESTIVAL

The Nandi festival is a grand celebration for a week in full. It commences on Wednesday. On Wednesday they bring the songster-priest to their village. The first day is the day when the maids fall in love. Then in the house of the hereditary priest, they draw the picture of their deities with a kind of bean-juice. Then they put vermilion marks on the faces of the deities. These deities include the seven mermaids, Sri Krishna, their venerable teacher, Dronacharya, Kamadhenu, sages, poets and teachers. The first day of the Nandi festival is celebrated in a grand manner.

The festival of Thursday is a festival of winnowing fans. The tribes carry with them the winnows to the village deity called Sankudeva. The person possessed

carries winnows to the termites mound crossing the house of Mattumalapari (assistant priest) that of hereditary priest. The meaning behind the whole show is to carry all the important material to the termite hole. During this process, the tribes pour the liquor brewed for the festival in the hole, give some cash gift and put there a new sari. Then they take the earth dug out by the termites and mould it into bullocks (బండిబసవస్సు). They show the material to the sun and moon and carry the idols inside.

After that they make an elevated seat in the hall. On the seat, they spread some paddy. On the paddy, they put an unbaked earthen pot. On the pot, they make a ten to twelve year old girl to sit. The girl is decorated in the shape of Gonthemma. Around her, they arrange many things which include a type of parrot roots, some kinds of creepers, some leaves, one or two canes, a crowbar, a plant and tree, a wooden pestle of Bheema and some creepers of Gods which resemble the rainbow of Arjuna.

With Friday comes the wedding ceremonies for the Nandis, followed by a luncheon feast for all kith and kin. Saturday is the day for shopping at the fair followed by wedding and processions of the Nandis.

By the evening of Saturday, mother Nandi is seen off after some games. Then they make a small sized Nandi child with a root and install it. (నందులు)

Sunday is the day for some occult practices. The Pandavas possess the Siva-priests (శివాసార్లు) and perform some occult rites for casting away all kinds of torments or plagues caused by ghosts or spirits.

On Monday, the Nandi made from earth and the Nandi made from roots are also seen off.

The whole song relating to the festival is sung by the priest to the accompaniment of music produced by him, as he beats his ring finger (ఝ) against a bronze metal plate (కంచునగరి) and brass plates.

The story goes like this:

“Seventy celestial priests and wandering priests among the tribesmen held court, a group of ten each were sent towards the east, west, south and north to fetch any seed, intended for a new incarnation to take birth. They held the meeting under a banyan tree. They discussed on the point relating to what kind of seed they should get. They intend to decide whether the seed should belong to a fruit eaten by a bird, say, a crow or they want to know whether the seed fallen under a water melon plant is enough. Finally they decided something and went out in search of the seed. The men who went east got a water melon seed. They brought it home, sowed it, watered it daily, until it flowered and gave a single fruit. When they cut the fruit in two, they found a brother and sister in it. They separated the two and sent the girl east and the boy to the north. The boy and the girl grew up and matured. The wandering priests brought them to a place and arranged a meeting for them. They intended to get the boy and girl married.

Mysteriously, however, the boy and girl recognized each other. Then the priest sent them back and recalled those seven years later. Then the same thing happened. They did not know what to do. They prayed to Goddess Kali to change their forms without taking their lives. The Goddess changed their forms by applying a mystic pressure on their flesh accepting the prayers of the priests. Thus the priests brought

them together and got them married. They were no other than Annamuladevi and Ambatularaju.

While felling trees for podu one day, Ambatularaju felt tired and had a nap under a jambenaredu tree. Just then lord Parameswara and his consort Parvati were proceeding that way in their chariot. Even as they neared the Ponna well tank (పొన్నబావి చెరువు), the lady got thirsty and asked her husband to stop the chariot. He protested that he could not stop, lest they should lose their way. He further remonstrated and said it was a curse to travel with women.

She won't budge and he had to stop. She quenched her thirst in the tank. She then noticed wild animals indulging in sex and said to her husband, "Even animals have sex. What wrong have we done, not to have it ourselves". Parameswara declined, "No, we could lose our way. There is also no privacy here". But Parvati persisted, "Never mind the place, a woman's desire has, after all, to be acceded to". Unable to resist, they were having sex and as a result, the jungle grass was stirred up for miles on end. Mistaking the moving grass for some wild beast, Ambatularaju shot his arrow in that direction. Lord Parameswara was thoroughly embarrassed. He cursed, "Whoever has done this, must forget his own home and get banished to the woods for ever". Taking his gun, Ambatularaju wandered away until he came to the Asiveyula country. There he married Asiveyula papa and set up home with her in Asiveyula Patnam.

(Asiveyula patnam: festival village; Asiveyula desam: manyam)

Salutes to you O Pandavas, salute, (జోర జోర జోర పంచపాండవులార)

Rescue us O Pandavas, rescue,

O Goddess of Earth, safeguard us, (తొక్కిన భూదేవత - తోడుగాయవలె)

Raise your voice O Yerra Basavanna, (ఎర్రపూసవల్ల ఎలుగులెత్తవాలె)

Raise your voice O Pancha Basavanna, (పచ్చపూసవల్ల పలుకులాడవాలె)

You should tell us the tales you know, (తెలిసిన నుడుగులు తేలజెప్పవాలె)

Retell the stories we have forgotten, (మరచిన నుడుగులు మతిని గొలుపవాలె)

The bronze plates will go on ringing, (కంచునగరిజోడు - కదలి మోగవాలె)

The cursed drink, toddy, we drank,

(కల్లుతాగితిమి కమము తప్పితిమి - కూడు తింటిమి గుణము తప్పితిమి)

And many a sin we committed; (తప్పులొప్పులు మాకు)

Foul looks fair to us, pardon us, (దయను జూడవాలె)

O Veerabhadra of Lothugadda, (లోతు గడ్డనున్న వీరభద్రుడ)

O Bala Rakasamma of Lambasingi, (లంబసింగినున్న బాలరాకసమ్మ)

O Sambaramma of Bodakonda, (బోడ కొండనున్న శాంబరమ్మ నీవు)

O Mathsyakambaramma of Modugula, (మాడుగులనున్న మత్స్య కంబేరమ్మ)

O Neelakantha of Kondakamberu, (కొండ కంబేరనున్న నీలకంఠుడ)

We have to reach before sun-set

The village court-yard of Dhamma;

(దమ్మము సావడి మనము చేరవాలె)

ఎటువెళ్ళినారో పంచపాండవులార)

Oh! Where have the Pandavas gone? (ఎటు వెళ్ళినారో పంచపాండవులు)

It's time we should a bull make,

And worship him for the bliss of all; (బాలనందులను భక్తి చేయవాలె)

The seven nymphs in fact are sisters, (అప్ప ఏడుగూరు జలగన్నికలు)

Elder sister including six younger sisters

The beloved daughter of tigresses (పులుల కూతురు - పుష్ప గన్నిక దేవి)

Is none else but Pushpa Gannika Devi;  
The glistering daughter of Nagas (నాగుల కూతురు)

Is but Naga Gannika Devi; (నాగ గన్నిక దేవి)

The daughter of the wild black-bears (ఎలుగుల కూతురు)

Is but Yerra Gannika Devi; (ఎర్ర గన్నికదేవి)

The daughter of snakes and serpents (పాముల కూతురు)

Is fair Pala Gannika Devi; (పాల గన్నికదేవి)

Our daughters young and beautiful, (వన్నెగల్లవారు వయసున్నగల్లవారు)

Our virgin girls and virtuous maids, (పతివ్రతలోయి బాలపాపలేమొ)

Look fairer with Lotus-petaled eyes: (కన్నుగల్లవారు కన్నెవారంత)

O my good Sivagandharamma, (ఏటి గట్టునున్న శివల గాంధారమ్మ)

Residing yonder, the river bank,

Welcome you are to the Ramu court yard, (రామ కచేరులకు మీరు రావాలె)

Pendals are raised and festoons tied,

The kingdom of Virat looks festive, (విరటివారి దేశం విటిక పండుగలు)

And sacrifices we are ready to offer,

One crore and one we shall perform, (కోటొక్క యజ్ఞాలు పెడత మంటిరి)

For Kasipuram Country Ganga's festival, (కాశివారి దేశం గంగ పండుగలు)

For Virata Raju Country "itika" festival, (విరటివారి దేశం విటిక పండుగలు)

What all we have, we sacrificed:

We are but aimless, wingless birds, (అన్నమెరుగము బాబు అగసు పక్షులము)

About good and bad we don't know,

Tricks and tactics we never know, (అంత్రమెరుగము - తంత్రమెరుగము)

But what is good life that we know: (పాప పున్నెలెరుగని సిరినారులము)  
With fumes of camphor we will worship, (గుగ్గిలపు ధూపాలు)  
With smokes of frankensence we worship: (వజరపు సేసలు)  
Well, where has our mother Gonthema gone? (ఎటువెళ్ళినావో అప్పగొంతెమ్మ)  
Where has our brother Dharmaja gone? (ఎటువెళ్ళినావో అన్న ధర్మరాజు)  
Salutes to you O Pancha Pandavas, (జోర జోర జోర - పంచపాండవులార)  
Born in Pittagadda Jalampalli, (పిట్టగడ్డ జలంపల్లి)  
Kolanna became the village servant; (పట్టపు కోలన్న)  
Awake, awake, O Kolanna, awake, (లేలేరన్న - లేకోలన్న)  
The demon that sits on Surati hills (సురటి కొండలలోన - సురదానుగుడట)  
The demon that lives in Bandalagiri, (బందలగిరిలోన - బట్టదానుగుడు)  
The demon that dwells in hills around, (కొండనున్నవాడు - కొండదానుగుడు)  
And that which stays in in the threshold (గడపనున్నవాడు - గడపదానుగుడేమొ)  
Is the self born hill-god that saves us; (కొండలు పెండెల - అవతరించినాడు)  
It looks as though the dreadful demon  
And mighty Bhima are co-brothers: (దానుగుడు భీముడు బావమరదులట)  
Where has our brother Arjuna gone? (ఎటువెళ్ళినావో - అన్న అరుజన్న)  
Let vultures hover over rocks and hills, (రాతికొండలోకి - రంగదూలవాలె)  
Allow the demon -dog- devil dance: (కాలభైరవుడు కలయదొక్కవాలె)  
Cross jungles seventy seven and come, (డెబ్బైయేడుమన్నేలు - దాటిరావాలె)  
O Frog God of Buradagundam. (బురద గుండములోని - కప్పదేవుడనీవు)  
Where has our brother Sahadevudu gone? (ఎటువెళ్ళినావో అన్న సహదేవ)  
Where has our brother Nakula gone? (ఎటువెళ్ళినావో - తమ్ముడ నకులన్న)

The Country of Pandavas, (పాండవుల దేశము)

Engaged we are in celebrating; (కొలుపులెత్తినాము)

O village goddess, come and save us, (గామదేవతలార - శరణుతల్లులార)

We may be guilty or may not be, (తప్పులున్న గాని - ఒప్పులున్న గాని)

Be kind to us and safeguard us; (కాపులుండవాలె - కరుణ జూడవాలె)

Where have they, the sub-priests, gone (ఎటువెళ్ళినారో బాలనంబరులార)

You bastard, lecherous, shameless men (ఛీ ఛీ అంటె సిగ్గులేదుర మీకు)

Our ladies are proud of self respect, (ఆడబొట్టెకైన రోషమున్నదేమొ)

But you, the gents, do not have it: (మగ తామసాలు మీకు పుట్టలేదు)

Impudent you are, O Pandavas, (నీతి లేదుర మీకు పంచపాండవులార)

Wipe out witchcraft if practised here, (మాయబొక్కలుంటే మనడు చూడవాలె)

Beat them hard with a silver baton, (వెండి బెత్తాలతోటి - వెడల గొట్టవాలె)

Black magic, if found, drive it out, (పెట్టుబడులుంటే పెగలగొట్టవాలె)

O master Lizard and brother Chameleon, (బల్లి గురవన్న)

O master Lizard, O Mongoose, (ముంగి గురువన్న, తొండ గురువన్న)

Come crossing the vast citress gardens, (దబ్బ వనాలు మీరు దాటి రావాలె)

Observe a while our sports and games, (రంగ లాటలోయి - సింగలాటలు)

The different games we play today; (సింగలాట లేమొ - మనము ఆడవాలె)

O heavenly beings gather here,

Come you all nearer and nearer,

We have made for you crafty chairs,

Big cane chairs of penugonda,

(పెనుగొండలోని పెద్దపేములేమొ)

For tubers big of Dummukonda, (దుమ్ముకొండలోని - రాచెలుక దుంపలు)

