HISTORY OF TIRUPATI AS GLANED FROM KAIFIYYATS

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TIRUMALA TIRUPATI DEVASTHANAMS

2007
Dedicated to
my beloved
Father
Late P. SANJANNA
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INTRODUCTION

The system of recording important events pertaining to 'local history and the accounts of the village seems to have had its origin or a long time age. After the fall of Vijayanagar Empire its territories were captured by muslim rulers and then by the British East India Company (BEIC). The BEIC employed Col. Colin Mackenzie to survey South India. He became the Surveyor General of Madras in 1810. T.V. Mahalingam opined that Col. Colin Mackenzie was one of those pioneers, who would ever be remembered for of antiquities, particularly in the form of local historical documents relating to South India. Thus Col. Colin Mackenzie was responsible for the collection of a very large collection. Before going into the details of, it is necessary to write a brief introduction about Col. Colin Mackenzie.

COLIN MACKENZIE

Mackenzie was born in Stornoway in 1753. His father was Murdoch Mackenzie who owned a fleet of ships to trade with Norway, France and Holland. Colin was an elder brother, by name Alexander, and an younger one Kenneth, besides a sister Mary. He did research under Lord Napier and took the oriental research seriously. Mackenzie came to Madras on 2 September, 1783, when Warren Hastings was the Governor General of India. In the same year he joined the military service as an Ensign Engineer. In 1789 he became a Major, in 1809 a Lieutenant Colonel and finally, in 1819 a Colonel.

In 1790 Mackenzie was entrusted with the work of survey of Guntur Circar. Till June 1793 he surveyed Cuddapah, Kurnool and the wild mountains of Nallamala and the Erramalais as far as the Krishna District. From 1794 he surveyed the frontier regions of Nizams territories between the Pennar and the Krishna rivers. In 1796 he submitted a detailed map of Nizam’s dominions. Mackenzie had also taken a great interest in minerals and spent a considerable time in that part of the country where diamond mines were situated. While in the service of East India Company, he toured throughout South India. In the course of such tours, he found several inscriptions. In fact at several places he noticed some unusual traces of ancient remains curiously. As a consequence, an idea struck to him together as much information as possible about these antiquarian remains which he considered to be of much value. He succeeded in securing the
services of young talented men, Kavali Venkata Borriah, with the assistance of his two brothers Kavali Lakshmaiah and Kavali Ramaswami. This enabled him to successfully carry on the work in the coastal Andhra and the present Rayalaseema districts. These manuscripts came into being under the guidance of Col. Colin Mackenzie. Therefore they are called Mackenzie Manuscripts. These are generally known as Kaifiyyats⁴.

The Directors of the BEIC showered lavish praises on Mackenzie.

It is a great pleasure to us (Directors) to bestow our unqualified and warm commendations upon his long continued indefatigable jealous exertions in the arduous pursuits in which he employed ... the obtaining of an accurate geographical knowledge of the extensive territories which came under the dominion or protection of the Company in consequence of the fall to Tippoo Sultan in 1799, but carried his researches into two other very important branches: the statistics and history of those countries ... ⁵

MACKENZIE MANUSCRIPTS

The Manuscripts collected by Mackenzie are in Telugu, Tamil, Kannada and Malayalam languages. The largest number of them are in Telugu consisting 40% of the total, while Tamil and Malayalam manuscripts put together are about 35% and the rest are in Kannada. Though the manuscripts were in different languages of South India.

Many of them do not confine to the language of the regions whose history they recorded. There are many Telugu manuscripts relating to the history of Tamil country and so are Tamil and Kannada manuscripts. The predominance of Telugu speaking people because of their migration to Tamil and Kannada areas during the time of Vijayanagara rulers. They wrote the history of those areas in their vernaculars. Mackenzie also depended upon the mother-tongue of the assistants working for him in these regions.

The collection included as many as 1,568 manuscripts in Tamil, Telugu and Kannada. Of the thousands of local accounts, the largest number is in Telugu. These accounts are called pertaining to various topics like history of the land, biography, legendary and literary accounts of the time and of the past. Besides kaifiyyats, his collection also contained 8,076 inscriptions and other antiquities⁶.
MEANING AND IMPORTANCE

The word Kaifiyyat is derived from the Arabic word Kaif. It is used in most other Indian languages with the same meaning. Kaifiyyat means a statement or Vaukmoolam or historical narration, particulars, tafseel. There are many kaifiyyats in Telugu. Those collected by Mackenzie are known as kaifiyyats.

Importance of Kaifiyyats

Many aspects of village life were described: i) the settlement of the village, ii) the period of settlement, iii) the location of surrounding villages, iv) the cultivable land, v) wet and dry land in the village, vi) irrigation facilities and vii) main crops kaifiyyats also throw light on various cultural groups and the period of rule of various dynasties, etc. These were arranged to be recorded by scribes, under the supervision of the village heads or karnams. Some kaifiyyats throw light on cultural, socio-economic, revenue and religious aspects of life. Today Kaifiyyats are useful to know the history of the period after the downfall of Vijayanagar Empire and the beginning of the British rule in the 18th and 19th centuries. Historians consider kaifiyyat as important source of history for this period with the constraints of internal and external criticism so as to ascertain authenticity.

CONTENTS

Kaifiyyats contain information about a variety of life issues. The range of information was a very wide one. Different aspects of life are referred to in minute details.

There was also information regarding the then existing gardens and tanks. Kaifiyyats gave the genealogy of rulers belonging to certain dynasties and in some cases these of village karanams. They are also a rich sources of social, religious and economic conditions of those days. They further give not only the information of agraharas maintained by the kings, but also about the temples existed at that time.

The kaifiyyats represent a singular ‘mosaic’ of fact and fiction, puranic and legendary, ethical and philosophical, material and temporal. enable the scholars and readers further studies and research. The Mackenzie manuscripts are like the veritable and expanding sea before the philosopher. The kaifiyyat is a happy blend of the historical and devotional aspects, welded and meshed into a detailed account.
It is to be admitted that exaggerated notions regarding the value of the Mackenzie manuscripts as containing authentic historical material are not justified. They are not of the kind of final word. Several scholars of oriental research, often admire Mackenzie. Still authenticity of the information contained in these has equally been doubted, however with reason, for these records are generally based on second hand and unverified narrations, inspite of the field of historical research.10

BIBLIOGRAPHICAL SURVEY


C.Veerabhadra Rao, K.V.Lakshmana Rao, Appa Rao, R.Subba Rao, M.Somasekhara Sarma, M.Rama Rao, V.Yasodadevi and others have freely used Mackenzie manuscripts while writing the history of Andhra Pradesh17, P.V.Prabramaha Sastri wrote a foreword to Guntur kaifiyyats. Threat he mentioned about the singular importance of kaifiyyats in writing history. Thus some historically important kaifiyyats were already published by A.P. State Archives, Hyderabad18.