We have to pass through jungles dark; (గొడుగు జంబీలి దారి - మనము వెళ్లవాలె)  
Proceed you young and gallant men, (వెళ్ళుడూర బాబు, బాలనంబరులార)  
We have to bring for cranes and Koumjus, (కముజు కొక్కెరలు - మనము తేవాలె)  
Collect peas, jaggery and kernels, (సెనగలు బెల్లాలు - టెంకాయ కొబ్బర్లు)  
The forest apples and sweet mangoes, (మదురుక్ష ఫలాలు - తేనె మామిడి పండ్లు)  
And bring them home this very day:  
Carry cucumbers to Bhima's backyard, (భీమన్న దొడ్డికి - బీరకాయలట)  
All kinds of seeds, nuts and cereals too: (హనుమంత పగడాలు - సత్తెవిత్తనాలు)  
Though hot winds below or cold winds beat, (అగ్గివచ్చినగాని - సుగ్గివచ్చినగాని)  
Ignore them and go on chivalrous: (కొట్టికొండలాడి - మట్టిమంతరించి)  
Where have our guests, the Pandavas gone? (ఎటువెళ్ళినారు పంచపాండవులు)  
Have their sisters their obstacles become? (అప్పజెల్లెలు అడ్డమున్నారా)  
Or in puddling lands they are engaged? (దుక్కిపెండెలు - దురియయున్నారా)  
Eaten enough the pot, mother has cooked? (అమ్మ వండిన కుండ - ఆనియున్నదా)  
Take wings, beloved children, and come, (కోటియజ్ఞాలమీద తేలిరావలె కొడుక)  
Through forests dark that crows can't wing, (కాకులుదూరని - కారటడవులు)  
Through thorny bushes that tigers can't pass, (పులులుదూరని - పుల్లటడవులు)  
Through forests dense that snakes can't crawl, (పాములుదూరని - పేముటడవులు)  
And through jungles mangle with creepers: (గోరిండివనాలు - తేలిరండు బాబు)  
Expert is Bhima in the art of mace, (గదవిద్యలవాడు - ఘనుడుభీమన్న)  
A club of steel he can wield with ease: (ఉక్కురోకలిబండ - వాడిచేతకొడుక)  
The demon of hills is now to be born, (దానుడు పుట్టేటి - ఘడియ వచ్చిదట)  
The monsoons lightning has begun, (తొలకరిమెరుపులు - మెరుసుతున్నవట)

Hail storm and heavy rainfall started, (వడగండ్లవరుషాలు - కుంభవరుషాలు)  
The virgin streams smart are fast flowing: (కన్నెకాలువలు - పారుతున్నవట)  
The demon is born to king Anjali, (తండ్రి అంజలి మహారాజు - గర్భవాసమందు)  
The Poola queen is called Tambili Devi; (దానుడు తల్లిర - పూలతంబలి కొడుక)  
Yes, by divine grace he is born,  
Well, Bhima is born as God's gift, (దేవి వరముచేత - భీమసేనుడు)  
And Bhima is the gift of wind:  
The son-in-law of Korra people, (కొర్రవారల్లుడు - కొండదానుగుడు)  
So does Bhimsen to Biddiga family (బిడ్డిగవారల్లుడు భీమసేనుడు)  
But both are known as brothers-in-law; (దానుడు - భీముడు బావమరదులట)  
In games and in singing none should mind, (ఆటలకు ఓటెము - పాటలకు పట్టు)  
loss or defeat:  
Like be-hives ripe our festivals come, (తేనె పండినట్లు - పండుగూలు మనకు)  
Hence we dream of you, O Pandavas: (పండవాలె బాబు పంచపాండవులార)  
We should to the idol of Bhimsen, (భీమసేనుడికి బొమ్మ దిద్దవాలె)  
Arrange queues seven, black and shiny, (ఏడుసికలు కట్టవాలె)  
And stamp him with seven crore black marks (ఏడుకోట్ల బొట్లు పెట్టవాలె)  
So should we decorate the old pestle? (పాతరోకలి బండ అమరించవాలె)  
None should grudge and none should feel sad: (కోపచింతలేమొ - వద్దురోయి తండ్రి)  
We bow to you, O Ambatula king, (దండము దండము - అంబటూలరాజు)  
Annamula Devi is none but, (అంబటూలరాజు అన్నమూలదేవి)  
You are in prosperous lands born, (జననమెత్తినారు - తెల్లదేశాల)  
You come from Delhi, a distant land, (ఢిల్లీ దేశాలు - ఢిల్లీ రాజ్యాలు)

You have passed through hills and mountains. (అస్రగిరి ఓ పర్వతాలమీద)

Plateaus bare and rocky terrains, (పెసరగిరి - ఓ - పర్వతాలమీద)

Whether rough or smooth, hot or cold, (పల్లన ఓ పదివేయులు కొడుక)

Through plains and forests many you came,

(ఆరువేలపూరు బయలు - అందితీవ కొడుక)

For thousands of miles you have travelled,

And reached the outskirts of our village,

So, welcome to you, O Ambati king. (దండము దండము - అంబటుల రాజ)

(దుక్కి పనులకేమొ కదిలినాడుబాబు)

He picked up a plough and rope-collars, (పలుపులు మోకులు - ఏరుకున్నడట)

Brought he a tiger from Poolagonda, (పూలగొండ కేమొ పులినితెచ్చిడి)

A boar he brought from Yerragadda, (ఎర్రగొండ కేమొ ఎలుగును తెచ్చిడి)

Tied them both to the yoke, right and left, (పులికి వెలుపల - ఎలుగుకు దాపల)

And started tilling Tellajanku land: (తెల్లజంకులమీద - దున్నుతున్నడట)

The spouse of Ambatiraja cooked (అసివేయులపాప - యాదివండినది)

Devabogi rice, a superfine grain, (అది వండినాది దేవభోగాలేమొ)

The crop that was raised in the dry land; (మెట్టన పండిది మెట్టు సన్నాలు)

All kinds of pulses raised in hill- slopes, (కొండన పండిది - కోటి యపరాలు)

A basket full of breakfast food stuffs, (సల్లసల్లులేమొ - నెత్తినెట్టుకొని)

She lifted to her head and came out: (ముత్యాలముంజూరు తేలినాది కొడుక)

And through the fields while she was going,

A gentle wind came and touched her body,

The mantle of her sari flapped, (కొంగు విసరగ)

The hills and vales around were dazzled;

(కొండలు పెండెలు-వెలుగులయినది అసివేయులపాప)

As she waved her hand in the air, (చేయి విసరగ)

The fields and mounds around shone bright; (చెలకలు మెట్టలు-వెలుగులయినది)

The wheat coloured mother serpent (తల్లెడు నాగుర - తల్లి గోధుమనాగు)

(గొడుగింత సర్పాలు, యాది యెత్తుకొని, గరిభి చిన్నెలేమొ యాది చిన్నెలట

పాము మాంసమంటె తిందునన్నదట)

Began to eat the flesh of those snakes,

And slithered away and disappeared;

If by chance is born a female child (ఆడబొట్టె పుడితె)

She would become Naga's daughter in law; (నాగుల కోడలి)

“If a male child by chance, I beget, (మగవాడు పుడితె)

I will put him to death”, said the snake, (పొడుస్తాను మరి)

That was the curse the mother serpent gave, (శాపనాలు అది పెట్టినాది బాబు)

But no male or female snake was born;

Strangely a lame, lump was born, (కాలుచేతులులేని - కనక గుమ్మడిపండు)

In fact it was a divine pumpkin; (రూపు రేకలేని - రూపగుమ్మడిపండు)

Without hands, legs and other limbs,

But glittering very much like new gold,

And all around with worry folds;

She thought it was an evil forecast,

A cowherd who had chanced to see it: (చింతగొల్లవాడికి - దొరికినాది బాబు)

Picked it up and wrapped it with a cloth, (చిరుగు గొంగళిలోన - బొక్కెన వేసుకొని)

Hung it to his shoulder and brought it home, (వాడు తిప్పగేమొ - చింతగొల్లవాడికి)

Spread out a hairy rug on the floor, (వాడి కండువలు పట్టువలువలు)

He bade his wife to make soft food, (అంబలి తోడిర - కూరవండుమనె)

And tasteful curry and porridge:

His wife soon picked up a kitchen knife, (పేటకత్తి మేమొ - అదివరినాది)

(అంబలి తోడిర కూరవండుమనె - అది మోసిదోయి-చింతగొల్ల బొట్టె)

And tried to cut the golden pumpkin; (గుమ్మడిపండు - కొయ్యబోయిదోయి)

Which likely would hurt the babe inside? (చెయ్యి కోసెవుబొట్టె - కాలుకోసెవు బొట్టె)

The pumpkin broke, a child came out, (గుమ్మడిపండు యేమొ - పగులదన్నుకోని)

Lo, it was Pandu Raju that was born! (సత్తైపాండువరాజు - పుడత ఉన్నాడు)

The cowherd and his wife jumped with joy,

Applying oil and turmeric powder, (సత్తైపాండవరాజు నూనెలు పసుపులు)

They bathed the child with tipid water:

The child was slowly growing in age,

From faltering steps to half, foot and jump, (అడ్డెడునీళ్లకు - ఆటబాలయాయి)

From boyhood to manhood he grew, (కుంచెడు నీళ్ళకు - కుగుడు బాలయాయి)

Thus nursed and brought up was Panduraj: (చేరెడు నీళ్ళకు - చెలగు బాలయాయి)

With peacock-plumaged shiny skin, (నెమలిపిట్టవన్నె - వన్నెకాడువాడు)

And puredu (పూరెడు) colour he was born; (పూరడిపిట్టవన్నె - వన్నెకాడువాడు)

He was loved and admired by all;

As Pandavas came and stayed with them, (పాండుగుల - ఏమొ - పోడుకటబాబు)

The crops of tribes yielded more;

(ఎమి పండిదోయి పాండుగులపోడు - అన్ని అపరాలు పోసినారుబాబు)

They reaped and heaped all kinds of grain; (పోసి కుప్పలేమొ - వేసినారు కొడుక)

Whether fertile lands or saline lands. (ఎగజారుబందలు పండినాదిబాబు)

They brought forth foodgrain in abundance:

The king of Pandavas picked up his tools, (వాడు ఏరుకొని - సత్తెపాండువరాజు)

A parrot-eyed net and a small axe (చిలుకు చిక్కమేమొ - చిట్టగొడ్డలేమొ)

And into the thick of woods he went, (వాడు వెళ్ళినాడు - కొండనాయుడేనా)

To gather honey of all kinds, (కర్ర తేనెలకి - తెర్రతేనెలకి)

From tree-tops and from hill-slopes steep

To see the country of Kondanaidu, (కొండనాయుడిదేశం - కోరివచ్చినారు)

Both the sisters Gouramma and Nandamma, (చెల్లెలు నందమ్మ - అప్పగౌరమ్మ)

Set out on foot from distant plains,

Ignoring hardships they were going

Without a halt and with no fear; (విడుపు విడియలేక - జడుపు జడియ లేక)

They walked up the hills and walked them down, (ఎక్కురాళ్ళ ఘాటి - ఎక్కుతున్నారు)

Along the perilous ghat road they travelled, (దిగురాళ్ళ ఘాటి - దిగుతున్నారు)

The thorny bushes scratched their skin, (ముల్లరక్కీదోయి - సిరిసీతపాప)

And bleeding injuries they received;

They held the mantles of their saris (పయ్యడాల చెంగు - పట్టి నడిచినారు)

Upward and tight and ventured still

**Prose:** - On the way while they were proceeding they came across a rabbit which informed that beyond the Penugonda the lands of Kondanaidu were situated.

Afraid of the troublesome journey

Gouramma refused to go further,

Said “good-bye” to her sister Nandamma, (అరణ్యవాసము జతల ఒగ్గినారు)

And homeward turned retracing her steps,

How obstinate she was and stubborn! (ఎంతగడుసుదోయి బాలగౌరప్ప)

“For you they do Nandi festival, (నంది పండుగేమొ - నీకు చేస్తారు)

For me they do Dewali festival,” (దీపాలమావాస నాకు చేస్తారు)

So said proud Gouri and went back. (అరణ్యవాసం - జతలు యొగ్గినారు)

The land of hill-tribes Nandamma reached, (కొండరాజ్యం తేలి - బాలనందమ్మ)

And straight to the Konda Naidu house went, (కొండనాయుడిల్లు - వద్ద వచ్చిదట)

She stood aghast on seeing his house,

It was a hut roofed with date palm leaves,

(దబ్బగడ్డియిల్లు దడిగట్టుకొని - యాతరెమ్మలయిల్లు యిలారాలుకొడుక)

Palm leaves and thatches looking delicate, (తాటిమట్టలిల్లు - తడక గట్టుకొని)

A skeleton-like structure Nandamma found, (యాతరెమ్మయిల్లు - ఇలారాలు కొడుక)

The plight of Kondanaidu pained her,

No bath for weeks and months!

(మూడు నెలలకోయి నీళ్ళు పోసుకుంటే - ఆరునెలలకోయి - నీళ్ళే ఒల్లడట)

“Give me a tumbler of fresh water, (గంగజలములు - యియ్యమన్నదట)

I am thirsty, quickly give, (అన్నగాద అన్న - దప్పికయినది)

I want water brought from the Ganges”, (గంగజలములు ఇయ్యమన్నదట)

Said Nandamma to Konda Naidu

As she has come from wealthy family, (అబ్బవోరి కొడుక - పెద్దజాతి పిల్ల)  
He offered a drink of fermented flour, (పిన్నమ్మ వండిది - పిండిపెండెపుకల్లు)  
And soup with bones of Kanuju; (కన్నమ్మ వండిది - కణజుదుమ్ము కల్లు)  
Toddy tapped from neem and palm trees, (తత్తడదికల్లు - పొత్తడది కల్లు)  
The varied drinks Nandamma tasted, (తాగి చూచి దోయి - బాలనందమ్మ)  
Some tasted sweet and some a bit sour: (తీయనె ఉన్నదోయ్ - పుల్లనె ఉన్నదోయ్)

“With what barks of trees you made the drinks?” (ఏమి చెక్కలూర - వేసిచేసినారు)

“With barks of jamoor and neem we made, (కడుగుచెక్కలోయి - నేలగురిడి చెక్క)

For three days full they were fermented, (మూడురోజులోయి - మురుగబెట్టిరి)

Intoxicates this both young and old, (తాగిచూడగానె - మత్తులాట)

Men and women and raise their spirits,

And drown them deep in heavenly joy,” (మత్తుమత్తులట - పాణాలయిదట)

So said the latter to the former

### **Prose:-**

The way lies through forest, you are ladies. I cannot offer you anything. You come from plains which are fertile. You are all blessed people in having abundant rice, milk and everything

Your country has different kinds of vegetables where as we do not have such plenty. Therefore I request you to eat what I serve.

With frankinsence and sacred rice, (ముతక వరిబియ్యము - ముతకపప్పులతోను)

With sacrifices one crore and one, (కోటొక్క కొలువులు - పెడతానన్నడు)

The hill slopes yielded black-horse gram, (గరువుకు పండింది - నల్లఉలవలట)

The wet lands brought forth good greengram, (మడికి పండినాది - మల్లెపూసలట)

With course rice and raw cereals new, (పూలు పుట్టలోను కొదమనాగులాగ)

Our Nandamma has come to us, (కొలుపుతీరు తల్లి, తల్లి నందమ్మ)

So Nandi festival we will do for her: (నంది పండుగలు నీకు చేస్తనన్నడు)

Annama Devi is not a stranger to us, (అన్నమూలదేవి - అసివేయులపాప)

She is the beloved wife of Ambatula Raju;

There is the call for Pandu's wedding; (సత్తె పాండువరాజు - పెండ్లి కబురులు)

“From what country will the bride brought? (ఏదేశం పిల్లను - తెద్దమన్నారు)

“From Naga's land will the bride be brought? (నాగలపురికి - పుట్టి ఉన్నదట)

Gannika Devi from Nandas palace, (నల్లది గన్నిక - నాగులది మేడ)

From the land of black cotton soil, (చీమలు దేవిన - నల్లరేవడి భూమి)

Lady Cheemala Devi will be next brought.

Her castle was built on glass pillars.” (గాజు కంబలిల్లు - ఘనగోపురాలు)

“You ministers, you village elders, (పెగడాలు వెళ్ళుడు - పెద్దలు వెళ్ళుడు)

Delay not but go and attend,

For the wedding of Pandava Raju,

The Lizard and the Mongoose, their lords, (ముంగి గురువన్న - బల్లిగురువన్న)

And Chamleon, the master, chameleon, (కొండకు పెద్దలు - తొండగురువన్న)

Who have put on their ceremonial dresses; (చిలుకు చిలుకు దోవతులు - వేసుకున్నదట)

Thrice they were offered toddy they liked. (మూడుసార్లు కల్లుబోసి - అడిగించినారు)

O king, O Lord of the underworld, (తాత ఓతాత - తాత సుంకమరాజు)

Dear sister Nagagannika Devi, (అప్ప ఓయప్ప - నాగగన్నికదేవి)

The Naga queen has refused to give (పిల్లనియ్యనన్నది - నాగేంద్రరాజులు)

Her daughter in marriage to Pandu,

But strangely has her brother willed it.

(అన్నదమ్ములు సూర్యసోమలవారు - ఎలాగోలాగ ఒప్పుకున్నారు)

(చెదలైనవారు - ఒప్పుకున్నరట)

In tens they drank the toddy brought, (పదిమనిషి వారు - కల్లుతాగినారు)

Three pots' toddy was made for them, (మూడు కడవల కలుతెచ్చిరి)

From boiled fermented rice she made: (సామకల్లులేమొ - మూడుకడవలట)

None but Annama Devi prepared it. (అన్నమూలదేవి - వండించినాది)

The people of Puttakota deeply thought, (ఆలోచించినారు - పుట్టకోటవారు)

Fourteen slate-cakes they gave them first (ఏడు జతల అరిసెలు - వారికొప్పగించి)

And took the bride with them with consent (పిల్లనడుక్కొని - వెళ్ళిపోయినారు)

“We seek your help, O men of Puttakota (శరణు దండము - పుట్టకోటవార)

All have gathered at Kondalanaidu's house, (కొండనాయుడింట కోరితీరబాబు)

Bala Nandamma and Bala Gouramma (బాలనందమ్మ - బాలగౌరమ్మ)

Know much about the Pandavas life, (ప్రాండవుల బతుకు దీనరికమోయి)

Rich crops like yours we never get, (పంటబాగెములు మాకు లేవు బాబు)

Hence we have come to seek your help, (దేవలోకానికి శరణుజొచ్చితిమి)

Since you live in Butta Kola as we're told (పుట్టకోటలోన మీరుఉంటరట)

With frankincense we offer prayers to you, (వజరపుసేసలు)

And shower on you sacred rice; (తీసి జల్లుతాము)

Save us and our village from all ills: (మాగామానికి తోడుగాయితండ్రి)

Salutes to you O God Basavanna, (జోర జోర జోర - బండి బసవన్న)

The cart is filled with precious stones, (కెంపులదిబండి - రత్నాలదిబండి)

With diamonds and rubies costly:

Whether the Pandu king likes them is not known (పాండుగుల రాజ్యం ఎలాగున్నదీర)

(వేసెగి ఎండలు ఎర్రెండలు)

Summer heat is to summer sweat; (కాసె ఎండలు కరిఎండలేమొ)

Through stony slates they came by foot, (నల్లవాగులు - నడచివచ్చిరి బాబు)

When thorny bushes lay all along;

(నడగళ్ళు ఘాటీర, నల్లవాగుల తోవ, నల్లపనుకులతోవ - నడచి వచ్చినారు మల్లెలుమల్లెలు - జోవర్లు జోవర్లు)

The hills are smooth and slippery, (ఎగజారు బండలు - చిడుగళ్ళు వేనాలు)

Yet Pandavas braved and crossed them, (దాటి వచ్చినారు - తేలి వచ్చినారు)

With smokes of frankincense we worship you, (గుగ్గిలపు ధూపాలు - హారతులు తండ్రి)

Accept our prayers and bless us all.

The black Amla and Naga flowers, (నల్ల ఉసిరికాయ నాగబిరుదులేమొ)

The winnow cowry and pounder bells, (గవ్వల చేటలు - మువ్వలరోకలి)

The belled pounder to walk in the front, (మువ్వలరోకలి ముందునడవవాలె)

The winnow cowry to sweep the floor (గవ్వల చేటలు గన్నెడుడవవాలె)

The house walls were plastered with lime, (చుట్టు గోడలిల్లు - సున్నపు గచ్చులు)

The palaces were built with huge, tall towers

The pillars were made of strong glass, (గాజు గంబలిల్లు - ఘన గోపురాలు)

The rooms and chambers were packed full, (పేరుకి పోయిది - పెద్ద గరబదులు)

The journey was beset with great hardships,

Their strong desire brought them to our land. (దాటివచ్చిరి - కోరివస్తిరి బాబు)

Salutes to you O golden Lizard, (జోర జోర జోర - జోర బంగరాలబల్లి)

Pure gold is our goddess Gonthamma, (బంగరాలబల్లి - బాలగొంతిదేవి)

She mounted up the glistening attic, (గిలుకుల అట్టుకు - గలుకున ఎక్కిది)

And brought down all the needed pulses (అన్ని అపరాలు - తీసినాది బాబు)

Best kind of vegetables she brought home, (పెద్ద దూలి - పెయ్యసారు కూర)

From near and far off places she brought, (మైలార ఒడ్డులో - మండి కూరలట)

She spared no pains to do her best, (వండించినది - మూడు గరిసెలేమొ)

And got prepared a celestial feast (అన్నమూలదేవి - వండించినాది)

We seek your help O Puttakota men (శరణుదండము పుట్టకోటవార)

Send word, my children, to Nagasunkama Raj,

(నాగసుంకమరాజు కబురు కట్టుడు కొడుక)

On Friday would come Pandava Raju, (శుక్రవారము రోజు సత్తెప్పాండవరాజు)

Along with him the seven elders come. (ఏడుగురు పెద్దలు వారువస్తరన్న)

Rise up villagers, rise up and come, (లెండుర లెండుర నూరింటి వార)

We should to the village court go, (సంతసావడేమొ మనము వెళ్ళవాలె)

Bulls to the carts are tied for journey, (గంతలు గోనెలు కడత ఉన్నరట)

They are bound for the Mylavaram fair, (మైలారి సంతకు వెళుదమన్నరట)

If not to the Sayaloor fair, (సాయిలూరి సంతకు సన్నపురిచీర)

They are on bullock carts;

And we for the next week fair will go; (మళ్ళీవారం సంతకు మనమువెళుదాము)

The eyes of young he-buffaloes are tied, (నల్లకోడెలకు గంత కట్టినారు)

Slim bangles they wore for Salur fair, (సాయిలూరు సంతకు సన్నగాజులట)

And for Mayalur fair transparent saris. (మయిలూరు సంతకు సన్నపురిచీర)

Fresh onions and rich oils they used, (ఉల్లినూనెలేమొ సేసుకున్నరట)

And made for the guests tasty dishes;

To sages thirty they sent invitations, (ముప్పయికోటిముసులకి - కబురువెళ్ళుడు తండ్రి)

Invited too the Navakonda kings, (నవఖండ రాజులకు - కబురు గట్టుడు కొడుక)

A glittering silver plumaged tent, (ఎండకని వేసినారు - వెండిపురి డేర)

To provide protection from the sun, (వాసకని వేసినారు - వన్నెపురి డేర)

To shelter them by chance if it rained,

”Gainst night- dew-fall a jasmine-white tent, (మంచుకని వేసినారు - మల్లెపూల డేర)

A blue coloured canopy for cool shade, (నీడకని వేసినారు - నీలిపూరి డేర)

They used rexin cloth and raised them,

From the Galaba tribe some bearers came, (పాలకెత్తువారు - గదబలటకొడుక)

Of them were twelve to bear the palanquin; (పన్నెండు మందిర - పాలకెత్తుకొని)

They reached the village and drank toddy, (కల్లుతాగినారు - సంతసావడివారు)

“Liquor we took, limits we crossed, (కల్లుతాగితిమి - కమము తప్పితిమి)

Like gluttons we ate, like brutes we sinned” (కూడు తింతిమి - గుణము తప్పితిమి)

For lions was played a band of music, (పెద్ద పులులకు - పెద్ద ‘బేండు’ లేమొ)

For rabbits a flute of musical notes, (చెవుల పిల్లులకు - పిల్లింగర్రలేమొ)

When rodent as their astrologer mused (మూరుదెలుకేమొ - మూర్తగాడుబాబు)

Neatly are the women folk dressed, (మాలపల్లి చేడెలట - లింగు లింగు సారి)

Joy-filled they red marygolds, (వాడపూల బంతులెత్తిరి - లింగు లింగు సారి)

The cunning priest joined them (దొంగపూజారి - జాడ తీసినాడు)

He sang with them and danced with joy,

They played with them as dancing girls,

And rhythmic was their dance and music.

What a mischief the priest has done! (దొంగచేసినాడు - దొంగపూజారి)

The girl is poor, without food or clothes, (అన్నము లేదాయె - బట్టలేదాయె)

Why such a bride the priest has brought? (ఏల తెచ్చినావు - పెద్దయింటి పిల్ల)

Perhaps her mother is in grief, (వారి అమ్మగారు - ఏడ్చుచున్నరేమొ)

No chance is there to see her face, (ముక్కు చూడమంటె - కనపడదాయె)

She lifts not her face to have a look, (మొగము చూడమంటె - తలయెత్తదాయె)

Her whereabouts are searched, (సీతజాడలేమొ - వెతుకుతున్నరట)

To her we gave (చింతపూవువన్నె - చీరెగట్టినాము)

A fine sari to wear,

A jasmine flowered jacket too we gave, (మల్లెపూవులది - రవికె బెట్టినాము)

We bedecked her with a costly girdle, (మామిడి పట్టెడ - పెట్టినాము బాబు)

Gold chain, necklace, ear studs and nose ring, (పలక సారులేమొ - గిలకసారు లేమొ)

We may forego the bride but not the necklace,

(సీతపోతే పోయిదిగాని - పాతలనాటిది బంగారాలు పోయె)

Men are afoot in search of the thief, (దొంగజాడలు - వెతుకుతున్నరట)

Who sneaked away along the tank-bund? (చెరువు చెంగలితోవ - జారుకున్నడు వాడు)

But such a thief was chosen as priest,

A bald-headed man with worn out clothes, (పాతగోచులవాడు - పరికి బుర్రలవాడు)

Unwise it is to keep keys with a thief,

For he may in time plunder the house

The crooked, nasty, short-footed man (మూలపావులవాడు - జాడిపావులవాడు)

Who comes from Jaipur, a far off land, (కీసుబాసుదేశం - కిముడు నందపురము)

The Oria priest, a cheat, a bastard, (కిముడు నందపురము - దొంగపూజారన్న)

Played fraud on us and brought our girl; (మా పిల్లను నీవు - తెచ్చియుంటివ కొడుక)

“I brought no child, male or female”, (కొడుకులేదని కొమ్మలేదని - బొంకుతున్నడు వాడు)

He wants to pay the fine and go free,

(అలికి అరవై ఓలికి ముప్పయ్యేమొ - ఇస్తామని అంటున్నడట)

A needle and a thread on Sunday, (ఆదివారమురోజు - తాడుదబ్బనము)

The bride should be, by custom given, (పిల్లకియ్యవాలె)

A pial as big as earth is built, (భూదేవియంత - పీనెలుపోసిరి)

A canopy as vast as the sky is raised, (ఆకసమంత - పందిరి వేసిరి)

We bow to you, O Pandavas, (జోర జోర జోర - పంచపాండుగులార)

You are our guests, so we salute you,

Those who wash their hands, wash not mouths, (చెయ్యికడిగితె - నోరుకడుగురు)

And keep their promises the Pandavas five; (ఆడిదప్పనివారు - పంచపాండుగులు)

Their thoughts are never crooked but fair.