OBJECTIVES

But, while writing the history of the Tirupati Pilgrim Complex (TPC) a few of the Kaifiyyats were translated, as they are, from the Marathi records of the eighteenth and nineteenth centuries. They are published verbatim neither with a description nor with any analysis. So taking the kaifiyyats as a source for historical reconstruction of the history of Tirupati is suggested as a research topic by my research supervisor. About the TPC there is a lot of interesting information from the kaifiyyats.

The regional and local history can be enriched by a study of the kaifiyyats. Broadly speaking, while studying the social and cultural aspects of localities, only a few kaifiyyats of certain villages are used. There are
 indeed many interesting historical aspects of villages and towns in Rayalaseema, i.e., Anantapuram, Cuddapah, Kurnool and Chittoor districts. There is no clear history for about a century and a half from the fall of Vijayanagar Empire.

TIRUPATI KAIFFIYYATS

The present study deals with ten specific kaifiyats about the Boundaries of Tirupati; the encroachments on Temple Estate by 1786-88 A.D.; the 189 village owned by the TTD in 1801 A.D.; an account or the village an the hands of the Inamdaars (Fusly 1217) A.D.; the different people who annually visited TPC on pilgrimage by (1795); allowance for the daily and weekly offerings to the Lord of Tirumala by 1799-1800 A.D.; the various Amuldaars appointed by the Nawabs of Arcot upto 1800-1801 A.D.; the roads leading to the Tirumala Temple by 1804-5 A.D.; the daily ceremonies thereat Tirumala temple by 1803-04 A.D.; and finally about the five kinds of images within the temple of Sri Venkateswara and the extraordinary ceremonies performed therein.

IMPORTANCE OF THE TOPIC

So far there is no study has been made on Tirupati Kaifiyats. Since these kaifiyats are originally written, not in Telugu but in old Marathi script, they were not integrated for a very long time into the history of Tirupati. The BErC had gained a lot from the kaifiyats. Such vital information is integrated to general history of the TTD only very recently.

CHAPTERIZATION

The dissertation is divided into six units including the Introduction and the Conclusions. The first chapter deals with the Kutb Shahi invasion of the Tirupati Pilgrim Complex in 1645 A.D. The second chapter is about the Conditions of the TPC under the Arcot Nawabs. The administration of Tirupati temple during English East Indian Company which was according to set rules. It deals with 187 villages owned by the Devasthanams in 1801 A.D. It also deals with villages in the hands of the in Fusly 1217. Different people other than Tirupati i.e. from various other places both in India and Abroad, who visited the TPC are listed. Finally within this Chapter, the various Amuldaars appointed by the nawabs of Arcot, the French, the Mysore ruler and the British were listed. The third chapter is devoted to discuss about the Boundaries of Tirupati and the daily food obtained to SVS. The fourth chapter discusses the about the Yadast of the Puncha Moorte and Veshasha Oochavams. At the end is the unit on conclusions.
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CHAPTER - II

KUTUB SHAHI INVASION OF TIRUPATI PILGRIM COMPLEX IN 1645 A.D.

Qutb Shahi's Invasion on Tirupati complex took place in 1645 A.D., which was responsible for a total change that was to follow in the Tirupati pilgrim complex (TPC). The immediate effect was the end of smooth and effectively run administrative system of Vijaynagara Raya over TPC. This ultimately led to the end of the Hindu rule and the beginning of European rule, after passing through Islamic rule. It was during the later period of 18th century, i.e., 1775-1825 a number of Kaifiyyats were written.

Tirupati Pilgrim Complex

The Rayas of the Vijayanagar empire were responsible for the development of Tirupati pilgrim complex which was under the control of Rayas. During their time, the pilgrim complex began to grow organically and structurally as a very important Vaishnava pilgrim center, puja and ritual programmes were sponsored and instituted by the Rayas. They gave liberally land gifts, jewellery and many other valuables for puja and other important rituals in the temple. Provisions were also made for 'prasad' of the deity in large quantity to be given to the pilgrims in the temple, free of cost.

Reference to Qutb Shahi invasion to Tirupati pilgrim complex is found in the literary work, 'Sri Venkatachala Satakam' from which 8 poems were collected by Veturi Prabhakara Sastri renowned Telugu Scholar of Oriental Learning for research run by T.T.D., 1915. The work was purely analytical in nature and unfortunately the author of the Satakam was not aware of the exact year of the attack under reference. The Satakakarta Nallakalva Veerakavi Seethapathi (1620-1670 A.D.) of Bheemavaram Agrahara which was gifted to his father Nallakalva Veerakavi Ayyappa Araveeti by Venkatapati Raya II (He died in 1614 A.D.). He was pleased with music and literature of Ayyappa Araveeti. Dr.Kalidasa Purushotham wrote in the preface about 'Satru Samhara Satakam' of Nallakalva Veerakavi Seethapati that the poet's native place was Bheemavaram Agraharam which belonged to Venkatagiri Samstanadeesudu. It is attested by Meckenzie's Kaifiyyats.

Early life of the Satakam Kartha

'The Venkatachala Vihara Satakam', 'Satrusamhara Satakam' is the best among the literary Satakas (which means 100 poems), unfortunately there are only 98 poems available in the said Satakam, the remaining two are not traceable.
This Satakam might have been composed during the conquest of the South by the Muslims. They invaded the villages in Nellore region and Koduru, Nelaturu, Tallapaka, Utukuru in Cuddapah district, Tirumala, Tirupati and Kalahasthi in Chittoor district in between 1640-1645 A.D.

The said Sataka as referred above has described atrocities of the muslim forces on the Hindus. This also described the plunder of the same forces in the important religious centres like Kanchi, Tiruvalur in the South.

Further, the Muslim Forces continued their destruction on Jaladanki, Kodavaluru, Kavali, Kovuru, Pellakuru, Gandavaram Saviourite Centres like Kanchi, Kalahasti, Chidambaram and Srisailam. The destruction caused by the Muslim forces in Nellore town beyond words and heart rending. They also utilised the important religious centres in Nellore for their stable. They destroyed all the flower gardens by keeping the elephants in them, the houses of the Brahmanas were occupied by the Muslim Saradaru.