Gonthemma is but young and beautiful, (గొంతెమ్మదేవికి)  
She is a woman, chaste and modest, (కన్నెరికములోన)  
She never talked with men of age,  
She bore a son called Kolanna, (కోలన్న పుట్టగనె)  
With him was born a great famine, (కరువు పుట్టినది)  
Clouds like smoke appeared and vanished, (కోలన్న పుట్టగనె - అగది పుట్టినది)  
Lo, for three crops in succession (నూడు పంటలకు - భూదేవతకు)  
No leaf or grass was found on earth, (రాడ్డలేదు కొడుక - గడ్డిలేదు బాబు)  
A loss of seven crops and starving, (ఏడు పంటలుర - చిన్నకరువు కొడుక)  
Not a cloud was seen in the sky; (ఆకసములోన - మేఘము లేదు)  
No water to be seen for miles long, (ఏడు యోజనాలు - జలములేదోయి)  
So she called her sons and said, (అప్పుడాట బాబు - బంగరాల బల్లి)  
“Go deep into the forest, my sons,  
And bring some tubers and stems to eat”,  
“Tubers and stems I cannot bring”, (దుంపలు తేగలు - నావల్లగాదు)  
Said Arjuna to his mother Gonthi; (అన్నరట బాబు - అన్న అరుజన్న)  
A man of truth is Dharma Raju, (సత్యమైనవాడు - సత్యధర్మరాజు)  
Though soft by nature, he’s hard, stubborn; (దూది బోగాల - సత్యధర్మరాజు)  
Your ancestors’ lands are situate, (తాతవారి భూములు - డేరాలలోన)  
Near Bodamarri of Danavas: (దానవుల బోడమర్రి - కిందనటబాబు)  
A crown chair is placed under the tent, (సిమ్మల సమ్మము - తిరిగి ఉన్నరట)  
Our Kolanna is born, alas, (కరువు కాలములోన - పుట్టితీవ కొడుక)  
When drought and famine prevails,

I bid you Bhima, my dear son, (రార ఓరి కొడుక - గజ్జెలభీమన్న)

Take this boy and sell him for a price". (కోలన్న రాజుకు - నీవు అమ్ముకొడుక)

Bheema too did as his mother had said,

He got a cloak hung to his shoulder, (దండలోన యేమొ - నారగట్టుకోని)

And carried the child in it to market (వెళత ఉన్నాడు గజ్జెల భీముడు)

And put the cursed child to sale,

But none came forward to buy the child. (కోలన్నకైన - కొనేవాడు లేడు)

Annama Devi his aunt, in Delhi (వాడి పిన్నమ్మర - అన్నమూలదేవి)

Is rich with grain stored in granaries

(ఓలి గాదెలెమొ మలకపాతర్లు - దొంతురు పెనకలు కలిగి ఉన్నదట)

The sons of Gonthemma are wild tuskers, (గొంతెమ్మ కొడుకులు - కొమ్ముటేనుగులు)

Annama Devi's sons are temple tuskers, (అన్నమదేవి కొడుకులు - అంబారేనుగులు)

They are fine, gentle, royal tuskers,

We are in need of your help none, (ఒదిగి తీమికొడుక కొడువ కొంచెములేదు)

Give us a measure of grain, Bheema, (అడ్డెడు తూమెడు - ఇమ్ముగాదయమ్మ)

One half or one fourth we don't accept, (చేరెడి పిడికెడి - ఇమ్ము గాదయమ్మ)

Wait for a while O mighty Bheema, (గడియకాయు కొడుక - గజ్జెల భీమన్న)

Three days without food have passed by, (మూడురోజులాయి - ఆరురోజులాయి)

No, six days we have starved without food, (ఘోరమైన నాకి - ఆకలాయిదమ్మ)

With terrible hunger we suffered,

Throw soon some gruel into our mouths,

(నీవు వార్చేటిగంజి వో తల్లి, నానోటనె వార్చుమన్నదట)

What trick you, Bheema, have played on us? (ఏమి మాయలుర - గజ్జెల భీముడ)

Whether good or bad the rice that's cooked, (మెతుకులంత ఏమొ - చెల్లతింతివీర)

You have the whole food gulped in, (ముంగలిజాప - ఓ - చెల్లతాగినాడు)

And calmly sat at the end of pial! (అరుగు కొమ్ములోను - కుగిడినాడు కొడుక)

Oh! Bhima, unashamed you sold Kolanna, (కోలన్నకు - అమ్ముతాను తల్లి)

For half a measure of rice or gram, (అడ్డెడి బియ్యము - ఆడిగ బియ్యము)

If not for one measure of rice, (కుంచెడు బియ్యము - కొడువ బియ్యమేమొ)

And made it cakes roasted them and ate (రొట్టె కాల్చుకొని - తినుమన్నదట)

“For one eighth measure I sold Kolanna, (తప్పెడిచ్చి కొన్నదోయ్ తవితీకోలన్న)

And fed her starving, dying children, (ఇంటికొడుకులకు పరాకు పెట్టినాది)

We sold our dear king Kolanna, (కోలన్నరాజు - కమ్మితిని తల్లి)

For one eighth measure he was sold, (తప్పెడిచ్చిదమ్మ - తవితీ కోలన్న)

She poured oil into the utensil, (బాండువారో - నూనె వేసుతున్నదట)

As Bhima, the warrior plucked and brought, (ఏడుకొండలలో - భీమసేనుడేమొ)

Some leaves from the far off seven hills, (అకులైనవాడు - తెచ్చినాడు బాబు)

The leaves were stitched into a plate, (ఒక్కదొన్నెయేమొ - కుట్టినాడు కొడుక)

One measure of it Bheema swallowed, (నిండ గరిసెడేమొ - వాడు తాగడము)

And half the measure, the entire family (అర గరిసెడేమొ - ఇంటి మొత్తము)

A mace from jack-wood Bheema made, (పనస రోకలిబండ - గడయేరుకొని)

And based it on his wide right shoulder

And put on a thick blanket on his left, (కర్రకంబలిగుడ్డ - భుజాన వేసుకొని)

Went fast into the deeper forest,

Through which no bird or beast can pass,

(గడ్డలుదూరని గిడ్డుటడవులు, శంబలుదిరుగని చిట్టిఅడవులేన)

He stood calm under a neem tree shade, (నిమ్మ నీడలకింద - నిలిచినాడు వాడు)

Near by sea there grew a jamboo tree, (జలదికి మొలచీదొ - జంబనేరేడు)

Bheema ate the fruits the forest gave, (పిండిమారుడుపండ్లు - యారదులుచేసి)

Cut down the woods and cleared the land, (ఏడేడు లంకలు - ఏకనరకనాడు)

And raised there in a plaintain garden: (కొమ్మరటి తోటలు - వేసిఉన్నడు కొడుక)

The plants grew, flowered and bore fruit, (కాసి పూసి యవి - కనకమత్తులేమొ)

Bhimsena's joy knew no bounds, (చూసినాడు కొడుక - గజ్జెల భీముడు)

He cut out a bunch from each tree, (చెట్టుకొక కాయ - తీసినాడు వాడు)

Collected them and bundled them, (నిండ గరిసెడికి - మూటగట్టినాడు)

And started eating one by one, (పయ్యం పయ్యం మీద - నములుతున్నడేమొ)

Just like a greedy, gluttonous pig; (నములుతున్నడేమొ - పంది భీముడేన)

No qualms of conscience Pandavas have: (నీతి జాతి లేదుర - పాండుగులకు)

There came a farmer to check his land (అప్పుడాట బాబు - దుగ్గల బోయుడు)

Holding a blunt sword in his hand,

(ముక్కుపోయిన ఒలవకమ్మ యేరుకొనికొడుక, తోటచూపుకని వచ్చినాడు బాబు)

He noticed Bheema from a distance, (నిక్కి నిగిడి యేమొ - చూసినాడు బాబు)

Went to him straight and used his stick, (కోపములె వాడికి - పుట్టినాది కొడుక)

Left no bit of his body unthrashed,

(మూడు గడియలేమొ - భీముడిమీద కొడుక కొడుత ఉన్నడే బీమసేనుడు)

His eyes turned red, his passions roused, (ఎర్రటి కళ్ళకి - ఎక్కె కోపాలు)

The placid faces like wild fire burnt, (పచ్చటి మొహానికి - పట్టెకోపాలు)

Bheema shot back on the Duggalaboeye (ఓడిపోయినాడు - దుగ్గలబోయుడు)

And used his muscle and smashed him, (కోటి గడ్డెలు గెలిచినాడు - గడ్డెల భీముడు)

Insects, tubers and date tree stems, (అండంగులువాడు - బొడ్డంగులువాడు)

He gathered soon and brought them home. (వైము దుంపలేమొ - తెచ్చినాడు కొడుక)

No amount of roots or honey would remove the hunger in the family. He asked his mother “Make gruel with black soil and white maddi ashes “.

Then they ate metta balusu curry and mutton. Then Gonthemma advises Bhimanna to approach Sri Krishna, his brother-in-law, tending cattle, on the Mandalagiri Mountain. Fort Gorendi, she said, was built beyond Donagiri and Malayagiri mountains. Bhimanna asks Sri Krishna for the black-coloured cow which the latter declined. Bheema persisted and brought it home, somehow. Gonthemma cut the cow into pieces and started cooking it.

Four untouchables sat around the hearth. The wind blew from the East, South and the West which awoke *batta danugudu* on the Mandalagiri Mountain. He set out. There were first rains, lightning and hail. Danugudu was furious and he threw away the meat being cooked by Gonthemma.

The hill-man wore a curly hair, (కొక్కి సిగలవాడు - కొండదానుగుడు)

A wavy, handsome glossy hair, (కోర కోర సిగలవాడు - కొండదానుగుడు)

Bheema too had black shiny hair, (చిర్ర చిర్ర సిగలవాడు - చిట్టిభీముడు)

Believed they were as brothers-in-law, (దానుగుడు భీముడు - బావమరుదులట)

The sister of Bheema is Bombili Devi, (భీముడి చెల్లెలి - బొంబిలిదేవి)

In the lap of Ambili had Bheema slept, (దానుగుడు చెల్లి - ఉంబిలిదేవి)

In the lap of Bombili the hill man slept; (ఉంబిలిదేవి ఉచ్చలోన - భీముడు పెనగినాడు)

Oh! Bheema had won a thousand wars.

(బొంబిలిదేవి ఉచ్చలోన - దానుడు పెనగినాడు - కోటిగడ్డెలు గెలిచినాడు - గడ్డెలభీముడు)

Some of the meat thus scattered was eaten by the ‘mala’ and some by the ‘madiga’ saying the food was defiled, Pandava rose, disgusted. Sri Krishna mocked at them. They told him that they had not eaten, but only the lower castes had. They told him that the meat scattered by wind has got sour which was why they did not eat it. Not believing, he made them vomit it.

A bottle-gourd shell dry and empty, (కొసరికాయతుంబ పట్టుతున్నడు కొడుక)

Bheema took and left for the woods, (పరుగెట్టినాడు గజ్జల భీముడు)

Cut down the trees and home returned, (కొండపోడు నేను కొట్టివస్తినితల్లి)

“I cut the trees along the hill-slopes,

(సిరిసిలియ బండలు - సీత గుంటలమ్మ జోవర్లు జోవర్లు - నేను కొడితినమ్మ)

The thorny bushes and wild growth,

And burnt off, mother, what I cut down, (నేను కాల్చివేసి - వస్తినన్నడట)

I want some seeds to sow therein, (అడ్డెడు తూమెడు - విత్తనాలు నాకు)

Give me a measure or two, mother, (ఇయ్యుమోయమ్మ)

I pray you, O Annama Devi” (అన్నమూలదేవి)

“The crop is ripe, it’s cut and brought home, (ఓలి గాదెలు - అది దింపినాది)

We filled our granaries with grain, (కొసరికాయ తుంబ - నిండకున్నడట)

One more granary is yet to be filled”,

“Abuse me, my sons, and beat me, (నా కొడుకులేమొ - కొడుతురు తిడుతురు)

What a trick you have played, Bheema! (ఏమి మాయచేస్తేవి - గజ్జెల భీముడ)

Little is the yield when sowed much?”

She scolded Bheema and cursed him,

“Though I cut and reclaimed vast land, (సిరసిలియ బండలు - నేను తువ్విస గాని)

And over seven hills I worked hard, (ఏడేడు కొండలు - నేను తువ్విస గాని)

And marshy land too I brought to use, (జోవర్లు జోవర్లు - నేను తువ్విస గాని)

And dug the land and leveled it up,

Hardly we got a winnowful grain, (ఒక్క చేపెడే - అయితదన్నదట)

No, not more than a winnowful grain,

We are able to realize, believe.”

Gonthemma Devi heard it and laughed at, (నవ్వుకున్నదట - గొంతెమూలదేవి)

Said to Bhima, (గద విద్దెలవాడ - గజ్జెల భీముడ)

“You are a man of thousand tricks,

Each sheave, a winnowful grain yields, (పనకొక కుప్ప - వెయ్యుగాద కొడుక)

We lost in succession seven crops, (ఏడేడు పంటలు - ఏక కరువులు)

Without work and wages we lived, (పని పాటలకు బాబు పల్లకున్నారు)

No hunting, no farming we could do, (వేటతోటకు బాబు వెళ్ళకున్నారు)

Without food we have starved for long, (అనుభవసారాలు చెడి ఉన్నారు)

Yet we have not learnt any lesson;

Awake, arise, O Kolanna, arise, (లే లే లేరన్న - లే కోలన్న)

At grandpa’s place there is a festival, (తాతవారి భూములు - కొలువు సంబురాలు)

Sunkama Raju is our grandfather, (తాత సుంకమరాజు - చూచిరావాలె)

We have to visit him at any cost,

Arjuna, my son, you should go and see”. (వెళ్ళిరార కొడుక - అన్న అరుజన్న)

“We can’t go. Mother, we are afraid,” (నత్తేడు సంద్రాలు - దాటివెళ్ళవాలె)

The shameless Pandavas had uttered. (దాటలేను బాబు - అంటనె ఉన్నాడు)

“If so, Kolanna”, the mother said, (రా రా రార - ఘనుడు కోలన్న)

“You should go and see grandpa, soon, (తాత సుంకమరాజు - చూసి రావాలె)

As you go , my dear son, remember this,

You will come across a garden first, (వెళ్ళ వెళ్ళగ - వెయ్యిబోదెల వనము)

With many channels running through, (కన్నె కాలువలు - కదులుతున్నవట)

That August rains brought and filled”.

Afraid to cross them Kolanna stopped, (వానలోడినాయని - నిలబడినాడు)

He stood helpless on the river bank, (గడ్డబడ్డనవాడు - నిలబడినాడు)

When he saw a tortoise going up, (తాబేలు తారప్ప - వచ్చుతున్నదట)

Have you, dear sister, heard of it? (వింటివ చెల్లెల - తాబేలు తారప్ప)

For full twelve years we worshipped (పన్నెండు సంవత్సరాల - కొలువు లెత్తినాము)

But now this (కొలువులు సాగక - ఉన్నదోయప్ప)

Now Kolanna got a flash of thought,

He tied his turban tight round his head, (తలపాగాలు - వాడు చుట్టినాడు)

He caught turtle’s leg (తారప్పకాలు - వాడుపట్టినాడు)

He crossed the seven seas with ease. (సప్తసంద్రాలు - దాటి వెళ్ళినాడు)

On all the four sides he saw serpents, (నాలుగు మూలలకి - నాగసర్పాలు)

The diamonds on their hoods were shining, (నాలుగుమూలల - అగిని జోతులు)

Sunkama Raju, the grandpa, (ఎగురుతున్నాడ - తాత సుంకమరాజు)

The king of Pandavas crest- fallen, (కాలు సేతులు లేని పాండుగులరాజు)

Removed his turban and kept it ’side (తలపాగాలు తీసుకొన్నాడు)

He chose the route for his return, (వెళ్ళిన తోవల - మళ్ళుతున్నాడు)

The self same route by which he went:

The farm work was by Sunkama Raju done, (కొలుపుసాగేవి తాతసుంకమరాజు)

Through tongues of fire we have to pass, (అగినిగుండములు - మనముదాటవాలె)

But fear not boys about the fire, (అగినిగుండమంటె - భయములొద్దురోరి)

The hell-fire is but our kindred, (అగిని గుండములు - ఆత్మబంధువులు)

We have to show our skill in full,

And drive out countless phantoms out, (తల్లెడు భూతాలు - తగిలికొట్టవాలె)

(నీళ్ళ గద్దెలమీద - మనము గెలియవాలె పాలగద్దెలమీద - మనము గెలియవాలె)

The practice of witchcraft we should shun: (తల్లెడు భూతాలు - తగిలి కొట్టవాలె)

Whether they are friends or foes,

When nothing is at midnight visible, (అర్ధరాత్రివేళ - కానరానివేళ)

The place of festival looks attractive,

The starry sky above hangs over, (దమ్ముము సావడి - వెన్నెల పందిరి)

O young priests we should soon go there, (మనము చేరవాలె - బాలనంబరులార)

And search each corner of the village, (గామమందున - వెతికి చూడవాలె)

Use our wits and catch the devil,

Beat him hard with a silver cane, (వెండి బెత్తముతోటి - వెడలకొట్టవాలె)

And drive him out far from the village: (గామమందున వెతికి చూడవాలె)

Come you all my beloved young sisters,

(రండు కన్నెచెలియ - మనము వెళ్ళుదము - అప్పయేడుగురు - వయ్యారాలవారు)

You maiden, virgin lovely lasses, (వయ్యారాలవారు - ఓలి బంతులమీద)

Let all our seven sisters' move, (అప్పయేడుగూరు - వయ్యారాల వారు)

With festive fervour we shall go, (వయ్యారాలవారు - ఓలిబంతులమీద)

We should to our capital Delhi go, (మనము వెళ్ళవాలె - ఢిల్లీ సాపడిలోకి)  
By walking over pasture lands:  
Across the meadows green we go, (పచ్చబల్లలమీద - పారిరావాలె మనము)  
Heckling their beauties we shall go, (గడ్డబోడు బోడు - చెవి లీడెలీడె)  
Ill of one another we do not think, (ఓసుపట్టుకుండ - ఎగ్గుసేయకుండు)  
The festivals for us are like sweet honey, (తేనె పండినట్లు - పండుగులు మనకు)  
Our crops are ripe, our graneries full, (పండవాలెనేమొ - సత్తెపాండుగులార)  
We invite first the sparrows around, (పిచ్చుక పిట్టలు - పిలిచినాడు కొడుక)  
And get the chaff sifted from the grain, (పిరిపిరి గడ్డలు - ఏరించినాడు)  
A legions of monkeys, we call next, (అలమపోతులు - పిలిచినాడు కొడుక)  
And get the weeds removed from the fields, (గడ్డిగాబులు - ఏరించినాడు)  
The tiger and the bear are tied, (పులిని దాపల - ఎలుగును వెలుపల)  
In the left and right of the yoke,  
Snakes are tied as ropes to the plough, (పాములనేమొ - పట్టెడ చేసినాడు)  
Four score black cows we tie to the ploughs, (నల్లటావులైన - నాలుగు మందలు)  
We yoke them now to puddle our lands. (పసివెడలైన - చేయుమన్నడట)

The Pandavas are distressed that their lac and grass mansions are on fire. But the bandicoot, making out a tunnel takes them to their old friend, Pandu boyalu. Bhimasena, taking a shoulder poll, carried pots on his right and Gonthemma on his left. He stuffed his hunter knife on the back. As they went, it was the turn of the white fishes to help them cross the ocean.

Said our grandfather and great grandfathers, (తాత ముత్తాతలు - మాఘన పెద్దలు)  
They worked hard with spade and crowbar,

Reclaimed the lands and levelled them up, (దూలి దుడిచేమొ - కట్టినారు బాబు)

And built a fort for our great town, (దుర్గమాయిదేమొ - మనపట్న మేమొ)

Now old and ruined is the great fort, (పాడు దుడిచేమొ - కట్టినారు బాబు)

On its ruins are built our thatched huts; (గడపలాయిదేమొ - మనపట్న మేమొ)

Our village deity is anointed, (గామ జాకరమ్మ - నిలిపినారు బాబు)

A sentry is posted to guard her, (గామ పోతురాజు - నిలిపినారు బాబు)

You guard Pothuraju at the outskirts, (గడికాయు కొడుక - గడిపోతురాజు)

Are perfumes of frankincense your prerogatives?

(గుగ్గిలపు ధూపాలు మీ తాత సొమ్ముల)

Are sacred diamonds your ancestors' assets? (వజరపు సేసలు మీఅబ్బ సొమ్ముల)

Gonhemma duly bathed her sons, made them ready with enough food, clothing and coconuts, got ready the entire luggage and sent them off for the journey.

The elder Arujanna asked Bhimanna to fetch their weapons and crowns hidden behind the elephant scrub. Arujanna's mighty bow, when stretched, was extended for miles even up to the ocean. When it was pulled, it looked as if, it was supporting the sky. It produced a huge roaring sound which echoed in the mountains of Donagiri, Mandalagiri and Jalaganta. Even the mighty Bhima swooned at the roaring sound of the celestial weapon. Krishna, of course, came there immediately and woke him up. Then the Pandavas gathered their army and made themselves ready for the battle with Kauravas. On the other side, when Karna sent his chariots, the ominous sounds of their wheels shook the stars, the sun, the clouds, the sky and the planetary system and the mountains as well. Fire rained all around and flames surrounded the Pandavas. The Pandavas were not able to withstand the fire.

Dharmaraja felt his life leaving him. He forced Arjuna to lower the chariot under a banyan tree. After getting down, they sent Bhima to fetch water. There was no water near about. However Bhima found water at Neelagadda and Garamula Kota. There were huge crowds near the water of the lake.

Bhima made his way to the place somehow. When he neared the lake, he found there some sages and saints standing like gulls on the shore of a sea. Bhima, in his haste, stirred up the water of the whole lake. He drew many kinds of abuses from the women who came to draw water. They even cursed him by calling him a dog. In spite of everything he brought the water and gave it to the Pandava brothers.

Where upon, Arjuna alone went to the battle. Karna sent his deadly arrows towards the Pandavas. The Pandavas were on the verge of death. Seeing the sad plight of the Pandavas, Krishna knew what would happen to the Pandavas. He thought that his life was futile without the Pandavas and therefore he made Arjuna kill Karna with guile. Karna was slain at last. Pandavas could not stand the fierce battle.

Sahadeva put his bag of food near a lake and went into the Mandalagiri Mountains to feed his cattle. On the death of Panduraju, the people around got confused and did not know where to bury the corpse all the land was trodden by and crowded you and by mosquito. In some other places the leaves had decayed. Finally they decided to devour the corpse. Then Krishna came there and asked them to make his own body as a pyre, to place the dead body upon it and burn it. Sahadeva, who had stood guard over the body, bit a finger of it. He derived some occult powers and as a result he could see the heavens. The whole world appeared to be turned as bright as day for Sahadeva. Krishna thought that if all the Pandavas

were to eat all the limbs of Panduraju's dead body, they would surely become invincible. So he tricked them and diverted their attention. As Sahadeva ate a finger of Panduraja's dead body, he was invincible. Such Sahadeva was there to allow the cattle to graze. Duryodhana, Karna and their army fell upon him to take the cattle away.

Sahadeva broke a banyan branch and took along with it a jeelugu branch and started attacking the enemy. All the beasts in the Mandalagiri got scattered at this raging battle. Bhima came on the scene and hurled some animals into the hills and some to the lowlands. The former became wild life, and the latter, domesticated ones.

On the hills, there were wild fowl, on the plains poultry, on the hills, barking deer, and on the plains sheep, on the hills, the dholes' dogs. Uphill, it was *barvupilli*, in the lows cats. The battle shook the pinjarikonda, pitta gadda, maddigadda and mannepukonda. Panadavas decided to drive the Kauravas to Garamulakota. Arjuna repaired the chariots fixing up axles and nails. Bheema heckled at Arjuna asking where the need was to use chariots for everything. He himself would go on foot to battle with them.

Arjuna replied: "If you go on foot, you'd take eighteen months, where as a chariot takes hardly six. Besides, you may miss your route on foot because you do not know the way back. Without Krishna, your brother-in-law, you would be powerless. Garamulakota will continue to be under Duryodana. Of course, Karna is dead. "However, the Pandavas left for Hastinapur for penance. May be, they'd be back if their penance was fruitful.

Ramanna and Lakkanna were sons of Velamaraju. When the latter was engaged in podu, he was devoured by a sorceress turned into tiger (మర్లపులి). Their friends at play mocked at the orphan boys. Humiliated, the boys sought out the animal and traced it at last after seven years. Taking a woman's form, it went to the ponnabavi tank. Finding the woman beautiful, the prince of that kingdom married her. Ramanna and Lakkanna did attend the wedding feast and insisted that the bride should serve them food. When the other party agreed, they attended the feast. The bride reverted to her wicked tiger's form to kill them. Ramanna and Lakkanna promptly slayed it. They were then given one half of the kingdom in gratitude.

Singers: Late Manjeli Buddadu, village vonchedugondi, Late Vulli Kanniah, Gandeli Lakshmana Chari, Karanika lanka. The writer of this book could attend the festival in 1980 at the village, Agampadu.

Knowledge is of two kinds. One of them relates to the things (వస్తుతంత్ర) and the other relate to the persons. (పురుషతంత్ర) The first is objective and the second is subjective. The physical sciences come under the objective knowledge and the cognitive sciences relate to the subjective knowledge. The instruments of the objective sciences are matter (ద్రవ్య), quality (గుణ) and action (కర్మ). These three are related to one another in four different ways. They are commonality (సామాన్య), specialty (విశేష), inseparability (సమవాయ) and nonexistence (అభావాలు) For cognitive sciences, the instruments are the five senses relating to cognition and the five senses (పంచేంద్రియ), relating to action (జ్ఞానేంద్రియ),. The five elements are the sense objects (పంచభూతాలు),. Then there are the five essences (tanmatras) (పంచ తన్మాత్రలు), and the three gunas (త్రిగుణాలు) or qualities. These three qualities are sattwa, rajas and thamas. Then there are prakriti and purusha. Prakriti or nature

gives inspiration to these two kinds of knowledge. Therefore, there is similarity between both the physical sciences and cognitive sciences.