Further they continued the plunder and destructions in places near Nellore, Kavali, Kodavaluru, Duvvuru, Pellakuru, Ravuru by using forces and horses. They broke the idols in the temples, took away the ornaments and other valuables from the temple. They ruined the age old traditions and customs of the Hindus most outrageously. They raped women, killed the old and the young. They made Tirumala-Tirupati Complex unholy. In this way they brought down much destruction in Nellore, Cuddapah and Chittoor regions.

Social Conditions

These two Satakas under reference further throw light on the literary, cultural, social, political and historical conditions in these places.

The loss to the Hindu caused by the Muslim forces is beyond words and one’s reckoning. Owing to the invasion of the Muslims, the Hindus were driven away from heir places Modegunta, Kavali, Jaladanki were attacked with horses by the Muslim forces and brought down much destruction loss, of life - dear and near and property.

Prayers of the Mahammadean

The Sataka reveals the prayers, traditions and other religious practices of the Muslims, their god is “Allah”, they performed ‘Namaz’ regularly five times a day and they named the prayer hall ‘Masjid’ and the residential locality, ‘Abad’.
The weapons used by the Muslim in the battles

The Sataka has made reference to the weapons and other war fare used by the Muslim forces: Krupayanam (Sword), Kedam, Gullam, gun (Tupaki), Cannons, Nejaa, Badeseth, Dagger, Barsa, Vankini, Mustudus Lakori, Seethapaga and many other weapons.

Animals

This Sataka makes references to such animals as bullock, elephant, horse, cow, fish, tortoise, pig and many others.

Tree and plants

Cannibus, sandalwood, cucumber, melon plants and flower, plants and trees, like Ficus trees, 'peeful', neem and other trees.

Agriculture tools and implements

Mixing rod, yoke, whip, big rod, plough share and the like for different agricultural operations.

Castes

The satakas make reference to contemporary castes Karnataka, Vysyas, Aluvars, Jiyyangars, Nambis, Brahmana and Balija.

Villages

The Sataka also throws light on the places like Ahobilam, Agara, Udayadri, Utukuru, Ontimitta, Uramupadu, Cuddapah, Kanchi, Kalahasti, Kavali, Kodavaluru, Koduru, Kovuru, Gandavaram, Gandikota, Golkonda, Gatkachalam, Jaladanki, Delhi, Thadipatri, Talapaka, Tirumala, Tiruchur, Dharmapuri, Dighuva Tirupati, Duvvuru, Nellore, Nelature, Palakonda, Penu Balapeta, Pellakuru, Paturu, Madura, Mannuru, Mamuduru, Markapuram, Mangalagiri, Mudigunta, Rameswaram, Ravuru, Bijapur, Srisailam.

This Sataka further describes how the Hindu temples and institutions were ruined and pulled down to pieces. It also mentions other loss of material, life and property of the Hindus. The destruction of the Muslim is also felt on the festivals of the Hindu. The idols in the temple were broken and treasure was looted. The vessels for preparing the 'Prasadam' in the temple were given away to the Fakirs. They also plundered the gold kept in the Pushkarini, the Hundi the 'victory tower', (Dwajasthambam), the flower gardens were destroyed. In these places fish and meat were cooked, on the sandalwood trees, they dried beef, killed cows, the Pushkarini was made unholy with blood of the slaughter animals like cows, sheep and
goat and washed their hides in the tank. In this way they destroyed the very traditions, cultural and religious fabric of the people especially Hindus. They continued their plunder further extensively in Nellore Cuddapah and other places.

The temples and the idols were discreated People suffered greatly at the hands of the Muslim invader. Thus the said Sataka throws much light on the contemporary life of the people and their suffering caused by the plunder, invasion and other destructive acts perpetrated by the Muslim invader, their forces and their supporters.

**Political conditions**

Tirumala-Tirupati were also not spared by the muslims under the invasion by Sultan Abdulla. The next question is who is the Sultan Abdulla? Vanguri Subba Rao in his book 'Sataka Kavula Charitra' explains the Satakam under reference might have been written when Aurangazeb the Mughal emperor, conquered Chittoor and Nellore regions in the middle of 17th Century (1670). From these poems in the Sataka it becomes obvious that the forces of Golkonda Sultan invaded Tirumala-Tirupati, the referred villages in the poems were Modegunta, Jaladanki, Kavali, Kodavaluru which were in Nellore mandal. The forces of the Sultan Abdulla also invaded those places.

The poet prayed to God in his 'Sataka' to save the already ruined Karnataka Lakshmi from the attacks of the Turks rulers. One can understand from the prayer of the poet, the state Karnataka might have come into existence already by the time of the composition of the Satakam. The Karnataka kingdom was left in ruins. This is a point of historical significance, of course. The inversion of Sultan Abdulla took place around 1642 A.D., soon after the ascension of Ranga Raya III to the throne.

The English Factories in India 1642-1645 A.D. Dalonder of document in the Indian Office West Minster compiled by William Faster. According to the said reference, Golkonda Nawab in 1642 A.D., invaded Karnataka state keeping the forces in Jaladanki and Kavali of Nellore Mandal. The said book was printed by Oxford Clarendon Press, 1913. It states there was invasion on the Rayas of Karnataka state from two sides: on one side by the Bijapur Nawab and the other side by the Golkonda forces. During the invasion, the Golkonda forces left important places like Kavali and Jaldhanki. In 1643, they occupied Venkatagiri and they further might have come to down Tirupati.
Consequent to the invasion of Sultan Abdulla, the following villages Utukuru, Ontimitta, Uramupadu, Kavali, Kalahasti, Kodavaluru, Gandavaram, Jaladanki, Mannur, Mamuduru, Modegunta, Siddavaram were completely exploited and left in ruins.

In the book 'Tirupati Sri Venkateswara', Sadhu Subramanyam Sastri explains following points about the Satakas 'Satru Samhara Sataka' and 'Vihara Satakam'.

"It is evident from the narration by this anonymous poet of the atrocities committed by the muslim armies of Sultan Abdulla Quib Shahi of Golkonda is the central region of the decrepit Vijayanagar empire comprising both lower and upper Tirupati and by the armies of Bijapur in the Southern region, the Hindu population suffered grievously vast numbers having lost their homes. Property families of husbands, wives, children and other relatives and their own lives and seeking refuge inwoods and other ungenial places. It was tremendously tragic and heart rending situation for the victims." It becomes clear the invader under the reference is Sultan Abdulla who brought much ruin in Nellore, Chittoor and Cuddapah of Andhra desa. The Sataka 'Satru Samhara Sataka' was composed by Seetapati who directly suffered. witnessed the destruction and other exploitation caused by the muslim invaders. This can not be exaggeration.