When Duryodhana stole the cattle, the destruction caused by Bhima led to the scattering of the animals. That those which were hurled on to the hills became the wilds and these hurled to the plains became domesticated animals. That was what the story was about. Another variation to this story can be heard in the East Godavari district.

“Bhima of Dummakonda played the spinning top. The locals hid it somewhere. While searching for it, Bhima started uprooting all the trees. Scared, they returned it to him. There were no trees where Bhima once uprooted them”.

Higher altitudes have cooler climates. Temperature comes down at 1° F for every 300 feet rise from mean sea level. When the temperature is 80° F at mean sea level, it comes down to 17° F on the Mount Everest. As per the Bergson principle, animals grow better and healthier in colder climates than in the hotter ones. With superior life-force, animals can withstand air pressure at higher altitudes. Differing altitudes in hills, soil fertility, rainfall and rain shadow area etc., give the entire experiences one gets at the poles and in the Sahara desert<sup>11</sup>. The tribes have woven these realities into tales as under.

Demon's banyan (దానవుల బోడమర్రి) is where demons reside. That bison stones court (గురపనుకు దివాణాలు) are borders (తాతవారి భూములు) between manyam and the plains.

The winds from Solabham, Vanthalu, Gaduthuri and Gammilli blow across the twelve villages (forts). Winds blow there during the normal southeast and northwest monsoon. (వంతాలు, గడుతూరి, గమ్మిలి, సొలభం, గాలిరా, గాలిరా పన్నెండుదుర్గాల గాలిరా)

Pittagadda of Kolanna a village in the low lands near Jalampalli was a territorial segment in the Matsya kingdom. They say that Nandamma, the daughter of the snake-kingdom, hailed from the low lands. Storywise, the serpent-kingdom is nothing but the ant hill. Basavanna is no other than Nandi. In their parlance, the low lands represent these serpent-kingdoms. It is said that for every one thousand tricks in the hills there are ten thousand tricks in the low lands. (పల్లన పదివేయులు కొండనొక్క వేయిబాబు) It means that too many events and too many happenings occur in the low lands. As the outer limits of the hills are exposed to the modern civilization, in the outer villages, one can find six thousand wonders. (ఆరువేయుల పూరుబయలు)

The hill country is called Asivayuladesam. There lives in it the Asiveyulapapa. The festival village is called Asiveyula patnam.

Nandapuram was the former capital of the Jeypore state in Orissa. The languages spoken by the people there are referred to as 'Kesubasu' (not intelligible) languages. The priests belonging to the part are not given much value. The Telugu tribes call them fake priests. (దొంగపూజారి) They say that the fake priest kidnapped Basavanna, Nandamma or Siri Seeta papa.

The foregoing is some what a broad back drop situation of the ballad.

The details and the technical aspects.

In the story, one can observe that Annamuladevi of the low lands, the wife of Ambatularaju provides seed. In Parvathala Mallareddy's ballad, sung in Telangana part of Andhra Pradesh it is said that Anumala Brahmareddy brought these seeds<sup>12</sup>.

At Araku valley, a plough is referred to as the "Telugu nagore". The plough necessarily requires the tending of cattle. In this history of the agricultural evolution, Nandamma is made Basavanna (cattle). The saru root is made a symbol for the Pandavas. With these symbols the agricultural rituals took shape. Processing the seeds for the crop is symbolized in the flowers of a wild plantain tree (apple of paradise; adams fig) shedding its petals. (హనుమంతుపగడ - సత్తైవిత్తనాలు)

In these agricultural rituals, the Basavanna made out of the clay belonging to the ant hill is wedded to the Basavanna of the saru root. Thus, culture is wedded to nature. The chema root is the navel of the earth and the fig leaf of sky. (భూమికి బొడ్డు - ఆకసానికి అడ్డు)

It was turtle Tarappa who took Kolanna to Sunkammaraju, his grand father. The white fish helped the Pandavas to cross the seas when their lac mansions were on fire. Narrating the fish-deity's kindheartedness, the tribes say that if anyone slipped into the waters, in Matsyagadda while feeding fish, the fish rescued them from drowning. Turtles, fish, frogs and crabs are from the mermaid fraternity. They are sympathetic to humans. It was a cowherd who found the divine pumpkin and brought up Pandavaraju. Animals used to rescue humans in the past. Tribal tales speak of many a fortunate human being, brought up by the men who tended those animals. Green shepherd, (పచ్చగొల్ల) milk shepherd, (పాలగొల్ల) queen shepherd (రాణిగొల్ల) are among the seven types of shepherds.

The creature which dug a tunnel and showed the route to the sea was a bandicoot. In the story about field and seed episode, the bandicoot helps the parrot. “A bandicoot (మొగ్గ) is aware of the problems of people. It lives also in homes (holes/burroughs) in the bowel of the earth and stores food, too”, When Asiveyula papa wished to eat snake-meat, the talledu (cobra) did give her a snake and yet as per the deal, when Pandavaraju was born in the divine pumpkin, she bit him. And again it was an animal, a chameleon-teacher, who sucks out the poison from the bite. It is these elders who seek the termite’s daughter for the wedding of Pandavaraju. Thus, the mermaids, (గన్నికలు) teachers (గురువులు), and cowherds (గొల్లలు) work along with people.

He who was born in the hills is – konda danugudu - a demon of the hills. He lost a battle with Bhima. Both are brothers-in-law (Both are from the same ecosystem) Konda danugudu is the son-in-law of the ‘Konda’ family. Bhimanna is the son-in-law of the ‘Biddiga’ family. There is an eternal confrontation between cultures where Bhima’s nature wants to protect its crops and cattle from the wild beasts and the Danugudu, who thinks that he is the master of the hills and woods, wishes that his will should prevail.

The royal tuber (raacheluka) is a symbol of the hill demon. Raacheluka (tree shrew) is a demon’s symbol. It is of the rat species, yet with its elastic skin, can fly like a bat. With the help of the skin, it can hop from tree to tree. It attacks jeeluga fruit. It is a mighty hunter. It hunts from 4.00 pm to 8.00 am only. The tribes of both manyams use this raacheluka as a herb and remedy to drive out an evil eye or ghost. They sell it to the plains. Kilam Kota kings are known as raacheluka rajus. Bhemudi creeper symbolises Bheema. During ploughing operations, they keep it in the ploughshare and feel as if Bhima is holding their plough himself.

Danugudu demands a goat sacrifice. He has to be appeased suitably every month from the first rainfall. Hill-broom cannot be cut before performing Nandi festival (It is only after Nandi festival, we can collect hillbroom or hunt for roots or honey).

(నందిపండుగ చేయకుండా చీపురు విరియకూడదు. పండుగ చేసిన తరువాత అంకిలి, అనుమానం లేకుండా కూరతెచ్చుకుంటాం, నారతెచ్చుకుంటాం, దుంపలకు వెడతాం, తేనెలు తీస్తాం, చీపురు విరుస్తాం)

Farming or no farming, the tribes depend on nature for almost three fourths of his needs. While it is devotion to Vetala Katamaiah in the Godavari region, here (they do not know him much) in the manyam, there is a manly pride in them to vanquish the konda danugudu.

Having saved their kingdom with the help of shepherds, during the month of Sravan, the chieftains of Nandapuram used to celebrate cattle feasts as an expression of their profound gratitude. Its influence may be there in the celebrations of Nandamma and Basavanna.

‘Gangaraju Madugala’ in the Pasibayalu (turmeric land) was named after Gangaraju, a Nandapuram king. Just as cattle thefts were common among the people of non-telugu areas, Pandavas had committed other thefts too. Not just the theft in Duggala boya’s garden, they had gone to the extent of stealing Srikrishan’s cows and to eat the meat until the latter stopped them.

The ideals needed for the community to correct itself bloom in fine arts.. One’s own self is reflected in the ideal. “If the image in the mirror has to be beautiful, one should adorn one’s own face”. (ప్రతిబింబాలవీకృతి దృశికుశలో - బింబాలకృతి మాదధతే)

They say Danugudu was born of Pulatambali and the Wind God Just as the king of monkeys hoists himself on a flag in the Mahabharat, so do the long- tailed monkey rains seed to the tribes. Though Danugudu and Bheema were by no means friends, it was Hanuman who intervenes and lets those brothers-in-law help the Pandavas. Although all three fathered by the wind- god should have been brothers, the tribes take liberty to relate Dangudu and Bheema as brothers-in-law.

It is an instance of poverty in the midst of plenty; gruel is a must even if you have cooked food (అన్నంవారుకున్నా అంబలికుండ తప్పదు) because of the uncertainties of the farmer. Ambatularaju was driven to the woods by the curse of the celestial couple. Although, Kolanna, who got seed from Annamuladevi, was from the low lands (Jalampalli)<sup>12</sup>, he was born when she was a virgin. His seeking permission for koluvu festival from Tata Sunkamaraju, father-in-law of Kuntidevi, has its parallels in the local chieftains seeking permission for farming work or setting about to paying land revenue, Kolanna did not suffer humiliations. Even Pandavas used to approach him for support. In this tale, Kolanna is very much with the pandavas. The tribal society does discriminate against a virgin-mother, but does not exactly excommunicate her as long as there is a male member to accept her. In the story of Velamaraju, which was grafted to the main poem, he falls as a prey to a wild beast. The beast in disguise follows Ramanna and Lakkanna. A tiger which gets fond of human flesh is called a man-eater in local parlance. It is half man and half tiger (పర్లుపులి) metaphorically. The evil spirit (చెడుపుముండ) rides on tiger and roams eight villages in one night. The purpose of the exercise may be to warn people of these beasts. Branding lonely women with unusual behaviour as witches and witch hunting is prevalent among not only tribes but among the rural folk also. The bondaparaja tribes in the interior jungle kill these beasts with a vengeance.

Confrontation with the tigers is inevitable for those who must stay in the deep woods.

Indra, Mithra, Varuna and the like were the deities in the Vedic age. In the epic period, new deities like Lakshmi and Saraswati emerged as deities. Though they were given a place of pride in nature as the “rider of the lotus” and as “rider of the swan” (పద్మాలయ హంసవాహిని), the fragrances of those lotuses, were largely imaginary. Describing a plantain flower petal as Hanumantha pagada is one such. It was likewise a Buddhist tradition and an expression of love to decorate the Mahabodhi with creepers and lotuses. The likenesses of deities drawn on the first day of a festival at the priest’s home are nothing but a few examples. Even in a song, Konda danugudu is kokki sigalavadu, a man, chitti and bheemudu, has chirra chirra sigalu.

Kunthi’s sons are called the elephants with mighty tusks. (కొమ్ముటేనుగులు) Annamadevi’s sons are elephants with howdahs. (అంబారేనుగులు) Elephants struggle for food in a forest. They can never get fat and well- fed, like the domesticated ones.

There is a significant change in the Nandi festival, more than the invocation of the rajus and the vejjus of the Godavari region. Sri Balireddy, the father of Pallala Borramreddy of Chaparai village in Y.Ramavaram Mandal in Godavari valley describes the deities thus:

Even a fig – they do not hurt, (వంకమాను కిందవోయి - తూరనివారు బాబు)

With the kin even – they never laugh. (వాయులవారితోడ - నవ్వునివారు బాబు)

Those with the nose of a jiyar bird and with a cobra’s gait

(జియ్యరుపిట్ట ముక్కులవారు - నాగుబాము నడకలవారు)

Those who cook without fire, those who cut sans a knife.

(పెంకలేని వంటలవారు - కత్తిలేని కోతలవారు)

Cook without a pot (కడవలేని వంటలవారు)

Who're those kings on Rachahill? (రాచకొండనున్న రాజులెవ్వరు)

Who're those boys on Dummahill? (దుమ్మకొండనున్న బాలలెవ్వరు)

Who're the surati Kondaladas? (సురటికొండనున్న దేబెలెవ్వరు)

Who're the masters of papihills? (పాపికొండనున్న బాబులెవ్వరు)

Pittagadda janampalli, oh, Kolanna (పిట్టగడ్డ జలంపల్లి బాలపట్టపు రాజులాల)

Oh, Idala raju, look kindly on us. (ఐదలరాజులు మమ్ము చాలచూడుడు బాబు)

Pandavas are as gentle as the hare, very timid. A rabbit or hare is too timid to cross over a fig. Instead, it goes around it. A Chenchu's riddle is, the hare didn't want to cross the fence nor would it drink from the pit dug by a Vaddera excavater. (కాపువాడువేసిన కంచెను దాటనన్నది - వడ్డెర వాడుతవ్విస నీరు తాగనన్నది) The good Pandavas who seldom laugh even in front of their kin are more virtuous than Prahlad who treats all other women as mothers and just turn back when they confront a woman. They not only welcome just their own chieftains of *Dumma* hill, *racha* hill and *Idalarajulu* but also Kolanna from Visakha manyam. It is a proof of the spread of their song. While in the song of the raju's, the deities remain formless, at Nandi festival there is certain measure of comic presentation. Also there is an attempt to draw the forms of them and a supernatural presentation of Bala rakasamma in Lambasingi and a mother with feet like *kuncham*, a measure, and nose like a pestle.