**The route of the invasion of Turks (Fig.1)**

The route that was taken by the muslim forces for invading Tirumala Tirupati is as following: The forces were first divided in to three units: The first unit of forces landed in Kavali in Nellore district. They captured Duvvuru 20 miles West of Nellore and Ravuru 10 miles East of Nellore. Later the forces proceeded to Modegunta towards South East 20 miles from Nellore and Jaladanki 30 miles away from Nellore towards North West of Nellore. They marched from Kavali and reached Kodavaluru 8 miles North of Nellore passing through Gandavaram 10 miles North of Nellore and they reached Tirupati through Kovuru, which was three miles North of Nellore, on the way the forces devasated burnt, destroyed, and plundered the villages, raped women and murdered the people and of what not then they proceeded to Naidupeta which was 30 miles South of Nellore and reached Kalahasti through Pellakuru where they caused much chaos and confusion. Later they reached Tirupati-Tirumala for further invasion. They destroyed all the villages as they came across in their passage.
Then they further invaded Cuddapah from Tirupati, they occupied Mamanduru later Koduru, Utukur, Orampadu, Thallapaka, Nelaturu, Mannuru, Ontimitta, Siddavatam and Cuddapah. They did not leave any place without plunder, rape and genocide.

‘Venkatachala Vihar Satakam’ reflects the destruction in Political, Economical and Cultural, Social spheres caused by Muslim forces during their invasion.\(^{14}\)

**Religion**

The outrages caused by the muslim invaders on the Hindu religious institutions and practices can be illustrated as following: The worship of Govindanama was left to the winds. In the place ‘Sharasen’! ‘Baharasen’! and other muslim religious slogans from the Khuran used to rend the air. In the temples Tirumala and Tirupati religious worship was discontinued the holydays like Dasami, Ekadasi and Dwadasi in the Lunar month were totally ignored ‘Kalladar’ mantras prevailed in the religious places. Religious practices of Nambi and Aluvars of Vaishnava sect were let to die a natural death. The ‘mangala sootrams’ of married women and ‘Yajnopaveetams’ of Brahmanas were snapped. Muslim drank toddy and behaved most indecently calling the temple ‘Babayagori’. Reading of religious books and other practices were totally forbidden, so all the religious services like incense, camphor flame, puja, ‘naivedyam’ and other religious rites and rituals were totally given up and in their place muslim festivals like Ramjan were celebrated. Pathans, Bharulu, Sayyads led an important rule.

This Satakam throws light how Hindu religious customs and traditions were discontinued in the temple of Tirumala Tirupati. In this way we can show the significance of the said Satakam.\(^{15}\)

**Historical points in Mahammadian Rule**

This Satak throws much light about the destruction caused by the muslim invaders in the important places in Chittoor, Nellore and Cuddapah religious. The following places Ghatikachalam, Kanchi Jaladanki, Kodavaluru, Kavali, Nellore, Gandavaram, Kalahasthi, Chidambaram, Srisailam, Koduru, Mamuduru, Siddavatam, Orampadu, Thallapaka and Ontimitta, Utukuru Tirumala-Tirupati were worst hit by the muslim invasion.\(^{16}\)
In Tirumala, the muslim invaders destroyed flower gardens intended for puja of Venkateswara. Holy fords like Akasaganga, Papavinasanam, Pandavarthirtha, Gogarbhathirtha, Srivari Pushkarini, Govinda Pushkarini were left unholy and desecrated.

The Sataka under reference is far superior to other Satakas of the same nature in depicting the unprecedented destruction caused by the muslim invaders especially on the Hindu temples and dwellings.

The Sataka karta in reference that is Nallakalva Kavi Seethapati lived, between 1620-1670 A.D. His work is earlier than that of others.17

This Sataka besides giving details about the extensive destruction caused by the muslim invaders, it also throws light on religious practices like Ochavam, Pooja Naivedyam and the belief of the people in the god of Seven hills. The customs and traditions of Tirumala-Tirupati and the invasion, plunder destruction caused by the Sultan Abdulla army were described in Venkatachala Viharasatakam, besides all these historical facts and figures which have been detailed by the Sataka, we can conclude that the Sataka in reference is far superior and more enlightening than any other Sataka so far composed.
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7. Ibid., P.76.
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CHAPTER - III

CONDITIONS OF TIRUPATI PILGRIM COMPLEX UNDER THE ARCOT NAWABS

The downfall of Vijaya Nagara Empire was quick during 1645-1670 A.D. The Tirupati region came under the Qutbshahis. It did not continue for long under them. With the fall of Golconda to the Mughal empire the region of TPC also came under the Mughals. With the death of Mughal Emperor Aurangzeb and 1707 A.D., the TPC passed under the control of Arcot Nawabs. The succession problem of Arcot Nawabi in 1748-50 A.D. resulted in the beginning of alienation of Arcot’s right over TPC. This alienation culminated in 1801 A.D with the Carnatic-Treaty by which the BEIC became the direct ruler of the area of North Arcot district in general and the TPC in particular.

The period of Kaifiyyats on TTD - 1786-1805 fix the period of Arcot Nawab Rule (Adm) in Tirupati to serve as background.

Tirupati is a small town in Chittoor District of Andhra Pradesh and is well known all over the country as a place of pilgrimage for the Vaishnavas. Tirupati is not only a place of pilgrimage but a place of great literary activity also. The founding of Tirupati and its growth is closely associated with the celebrated hill temple of Lord Venkateswara at Tirumala which is to the north of Tirupati town. This holy temple attracts not less than 10,000 pilgrims on average a day. The deity of this temple is Lord Venkateswara who is also known as Balaji. The town of Tirupati is popularly known also as Lower Tirupati (‘Diguva Tirupati’) as it is at the feet hills of the Tirumala which is known as upper Tirupati (‘Yeguva Tirupati’) because of its situation on the hills.

However, the pilgrims coming throughout the year do not fail to worship Govindaraja Swamy in the temple situated in the middle of town of Tirupati. In addition to the Govinda Raja Swamy temple, there are a few more important temples here like Kapileswara Swamy temple, Kodandaramaswamy temple in the town and Padmavathi temple in Tiruchanur and Kalyana Venkateswara Temple in Srinivasamangapuram Parusurameswara temple in Jogimallavaram which is three miles away from the town. All these temples are equally important centres of worship and pilgrimage.
Tirupati town came into the existence only with the foundation of Govindaraja Swamy Temple in about 1130 A.D. A township named Ramanujapuram after the founder saint Ramanuja, grew around the shrine subsequently. The small colony grew up into a flourishing town with a number of other shrines patronised by various dynasties ruling over the region. Before Ramanuja’s arrival, Tirupati might have been a part of the village Kottur. In the southern part of this village, there seems to have existed a temple dedicated to Sri Parathasarathi Swami near which family or families of the Archakas, Vaikanas the Acharaya Purushas the affections priests in the Tirumala temples would have resided.¹

Under the guidance of Tirumala Tirupati Devasthanams, Mahantu PrayagdasJee, Sadhu Subramanyamsastri and V. Vijaya Raghavacharyulaguru collected all the inscriptions of Tirumala Temple. Tirupati Sri Govindaraja Temple, Mangapuram, Aliçiri, Kapil Tirtham. Their collection of inscriptions started” in 1922 end in. 1927 March TirumalaTirupati Devastanamas has published their 1060 inscriptions samputas. In these 1060 inscriptions, 640 inscription are found in Sri Venkataswara Alaya Prakara Prangranam and Gopurams 340 inscriptions are found in Tirupati Sri Govindaraja Swami Develaya Prakaram and Gopuram, remaining inscriptions were found in Chandragiri. Kapilathirtham and Alipiri².

**Tirupati was under the Nawab of Arcot : 1710 A.D. July 31, 1801 A.D.**

The subedars of the Deccan exercised power over this region. Several Mughal and Maratha armies ravaged this area. The Mughal emperor Shah Alam I constituted the Caranatic in to a separate Nawab and appointed Sadat-Ullah-Khan its Nawab in 1710 A.D. Dost Ali (1732-40) succeeded his uncle Sadat-Ulla-Khan (1710-32) as the Nawab of Arcot and sent his son-in-law ChandaSahib in 1736 to conquer Tiruchinapalli. The subadar of the Daccan appointed Anware-ud-din in 1743 as the Nawab of Arcot, the ruler of the Carnatic. He paid fifty thousand rupees from the treasury of the Tirumala temple, which was under his independent control and got rid of the Marathas. Anwaruddin became the Nawab in 1744. Very soon, the Nizam of Hyderabad and the Nawab of Carnatic died and their successors among them started a war of succession. This was also the time when in accordance with a war declared between their home countries, the English and French started fighting in India. Mohammad Ali, son of Anwaruddin who was championed by the English for the Nawabship, sent
two lakhs of rupees from the treasury of the Tirumala temple to the English commander, Clive. Chand Shaib son of Raja Sahib, negotiated with the French governor of Pondicherry for the release of Chanda Sahib and the French Governor paid a ransom of seven lakhs of rupees to the Marata Chhatrapati and got him set free in 1748. With the help of the French force Chanda Sahib defeated Anwar-ud-din in the battle of Ambur (in North Arcot District) in 1749, in which Anwar-ud-din was killed.

Anwar-ud-din’s son, Mahammad Ali retreated to Tiruchinapalli and, with the help the English East Indian Company, proclaimed himself as the Nawab of the Carnatic in 1749. The main interest was the securing of the Nawabship of the Carnatic for Mahammed Ali and his confirmation as such without a rival.³

Tirumala temple during 1749 A.D 1801 A.D. period

About 1750 A.D. he assigned the revenues of the Tirupati-Tirumala temples to his allies and supporters, the English East India Company. The next twenty years, witnessed terrible disorder and confusion in Tirupati region. An adventurer, named Mahammad Kamal revaged this area but was driven out by an army of the Company. The Zamindars of Venkatagiri, Kalahasti and Karvetinagar, created trouble. Nazibullah, a brother of the Nawab, advanced upon Tirupati and threatened it. Abdul Wahab, another brother followed his example. Both of them were repelled by the Company's forces. During this period Tirumala had been the scene of several rival struggles for possessing of the income derived assigned the offerings of the devotees to the shrine. The revenues of Tirumala had for many years been paid to the ruler of the district within which it was situated. The Nawab of Arcot Muhammad Ali thus gave nearly two Lakhs annually from this valuable source of income of the English in consideration to the assistance rendered by them in establishing his power in the Karnataka. In 1753 A.D., a chief named Muhammed Kamel marched to Tirumala. This created alarm at Madras where the authorities of the East India Company feared the loss of their revenue. A small force was immediately dispatched but it was surrounded by Mahommed Kamal's troops upon the plains of Tirupati itself.

It was driven back with great loss of life. On the following day fresh reinforcements arrived and the issue of a battle was once more tried. In the battle the elephant, which carried Mahammad Kamel was killed and he was captured and executed on the spot.
In 1754 A.D. Muhammad Ali sought the assistance of the English to coerce the tributaries and to levy fresh contributions. The polegars of Srikalahasti and Karvetinagar whose estates lay in this district were among those against whom help of the English was sought.

They all submitted to the East Indian Company without a struggle. In 1756 A.D., Nazibulla rose against his brother, Muhammad Ali, and retiring to the north, raided the territories of the polegars of Srikalahasti and Karvetinagar. In August 1757, Nazibulla invaded the Nawab's fort. Sensing his motive to acquire the offerings in the ensuing Brahmotsavam festival at Tirumala, the detachment was sent from Madras by the East Indian Company and it occupied the town below the Tirumala hills. Being thus frustrated, Nazibulla retired from the neighbourhood and turned back as many pilgrims as he met as they were going to Tirumala for pilgrimage. Consequently, the income of the temple for that year diminished considerably. In the same year, the Karnataka again faced an invasion of the Marathas led by a general named Balvanta Rao. He attacked Cuddapah. Nawab Abdul Majid Khan (1753-1757 A.D) was killed in the fight. The latter was succeeded by his uncle Muhsin-khan alias Mocha Miya. He concluded a treaty with the Marathas, according to which Guurram Konda was ceded to them. Balvanta Rao next invaded the fortress of ‘Cadapanattam’ which stands at the head of the ‘Thallapallaghaut’ in Palamaner taluk. He also took Punganurpalem after killing its polegar in the battle.

In 1758 A.D., Tirupati was again threatened by Abdul Wahab, another brother of the Nawab of Arcot Abdul Wahab quarrelled with his brother and fled to Chittoor with his mother and son. He maintained himself a small body of followers at Chittoor by collecting as much peshcush as he could from the polegars of Chittoor. Later he resolved on trying his fortune by attacking Tirupati. Raising a considerable force, he threatened the lower town but was deterred from to plundering the temple by rumours of the march of the English reinforcements. He, therefore, retired and seized the fort of Chandragiri where he waited for a more favourable opportunity. On his way from Hyderabad, the French general, Bussy halted at Tirupati, seized the company’s renter and intimidated him to resign. The revenues of the temple in his favour. Abdul Wahab joined Bussy at Tirupati and accompanied him to the south under the impression that he would obtain the great part of the revenues of Tirumala. He however, was
disappointed in his expectation and returned Chandragiri. Again, in December 1758, a large body of the Marathas led by Gopal Row marched to Tirupati, climbed the hills and took possession of the temple in March 1759 for the hundi collection for the ensuring festival in April. As the main body of his force was subsequently recalled, a small detachment under the command of a certain Narayanasastri was left incharge of the temple. Abdul wahab had driven away this small force and reported his success to the Madras Government with a request to favour the revenue of the temple to him. His application was rejected and the previous renter was once again confirmed.