At Nandi festival, the refrain of a song is gentle. (జోరజోరజోర పంచపాండవులార) At koluvu festival, it involves arousing the deities against the enemy and in the festival of the rajus; they become soft lullabies in awakening them. The haughtiness one finds in the “rise, rise,, brother, rise sister rise, rise, rise brother Kolanna”, is missing in the raju’s song. (లే లే లేరన్న లేగాద చెల్ల - లే లే లేరన్న లే కోలన్న)

That the Pandavas have come to live in the forest is news most dear to our tribes. Theirs is the Matsya kingdom where the mighty pandavas were to spend their year of anonymity. It is a land of the Matsya deity. As it is the kingdom of king Virata, we would celebrate itim festival. The chieftains of Madugula bear the Matsya totem. The great Pandavas sought refuge here. This is a land of crops. The interaction with modern civilization that once identified themselves with the glorious Pandavas brought only misery to them. One sees adda seeds, roots and cereals in the Visakha markets.

It is indeed distressing to see that they have to buy what have now become necessities like clothes, blankets and salt by selling their foods stored for bare subsistence. Celebrating a festival with the wages of hard labour; wearing but a loin cloth on one self, yet honouring a guest is certainly not born out of devotion but of fear. The modern economic policies in many forms spreading to the hills, and the movement of goods have become inscrutable. Earning without labour is an enigma to them.

To think how some get ‘shop-rice or grocer’s rice (that one does not grow by one’s own labour) and ‘dukka meedi mukka’ (దుకాణంమీద బియ్యం - దుక్కమీద ముక్క) meat from the butcher (the butcher cuts meat on a piece of hard log) is a surprise. Indeed civilization is overtaking their lives at a breakneck speed. Having to sell one’s crop is grudgingly described by the proverbs as,” The hillmen raise the crop and

the plains folk eat it”, Crops of the five Pandavas are Kauravas’ food; (కొండవారిపంట - దిగువవారి పంట) the Pandavas raise the crop and the Kauravas eat it<sup>15</sup>.

The Hillman’s crop the town man grabs, (కొండవారిపంట - దిగువవారి పంట)

The Pandavas’ crop Duryodana robs. (పంచపాండవుల పంట - దుర్యోధనుడిపంట)

These proverbs highlight the growing disparities. It is an eternal truth that the “Pandavas” of the hills always get defeated by the “Kauravas” of the plains.

A scientific experiment generates energy by harnessing the components in the matter. We are able to supply electric power as desired, by sending energy through positive and negative points. In cities, either red or green lights to stop or start traffic are used. While a railway guard shows his flags in the railway stations, at road junctions, they use lights as signals<sup>16</sup>. All ceremonies and traditions came into being to meet diverse needs. We could invent new strains of crops by identifying male and female genes in plant life. Danugudu and Pandavulu, belonging to different classes in a cultural perspective is one such. Man and woman (స్త్రీ, పురుష), night and day (రాత్రి, పగలు), sweet and bitter (తీపి, చేదు) laid the foundations for thought. Man lives not just by his senses but also by knowledge. Things which do not belong to either class get a unique identity. The Pangolian (పాంగోలియన్) in Central Africa which looks like a fish but moves on land, climbs trees, provides inspiration for necromancy<sup>17</sup>. Thus, the racheluka, being a symbol of the konda danavudu, termite-mound, inspired the tribes for culture.

There is the same underlying thread of commonness among all the tribal human societies of the world. In the tales collected by Levistrauss, one finds rodents and termites and the like with a unique life style which support man in his

fight with nature. In spite of the differences of time and space, the world is a single neighborhood. Except for slight variations, the response, human race gets from it, is one. Thus there is much unity in diversity. All these terminologies preserve the knowledge and transmit it to the future generations.

### సంప్రదించిన గ్రంథాలు - ఉపయోగించుకున్న ఉట్టంకింపులు

1. ఆంధ్ర మహాభారతము, సభాపర్వము నన్నయ.
2. Understanding sociology S.C. Dube, 1977, NCERT P. 20-21; 8  
Man has animal needs but cultural ends. No other animal has needs social and psychological generated by culture. The long spell that human child requires for development is made possible only by social life.
3. Illusion & Reality. Christopher Caudwell, 1956. People's Pub. House, New Delhi. P.146.

Mechanical materialism, for example, started from the position that only those qualities are real into which the observer does not enter. Thus first the world was stripped-off colour, feeling, scent and temperature for these could be easily be demonstrated to have natural component. Einstein advanced this a stage further by demonstrating the dependence of size, weight, duration, and motion on the observer. The development of quantum mechanics impugned even this and nothing invariant was left but a probability wave..... wavical..... a mathematical function.

4. Culture and public action 2004. Permanent Black.

In detaching people from their geographical territories, historical places, or semantic self-adscription frameworks, modernization is creating a new world context. P.180.

5. Illusion & Reality. Christopher Caudwell, 1956. People's Pub. House, New Delhi. P. 266. Science is all active cognition. Art is all active cognition.

Art is the science of feeling - science is the art of knowing. We must know to be able to do. We must feel to know what to do. Page No. 270. Hence the science and art together are able to symbolize a complete universe which includes the genotype itself. Each alone is partial, but the two together make a whole not as fitted together but as they interpenetrate man's struggle with nature in the process of concrete living.

6. The collected essays of A.K.Ramanujan. Ed. Vinay Dharwadker. 2004. OUP. Is There an Indian Way of Thinking.

P.45. Even space and time, the universal contexts, the Kantian imperatives, are in India not uniform and neutral, but have properties, varying specific densities, that affect those who dwell in them. The soil in a village, which produces crops for the people, affects their character (as liars, for instance, in E.V.Daniel's village 1984); houses (containers par excellence) have mood and character, change the fortune and moods of the dwellers. Time too does not come in uniform units: certain hours of the day, certain days of the week, etc. are auspicious or inauspicious (*rahukala*); certain units of time (*yugas*) breed certain kinds of maladies, politics, religions (*e.g.kaliyuga*). A story is told about two men coming to Yudhishthira with a case. One had bought the other's land, and soon after found a crock of gold in it. He wanted to return it to the original owner of the land, who was arguing that it really belonged to the man who had now bought it. They had come to Yudhishthira to settle their virtuous dispute. Just then Yudhishthira was called away (to put it politely) for a while. When he came back the two gentlemen were quarrelling furiously, but each was claiming the treasure for himself this time! Yudhishthira realised at once that the age had changed, and *kaliyuga* had begun.

7. ప్రాచీనాంధ్ర చారిత్రకభూగోళము. కుందూరి ఈశ్వరదత్తు, బి.ఎ., ఆ.ప్ర. అకాడమి. 1963. పుట.146

8. చక్రకొట్టమండలము :

చిందకులరాజగు మధురాంతకుని శా.శ.987 నాటి రాజపుర తామ్ర శాసనములోనీమండల నామము పేర్కొనబడినది.

ఈ చక్రకొట్టము బస్తరు రాజ్యములోని రాజపురమున కెనిమిది మైళ్ళ దూరముననున్న చిత్రకోటమును గ్రామము. ఈ శాసన ప్రకారము భ్రమరకోట్ట మండలములోని రాజపురమును గ్రామమును మధురాంతక దేవునిచే మేడిపోతుడను వానికి దానమీయబడినది. ఈ దానమునకు సాక్షులు చక్రకోట్ట మండలములోని శ్రీధారేశ్వర, ముధశేలి, నాగహస్తి, కరణదారియా యనువారలు. శాసన పరిష్కర్తలు చక్రకోట్ట మండలమునకే భ్రమరకోట్ట మండలమును పేరైయుండవచ్చునని సెలవిచ్చిరి.

పూర్వ చాళుక్య ప్రభువైన మూడవ విజయాదిత్యుడు గెల్చిన చక్రకోటమును, చోళరాజైన రాజేంద్రచోళుడు జయించిన సక్కర కొట్టమును చోళచాళుక్య రాజైన కులోత్తుంగ దేవచోళుడు ముట్టడించిన చక్రకోటమునొక్కటియే.

E. Vol IX Rajapura Gopper Plates of Madhuranatakadeva. No.23. (A.D.1065)

9. Terrestrial Environment. The bacteria in soil require oxygen and are unable to act if water logging prevents the absorption of free oxygen.

మానవులు - మహాధరాలు. మహాధర జగన్నోహనరావు. విశ్వసాహిత్యమాల రాజమండ్రి, పుట.138. పొలాలు లోతుగా దున్నని కర్రనాగలివల్ల ఏమౌతుంది. ఆధునికమైన ఇనుపనాగళ్ళను మన రైతులు వాడకపోవడానికి - మేతచాలని వాళ్ళ గుర్రాలు బక్కబిక్కి ఎండి ఇనుపనాగళ్ళేం లాగగలవు! భూమిలోతున నీటినిలువకై అరలరలు నిర్మించుకునేందుకు అవకాశం అధికం. నేల పైపొరలలో సున్నం బహు తక్కువగా ఉంటుంది. ఉన్నదంతా నీటిలో కరిగిపోయి పీల్చివేయబడి ఉంటుంది. నేలను తేలిక రకం నాగళ్ళతో గోకుతారుగాని దున్నరు. చేలుబాగుండకపోవడంలో రహస్యం ఇదే.

పుట.129. చలి దేశాల్లో యిండ్లకు నేలంతా చెక్కూర్చు. గోడలూ చెక్కూర్చులే. ప్రతి ఇంటా నాగళ్ళు. కొయ్యలేనిదే మానవజీవితమే లేదక్కడ.

10. Handbook of Social and Cultural Anthropology. Ed. John J.Honnigman; Symbolism in ritual context Nancy.

Ritual manipulates a lexicon of social cultural concepts of categories that refer to various domains of experience within a particular society and condense the meaning of these domains. For instance, categories of flora & fauna; categories of persons, body guards and fluids colour and perceptual properties like heat, cold etc. These such as those of binary opposition and associating clustering: I shall call it cultural code. Page No. 582. Ritual symbols or testaments to the joining of individuals in objective social relationships that have personal subjective relevance and internalised normative value. Ritual'fail' when they no longer co-imply this sort of relationship.

11. Indian hill birds. Page 9. Salim Ali, 1942. Oxford. As a mountain ascended, temperature drops at the rate of 3.22 F for every 100 feet. In other words, a temperature that 80 feet sea level will become 65F at 4,500 feet 60F at 6,000 feet and fall to 13.F below zero on the summit of Everest.

Vertical zonation of the above kind is most striking on mountains standing in the tropics. Here the transition from tropical temperate flora becomes far more abrupt in a few thousand feet of a ascent than in many hundred of miles of latitude required to compensate for the fall in temperature experiences in the ascent.

There is a well-recognised natural axiom, known as Bergman's rule that among warm-blooded animals, which inhabit an extensive geographical range, those occupying colder portions grow to a large size than their fellow of warmer portions. Thus in the Northern Hemisphere, animals of the temperate regions average larger than their representatives in the tropics. And the same rule is also found to apply as between forms occupying higher and lower life zones of mountains. Side by side, adoptive modification in this structure also.

12.

జానపద గేయాలు - సాంఘిక చరిత్ర. సంపా.డా.బి.రామరాజు, డా.నాయనికృష్ణ కుమారి ఆంధ్రప్రదేశ్ సాహిత్య అకాడమి ప్రచురణ 1974. పుట.104.

13. ప్రాచీనకావ్యంలో తెలుగునాడు - డా॥ పి.నరసింహారెడ్డి, 1991. పుట.140

'పిట్టగడ్డ - జాలంపల్లి పట్టపు కోలన్న' అని నందిపండుగలో ఈ పిట్టగడ్డను చాలాసార్లు ప్రస్తావించారు. మత్స్యరాజ్యంలో ఒకప్రాదేశికభాగమైన 'పిట్టగడ్డ' ఒక గిరిజననాయకుని అధీనంలోదికావచ్చు. రెడ్డిరాజులు, తమసామంతరాజ్యం మత్స్య దేశాన్ని వర్ణిస్తూ పసిబయలులోని లోతుగడ్డను కూడా పేర్కొన్నారు.

14. 'ఒడ్డాది మత్స్యరాజులవంశావళి', సింహాచలం. యం.ఫిల్ వ్యాసం, తెలుగు విశ్వవిద్యాలయం.