Narayanasasri had returned to the palem of Karkambadi to the east of the Tirupati range. In July 1759, he ascended the hills and reoccupied the shrine with the assistance of the polegar of Karkambadi. A force was sent to dislodge him, but it was driven back. An application for reinforcement was sent to Madras and Major Calliand, the commander or the English reinforcement decided on creating a diversion by attacking the stronghold of the Karkambadi polegar. The village of Karkambadi was burnt and its polegar was killed in the engagement that took place. This damped the courage of the Marathas and their allies and the attack upon the temple on the succeeding day the completely successful. Narayanasastri retreated and the renter was reinstated.

The successors of Muhammad Ali opposed it. The company forced the Nawab to retire on a pension and took over the administration of this in 1801 A.D.  

The details of information regarding Tirupati pilgrim complex during this Period

1. Tirupati is a sacred place of Pilgrimage but derives its fame primarily from the temple of Lord Venkateswara situated on Tirumala Hills. Thus Tirupati connects both the town Tirupati at the foot of the hills and the pilgrim centre of Tirumala.

2. The history of the temple of Lord Venkateswara is lost in antiquity as there is no definite evidence to show when and by whom the temple was built. However, the temple was reconstructed by a visiting pilgrim in the 13th century. The great dynasties of the rulers of the southern Indian peninsula patronised this temple, this was followed up by the rulers of Mysore and Gadwal. Today however it is the common pilgrim who pays homage to Lord Venkateswara.
3. Due to the improved communications between Tirumala and Tirupati to the major population center the number of pilgrims visiting the Shrine of Venkateswara is increasing. In the absence of precise data of Pilgrims reaching Tirumala over a number of years in the past, the data of pilgrims accommodated in Tirumala Tirupati Devasthanams (T.T.D) Choultries and Cottages at Tirumala during the years 1961-75 throw much light on the increasing trend of pilgrims over this period.

4. The temple of Sri Venkateswara Swamy at Tirumala the temples of Sri Govindaraja Swamy, Sri Kothadarama Swamy and Sri Kapileswara Swamy at Tirupati and the temple of Sri Padmavathi Ammavaru at Tiruchanoor along with the sub-temples constitute the TirumalaTirupati Devasthanams. In earlier times, they were looked after by the Hindu Muslim and English rulers. From 1843 to 1933 the Mahants of Hathiramji managed the affairs of the temple and township of Tirumala. There after the T.T.D. administration has taken over it.

5. The T.T.D administration has started constructing choultries and cottages since 1958 for the pilgrims. Thus it has made concerted efforts to provide adequate reception and accommodation and other arrangements to an increasing number of Pilgrims, however, the management feels that these arrangements have not been satisfactory.

6. The second Ghat Road was intended for the purpose of one way traffic to enable vehicles to move fast and to avoid accidents. Pilgrims may be transported to Tirumala and brought down after darshanam of the Lord by return tickets. Those performing utsavams vehicles over the ghat road may be preserved private vehicles are also allowed. The Board is considering transport by rope way. It may be materialised in the near future.

7. The demand-for Prasadams (Loddy, Vada etc) for prathana articles and for Devasthanam Publications should be fully met to prevent spurious articles from being sold and avoiding exploiting of the pilgrims by other business community.

8. The Dharma Darsanam queue may be continued during Thomalaseva, Archana and Ekanthaseva which are without any i.e., free. Those who have vows to performs archana can pay the free and have “Aseervadam” (blessings) in the queue as at present. Brahmotsava and Amantranotsava Grahastas can join first.
9. Accommodation in Dharamsalas should be free, unless furnished and exclusively used for pilgrims, marriage halls should be constructed separately.

10. Cottage industries to meet the requirements of the pilgrims and of the public have to be established and encouraged the existing over.

11. Pathways leading to Tirumala and theerthams (fords) have to be improved and shelters and security arrangement and drinking water have to be made for pedestrian pilgrims.

Yadast Dahazada of Purguna of ‘Tripetty’ on 187 Village owned by Devasthanams 1801 A.D:

| 1. | Devasthanam Ariita              | 159 |
| 2. | Mounza or principal village     | 156 |
|    | Maiava or subordinate villages  | 3   |
| 3. | Saver and Cavally etc           |     |
|    | 1. Pattada or different classes of keeping-bazaars | 1 |
|    | 2. Saver or chokees where customs are collected | 16 |
|    | 3. Pussa Banda (Cattle farms)   | 2   |
| 4. | Mucken or establishments in the town | 1 |
| 5. | Mohalrai or taxes on houses etc | 1   |
| 6. | Cavally or watching- places     | 5   |
| 7. | Cattubada - lands granted to servants, peons etc, in lieu of pay | 1 |
|    | Total                           | 187 |

Remainmir Principal villages
Devasthanam or temple
Mackan or establishment
Saver or Custom houses
Motarfa or receipt from custom houses

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<th>Total</th>
<th>187</th>
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</table>
The above raises a quaint problem viz., that at the time all the villages and the landed property of the temple seem to have gone out of the possession of the temple to the temple functionaries.\textsuperscript{10}

Under the Nabobs, the villages seem to have been distributed among a number of petty kavalgars, who administered them on behalf of the temple. They collected the transit duties called, sayer, for which, custom houses had been established at various centre and they were also responsible for the police arrangements, for which they were assigned some village on nominal rent called Kavali, Subsequent to the break up of the Vijayanagar Empire, they collected, in addition, Kavali fees from all villages with in their ranges. In the unsettled conditions of the country during the Carnatic wars, they assumed independence and styled themselves poligars. The most powerful among them gradually swallowed up the possessions of the smaller poligars.

"It is not known when the 187 villages of the Tirupati estate were distributed among the permanent servants of the temple and among the guarding agents. There is no reference to it in the inscriptions at all.