పుట. 11 మత్స్యవంశపు పుట్టుక దిబ్బిడాగ్ర హారము శాసనము ప్రకారము మూడు లోకములకు ప్రభువు, లోకములందం తటా నిండియున్న వాడైన విష్ణువుకు నాభి కమలమందు బ్రహ్మ ఉదయించెను. బ్రహ్మకు ప్రీతిగా అత్రి పుట్టెను. అత్రికి కశ్యపుడు అను ముని పుట్టెను. ఇతని వంశమునకు చెందిన సారంగుడు అను ముని ఒక రోజు ఆకాశమునందు విహరించుచూ ముకుంద పర్వతమునకు అనుకొనియున్న మత్స్యనదిని చూసెను. ఆ మునివర్యుడు ఆకాశమునుండి పర్వతము ప్రక్కనయున్న మత్స్యనది ఒడ్డునకు దిగివచ్చి అక్కడ పాపపరిహారప్రాయశ్చిత్తం కొరకు ఘోరమైన తపస్సు భంగము చేయుటకై ఇంద్రుడు మంజుఘోష అను అప్పరసను పంపెను. ఈమె అందచంద ములకు ముగ్ధుడైన మునివర్యుడు తపస్సును విడనాడి ముంజుఘోషను మోహించెను. తరువాత సారంగుడు తనదివ్యదృష్టితో మంజుఘోష తన తపోభంగము నకు ఇంద్రునిచే పంపబడిన అప్పరస అని తెలుసుకొని ఆమెను చేపగా జీవించమని శపించెను. అంతవరకూ మంజుఘోషచే ప్రేరితుడైన సారంగుడు తన వీర్యమును మత్స్యనది యందు జారవిడిచెను. దానిని అదే నదియందు మత్స్యరూపంలో ఉన్న మంజుఘోష సేవించి గర్భండాల్ని పుత్రుని ప్రసవించెను. ఈ బాలుడే సత్యమూర్తాండుడు అను నామముతో మత్స్యవంశ రాజ్యమును స్థాపించెను. ఉత్కళ రాజైనటువంటి జయత్సేనుడు సత్యమూర్తాండుని శౌర్యపరాక్రమములనుగూర్చి విని తన కుమార్తె అయినటువంటి ప్రభావతినిచ్చి వివాహం చేసెను. ఇతనిని ఒడ్డాది మత్స్యరాజ్య పాలకునిగా నియమించెను. సత్యమూర్తాండుని తరువాత ఒడ్డాది మత్స్యరాజ్యమును పరిపాలించిన 23వ రాజైన అర్జునదేవునివరకు మొత్తము (22) ఇరువదిఇద్దరు రాజులు పరిపాలించిరి.

‘శ్రీ॥శ॥ 1292నాటి దిబ్బిడాగ్రహార తామ్రశాసనంలో మత్స్యవంశానికిచెందిన అర్జునదేవుడు వడ్డాదిరాజధానిగా మాడుగుల, చోడవరం, పిట్టగడ్డ పరిసర ప్రాంతాలను తన అధీనములోనుంచుకొని కాకతీయుల ఆధిపత్యమునంగీకరించి రాజ్యపాలనము చేసినట్లు పేర్కొనబడెను’.

15. P.121. *Rebellious Hillmen : the Gudem-Rampa Raisings, 1839-1924.* David Arnold. *Subltern Studies I, writings on South Asian History and Society.* Ed. Ranjit Guha, Delhi - O.U.P. 1997.

In the Eastern Ghats the function of religion may be said to have been two-fold. Firstly it expressed the hillmen's dissatisfaction with their subjugation and offered a means by which they hoped for deliverance from oppression. Secondly, it gave them a new courage, a heightened sense of their common identity as hillmen; it forged a new solidarity that enabled them to fight their materially more powerful opponents.

One can see both these functions in the 1886 rising in Gudem. At the end of 1885 Potukuri Maladu, a Konda Dora Priest (or Sivasari) and cultivator, was visited by Salabi Bodadu, a Sivasari from a neighbouring Mutta. Bodadu said that god had appeared to him and assured him that the hill people would once again rule their country and that they would be successful if they rose in a fituri against the government. Bodadu also told Maladu that he had met the Pandavas in a jungle: they foretold success for the revolt and, as a token, gave him a cane, which he showed to Maladu. Maladu consulted Murla Balauyya, the munsif of Sadiki village and a Bagata, who gave his approval to a fituri. The cane was placed in Maladu's hut and worshipped.

According to the Agent, Bodadu had been wandering about the hills from village to village 'like a man possessed' for the past two years, making 'certain mad prophecies' and saying that the gods favoured a fituri. With the help of Potukuri Maladu, he gathered a band of about twenty Sivasaris and other Konda Doras and in January 1886 they traveled through the hills of Padwa and Madugula, visiting shrines and seeking divine approval for a fituri. Among the sites visited was Matsya Gundam, a rock-pool on the sacred Macheru River near Paderu. On their return they began to make preparations for the rising.

At this point two new characters entered the drama. One was Jani Kakari, a Konda Dora and former landholder from just below the ghats, whose involvement in the fituri will be looked at more closely later. The other was Rajanna Annatayya, a Telugu from Kasimkot in the plains. A 'regular rolling stone', he had been a teacher and police constable (until his dismissal in 1872); he then drifted to Gudem Patavadi where he taught the sons of mokasadar. Perhaps, as with many such leaders, it was lack of worldly success, which turned Anantayya towards millennial beliefs. He joined the discontented hillmen at sadiki claiming that he was Hanuman and would lead a Rama Dandu (Rama's Army) against the British. One of the young villagers, Surla Ramanna, partly through the suggestion of his name, was similarly taken up as an incarnation of Rama. As befitted deities, 'regular worship was paid to them', and hillmen from neighbouring villages came to make obeisance to them and perform Pujas in their honour. When 'Sri Rama' spoke, he said that the days of the British were over and that the muttadars would regain their ancient authority.

P.124 - 125. Jani Kakari held land in Pesarada, a mokhasa village at the foot of the ghat, but in 1878 lands that he and his co-sharers in the mokhasa claimed as theirs were adjudged by the Principal Assistant Collector to belong to the neighbouring ryotwari village of Pallapunagandhorapalem. Shortly after this decision the Survey Department demarcated the boundary between the two villages in such a way as to deprive Kakari of still more of what he thought to be his land. Behind both these misfortunes he saw the hand of his rival, Yella Venkaiah, an influential ryot of Pallapunagandhorapalem, who also had Kakari imprisoned for fifteen days for reaping the crop he had sown in a disputed field. Too poor to take his grievance to the courts and feeling, besides, that his enemy and the bureaucracy were conspiring against him, Kakari decided to avenge himself by murdering Venkaiah. At the end of May 1886 he went to Sadiki where he had relatives and knew that discontent was brewing. He promised to join the fituri if the hillmen would first help him against Venkaiah. This was agreed, sacrifices were made for the success of the expedition, and on 3 June Kakari and six men from Sadiki attacked Venkaiah's house. They set it on fire and killed one of the servants, but failed to murder Venkaiah, who by the light of his blazing house recognized Kakari. For the latter there could now be no turning back. Two weeks later he led the raid on Gudem police station and the government bungalow at Chintapalle.

P.111. In years of poor harvest there was little for the hillman to eat or the sahuakar to distrain. In bountiful years the sahuakars descended at harvest time, like a plague of locusts, taking the grain from the threshing-floor and the tamarinds from the trees. For the hillman 'good years' and 'bad years' were almost equally bad.

16. Claude Levistrauss. Edmund Leach. 1976. Let me give a very simple example of colour spectrum which runs from violet through blue to green yellow to red. It is discrimination of human brain which brakes up the continuum into signals so as to feel blue, green, yellow, red etc.

17. Implicit Meanings. Mary Douglas. Routledge & Keganpaul 1975.

Page 33. In our forest there is an animal with the body and tail of a fish, covered in scales. It has four little legs and it climbs the trees. Anomalous characteristics like the scalytail, would set the Pangolian apart.

18. హిరణ్యకేషు పత్రేణ సత్యస్య పిహితం ముఖం  
తస్మై బ్రహ్మన్ అపావృణు సత్యకామాయ దృష్టయే. - ఛాందోగ్య ఉపనిషత్.

◆ గతితార్కిక భౌతికవాదం - చారిత్రకభౌతికవాదం. ప్రగతి ప్రచురణాలయం. మాస్కో-1980. పుట.173,183,330. సిద్ధాంతం జనసామాన్యం మనస్సులను ఆవహించగానే ఒక భౌతికశక్తి అవుతుంది.

◆ Culture & Experience; Irwing A. Hollowell, University of Pennsylvania Press, 1967.

Page 216. When one thinks of time, not as a sequence of experiences but as a collection of hours, minutes and seconds, the habit of adding time and saving time come into existence. Time took on the character of an enclosed space; it could be divided, it could be filled up, it could even be expanded by the invention of labour saving instrument.

◆ Plough & pasture. E. Cecil Curwen and Gudmund Hatt. Collier Books, 1961.

It is striking fact that the earliest domestication of certain animals as means of controlling food supplies seems to have taken place at approximately in the same time as the earliest cultivation of cereals, page.15. On the whole, it seems probable, that bread wheat was cheap form of wheat reaching Europe by the Danubaen route while it is possible that a Emmer may have been diffused by the sea route.

Page 49. We have to notice that millet were cultivated in the warmer and sunnier climates.

◆ The Agricultural Systems of The World; D.B.Grigg, Cambridge Geographical Studies, 1974. Page 9.

◆ కళింగదేశ చరిత్ర. సంపా.రాళ్ళబండి సుబ్బారావు. 1930. పుట.421. ఆంధ్రేతిహాస పరిశోధకమండలి.

◆ Science Reporter, October 1981.

◆ కళ్ళంలోని ఆచారాలలో 'రాజులచేట' ఒకటి; పుట 13 మాండలిక వ్యవసాయ పదకోశం 1974. నాగులకు పచ్చిపదార్థాలను నివేదించడం ఆచారం. నాగపంచమి నాగులచవితి పండుగలనాడు పెనంపై రొట్టెలను కాల్చడం కూడా నిషిద్ధం. నాగారాధన; జానపద సరస్వతి సి.వసుంధర పుట. 73

◆ అమృత సంతానం. గోపీనాథమహాంతి. అను పురిపండా అప్పలస్వామి, కేంద్ర సాహిత్య అకాడమీ.

◆ 16. Myth and meaning, Claude Levistrauss, Schocken Books. Newyork, 1979.

Page 23. We could only understand the property of myth at a time when the cybernetics and computers have come to exist in the scientific world and have provided with the understanding of binary operations which had already been put to use in a very different way with concrete objects of living by mythical thought.

◆ 'History organizes its data in relation to conscious expressions of social life, while anthropology proceeds by examining the unconscious foundation. P.243.

◆ Myth & meaning, Claude Levistrauss. Page 42.

In our societies history has replaced mythology and fulfils the same function, that for the societies, without writing and without archives the aim of mythology is to ensure that as closely as possible - complete closeness is obviously impossible - the future will remain faithfull to the present and to the past. For us, however, the future should be different from the present, some difference depending on our political preference.

శిల్పాలలో జలదేవతలు :

◆ కాకతీయవైభవతోరణాలు. డా. పోలవరపు హైమవతి 2005. పుట. 62

నీటిపుష్పలతకు చిహ్నమైన రాజహంసలను కాకతీయుల తోరణద్వారాలు భుజాలకెత్తుతున్నట్లు చూపారు. శిల్పంలోని మొసకప్పు చైతన్యవంతంగా కాళ్ళుపైకిలేచి నిలబడినట్టుంటాయి. తటాకతీరాలపై గంగాధరుడైన శివునిఆలయాలను నిర్మించారు. కట్ట

మైసమ్మ తీరాన్ని కాపాడుతున్నట్లు గుళ్ళుకట్టారు. జలసాధనఫలితమే పుష్పలమైన పంటలు. అందుకు ప్రతీకగా అన్నపూర్ణను నిలిపారు.



పుట. 58 అక్కచెల్లెళ్ళబావి, సవతులబావి, గడియారంబావి, కోడికూతబావి - తలుపులబావి, పుట్టబావి, బలరామునిబావి, శృంగారబావి - ఇలా ఎన్నెన్నో. అక్కచెల్లెళ్ళ జంటబావిలో, ఒకదానిలోమంచినీరు మరోదానిలోఉప్పునీరు ఊరతాయి. సవతుల జంటబావిలో ఒకదానిలో నీరుఊరితే మరోబావిలోఊరదు. శృంగారబావినే వసంత బావి అని నేటికీపిలుస్తారు. ఇది అంతఃపుర స్త్రీల ఈతకొలను. వసంతోత్సవాల సమయంలో తరతమభేదం లేకుండా ఈ కొలనుచుట్టూఉండే ఉద్యానవనంలోచేరి రంగులుచల్లకుంటూ పండుగ జరుపుకుంటారు.



ఈపండుగలు, కథలు, ఆచారాలు పేర్లుమార్పుతో పొరుగుతెగలలోకూడా ఉన్నాయి. 'గన్నికలు వలచడం' - సవరలు దీన్ని 'ఇడిసింగ్' అంటారు.



గిరిజన సాంస్కృతి పరిశోధన శిక్షణసంస్థ మోనోగ్రాఫ్ లో (1972) భీమసవరల చరిత్ర.

'ప్రస్తుతం మందస తాలూకాలోని మహేంద్రతనయపర్వతంమీద పాండవులు ఉండేవారు. ఒకరోజు ద్రౌపది అర్జునిడిని పులితోక తెచ్చిపెట్టమని కోరింది. అర్జునుడు భీముడికి చెప్పాడు. భీముడు బాణంవేశాడు. కాని దురదృష్టవశాత్తు అది ఆవుకు తగిలింది. దెబ్బతగలగానే అది 'అంబు' అని అరచింది. ఆ ప్రదేశం 'బారువ' పేరు అయింది. భీముడు బాణంతీశాడు. ఆ ఆవు పారిపోతూ దారిలో పేడవేసింది (పొతిలి) ఆ ప్రదేశం 'పొట్టంగి' అయినది. ఇంకా కొంతదూరం పోయి చచ్చిపోయింది. ద్రౌపది ఆ ఆవును వండి వడ్డించింది. భీముడు తప్పమిగతావారు తినకుండా విస్తరాకు తోసేశారు. భీముడు ఆవుమాంసం తిన్నందున పాండవులకు కోపంవచ్చింది. సవరవాడిలా ఆవుమాంసం తిన్నాడుకాబట్టి అతని సంతానాన్ని 'భీమసవర' అని పిలవసాగారు.

The problems (-) and solutions (+) suggested by tribals for the crisis in the agriculture