But, by the conquest of this Southern region by the sultans of Bijapur and Golkonda during which the Zimindars must have been powerless to fight them and expel them, the total number of villages must have gone into the possession of the two sultans. Later on, with the establishment of the Nawabship of Arcot, the villages must have passed, along with Sri Venkateswara temple in to the hands of the Nawabs of Arcot\textsuperscript{11}.

During this period from the 17th and 18th century when the Muslim regime prevailed, numerous food-offerings for Swamivari were abolished, as indicated in the query of Ganapavarapu Venkatakavi whether the Padusha who reduced the food offerings and arrogated to himself Swamiveri jewels or his co-partner also, as only a bare minimum was provided to the diety each day and on other occasions.

Probably when the English of East India Company came into the possession of the temple in 1801 along with the Carnatic Kingdom, instituted an investigation in to the temple affairs. It might have come to know about the gift villages of God and their previous enjoyment by the religious and secular functionaries and watch and ward men and reconferred the villages on the descendants of the original assignee with to sole object of perpetuating worship in the temple and guarding it and protecting and escorting to pilgrims.
Thus, the temple lost its landed property, while its servants benefited through the regrant of the villages.\textsuperscript{12}

Account of the village in the hands of the Inamdars, Fusly 1217-1807-8 A.D.

It is seen that with in a very short period of their assuming direct control, the Government made through enquiries in to the rights of parties and examined the documents in possession of the inamdars.

Distribution

| Village belonging to Senior Jayanagar | 2 |
| Jeepaliem (main) Nellapalli (Hamlet) (do) Junior Jayanagar | |
| Adusupaliem (main) Krishnapaliem (hamlet) | 2 |
| Village to Nambees | 16 |
| Villages assigned to Acharya Purushas, Head gollar Agaraharams and Shrotriam Village granted on favourable rent | 13 |
| Chiratanur and Malur | |
| To Byragees Pareram Mahant | 2 |
| Dayaram Mahant | 3 |
| Other Inamdras | 40 |

In the hands of Poligars

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<tr>
<th>No.</th>
<th>Name of the Poligar</th>
<th>No.</th>
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<tbody>
<tr>
<td>1.</td>
<td>Karakambady Venkatappa Naidu, Poligar of Tiruapti</td>
<td>5</td>
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<tr>
<td>2.</td>
<td>Krishnapur Veeraraghava Naidu, Poligar of Tirupati</td>
<td>5</td>
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<tr>
<td>3.</td>
<td>Mamanndur Venkatapa Naidu</td>
<td>9</td>
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<tr>
<td>4.</td>
<td>Damarla Timma Naidu, Zamindar of Kalahasti</td>
<td>16</td>
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<tr>
<td>5.</td>
<td>Bomarauz, Zamindar of Karvetinagar</td>
<td>36</td>
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<td>6.</td>
<td>Pamala Sesha Naidu (Nagapatla)</td>
<td>34</td>
</tr>
<tr>
<td>7.</td>
<td>Mogaral Poligar</td>
<td>18</td>
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<tr>
<td>8.</td>
<td>Mattivar\textsuperscript{13}</td>
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\textsuperscript{12} Thus, the temple lost its landed property, while its servants benefited through the regrant of the villages.

\textsuperscript{13} Mattivar.
Pur Jaatee-Different Nations, Tribes and People annually resort to Tirupati on pilgrimage from Motives of devotion, 1775 A.D.

7. Malleyal

Also Hindus come to visit the swame from several other states of India.

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<tr>
<th>From the North of India</th>
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<tr>
<td>1. Casee</td>
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<td>2. Gavah</td>
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<td>3. Prayag</td>
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<td>4. Huridwar</td>
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<td>5. Cashmeer</td>
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<td>6. Oojanee (Uijain)</td>
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<td>7. Babayola</td>
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<td>8. Avodhaya</td>
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<td>9. Jaganaat</td>
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<th>From the South of India</th>
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<tr>
<td>1. Arcot</td>
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<td>2. Terunavelly</td>
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<td>3. Madura</td>
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<td>4. Rameswar</td>
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<td>5. Malleyal</td>
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<td>6. Anuntasaina</td>
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<th>From the East of India</th>
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<tbody>
<tr>
<td>1. Chinnaputtana or Madras</td>
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<td>2. Callasree</td>
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<td>3. Nellore</td>
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<tr>
<td>4. Bunder or Masulipatam</td>
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<td>5. Rajamahendri</td>
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<td>6. Sickakole etc.</td>
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<th>From the West of India</th>
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<tr>
<td>1. Seringapatnam</td>
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<td>2. Bedanoor</td>
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<td>3. Oodipee</td>
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<tr>
<td>4. Soobramanya</td>
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<td>5. Goa</td>
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<td>6. Gocurnum</td>
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<td>7. Ickery</td>
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<td>8. Gooty</td>
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<td>9. Audavanae</td>
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<td>10. Hurryhur</td>
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<tr>
<td>11. Bellary &amp; etc</td>
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6. Thus from all sides, so far as Hindus dwell, Brahmins, Gosaees, Byragees, Voodasees etc... , come and present caneekes (or offerings) to the god and perform some of the ceremonies in person according to their abilities. Even Musulmans and English people who have made mauuss (or vows) send caneeker to tune of many thousands according to their vows. To all these, according to their abilities the managers of this place who have studied the (forms and manners of civility) handed down from the ancient times after civilities, respect and presents according to their rank and thereby acquire much money."
Kaifiyyat relating to the institution of Amuldars of Tirupati, Fusly 1210 A.D., 1800 A.D., 1801 A.D.

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<th>I</th>
<th>Daud cawn, Sadulla Cawan, Sadar Ally</th>
<th>Yra.</th>
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<tr>
<td>From SS. 1622 Vickrama to Roodroodoogyaary Cycle year</td>
<td>44</td>
<td>1700</td>
<td>1744</td>
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<tr>
<td>1.</td>
<td>Auvasaralu seet arama mannaged Tirucati</td>
<td>5</td>
<td>1700</td>
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<td>2.</td>
<td>Canaroo Dausara (Konenu Dasari)</td>
<td>7</td>
<td>1705</td>
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<td>3.</td>
<td>Aukooloor N arasapa</td>
<td>3</td>
<td>1712</td>
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<td>4.</td>
<td>Munasauram</td>
<td>2</td>
<td>1715</td>
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<tr>
<td>5.</td>
<td>Komara Venkana Puntooloo</td>
<td>8</td>
<td>1717</td>
</tr>
<tr>
<td>6.</td>
<td>Tadacamala Maudhava Puntooloo manaana in the Govt. of Tondamull</td>
<td>7</td>
<td>1725</td>
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<tr>
<td>7.</td>
<td>Tadalaapu condapa and Rauja Gopaulla puntuooloo</td>
<td>3</td>
<td>1732</td>
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<td>8.</td>
<td>Ragoorlaud Acharyooloo</td>
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<td>1735</td>
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<td>44</td>
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II

| Under Anuwaruddin and Muhammad Ali |

| 9. | Srinivasa Charloo | 18 | 1744 | 1762 |
| 10. | Hoogahullv Venkaiee | 1 | 1762 | 1963 |
| 11. | Srinivasa Charloo | 1 | 1763 | 1764 |
| 12. | Poorala Tirumalayagulu belonging to velueotiwar | 4 | 1764 | 1798 |
| 13. | Ramaline- Mudali | 1 | 1766 | 1769 |
| 14. | Srinivasa Charloo | 12 | 1769 | 1769 |
| 15. | "During the disturbances of Hvder Aunikala Narasia Managed from playta to Soobacrot under the Bahader | 2 | 1871 | 1783 |
| 16. | Srinivasacharloo | 2½ | 1783 | 17853/4 |
| 17. | Pataulbedi Somavaiulu | ¼ | 17853/4 | 1786 |
| 18. | Taraohau Teeruvee-al Acharlooloo (Talaosakam Turuvengalcharlu) | 1 | 1786 | 1787 |

(In his management 32 Jewels of the Godwere Stolen)

| 19. | Ragunad Acharloo | 1 | 1787 | 1788 |
| 20. | Aooalcharloo | 1 | 1788 | 1789 |
| 21. | Rae-hunad Acharloo | 1 | 1789 | 1790 |
| 22. | Appacharlooloo unto Hon'ble comoanv | 1/3 | 1790 | 1/3 |
| 23. | Srinivasas charlooloo under the Hon'ble comoanv 8 months | 1/3 | 1790 | 1791 |

| 24. | Rae-hund Acharloo | 1 | 1791 | 1792 |
| 25. | Kanaregoo Laulah | 43/4 | 1792 | 17963/4 |
| 26. | Aulatoora Vedauntacharvoooloo | ¼ | 1797 | 1798 |
| 27. | Booraoilee nuntuulo manaada under varadaa Satv renter of Tirupati | 1 | 1797 | 1798 |
| 28. | Colausaumee saty | | | |
A note in Anandaranga Pillai’s Diary, under date 3rd October 1749 is to the effect that one Srinivasachari who was an Amuldar of Tirupati did not pay the stipulated rent and fled from the place and another person by name Vasudevachari was appointed in his place. Srinivasachari was again appointed Amuldar on the death of Anwaruddin in 1749 by Dumalli Krishnaji Pandit, Mr. Dowell, the editor of the Diary had commented on this as follows. “I suppose the run away Amuldar is the same as the man who managed the Tirupati revenues for the English later on”. From this, Dr. Krishnaswami Aiyangar interpreters that “The first Nababs of Arcot settled the revenues of Tirupati by farming it out to persons specifically appointed, perhaps Vaishnava’s and that the English “continued the old arrangement of appointing an Amuldar from among the brahmins, perhaps even Vaishnava Brahmins as we hear of two appointments one following the other of a Srinivasachari and a Vasudevachari by the Dewan of the Arcot Nabobs”. An exhaustive list of Amuldars who managed the temple from 1700 to 1800 A.D. i.e., till the date, of the assumption of direct management by the Company is given above. The Amuldars were not officers appointed by the Nababs but were merely managers appointed by the renters who directly took the lease of the revenue of the temple for one or more years from the Nababs and subsequently from the Company. These Amuldars were not always brahmins or were they invariably Vishnavas as can be seen from the list. The name vasudevachari, the successor of Srinivasachari is not found in the list. perhaps he did not actually take up the post. Granting that he was his successor, Vasudevachari sounds more like a Madhva name than a Vishnava name even after the attempt to convert the ending” char “into” Chari”.

It may incidentally be noted here that Srinivasachari of Anandaranga Pillai’s diary was the Amuldar of the temple from 1744 to 1762 and his second term was from 1763 to 1764. Srinivasachari, Amuldar under the company, was a different person who held charge between 1790 and 1791. He is the Twenty - third in the list.17

Amuldar duties

1. The duties of the Amuldar were some what like those of the present peishkar and the Execute officer combined and he had no direct functions in the temple like the parapatyadar.

2. Therefore, the caste of the Amuldar was not important so long as he was a Hindu.
3. The office of the parapatyadar stands on 8 different footing.

4. The term parapatyadar itself means a functionary who regulates and supervises, the inner or the religious and the outer or secular affairs of the temple.

5. He has to check whether the Archakas know and follow the prescribed rituals of the temple at the prescribed hours and whether the chanters of the vedas and prabandams recite correctly the selections appropriate to each occasion in the prescribed manner; serious disputes arise if the order of precedence in these matters is altered even inadvertently. This is religious part.

6. He has to control the crowds, regulate the darshanams, Utsavams and processions, collect the prescribed fees without causing offence to the pilgrims, duties requiring great tact and resource fulness.

7. The highest persons in the land, like Maharajahs, Rajas and religious heads of the aleading mutts visit the temple.

8. They have to be received well with due courtesy and ceremony. Thus, he has not only to be a man of sound learning but of good breeding, of pleasing manners, of good social position and of thorough unquestionable integrity.

9. This is a secular office which is very difficult to discharge to the satisfaction of the public and has been invariably held by brahmins, as the nature of the duties can adequately be fulfilled only by a neen devotee.

10. A reference to the extract given above will show that even so early as 1800 A.D. it was fully realised that the income of the temple depended very much on the civility and attention shown to the pilgrims by those in charge of its management. 18
REFERENCES


5. Ibid, p 43.

6. Ibid, p.44.


8. Dr.C.Anna Rao. Administration of Temple, p.31, Tirupati.

9. Tripetty Means: Teruputty is revered as a mahachatra or very holy place and many pilgrim from various dasums resort thither.


13. Ibid., p.465.


15. Ibid., p.4 72.

16. Ibid., p.4 73.

17. Ibid, p.475.

18. Ibid, p.4 76.
CHAPTER-IV
BOUNDARIES OF TIRUPATI

There is a manuscript in the Mackenzie collections entitled 'Kaifiyyat of the boundaries of Tirupati. Tirumala Tirupati is situated between 13°-41° Northern Latitude and 79°-25° of the Eastern Longitude. It is located in the district of Chittoor in Andhra Pradesh, South India. -Tirumala Tirupati consists of two distinct physical parts Tirumala and Tirupati. While Tirumala stands amidst picturesque surroundings top of chain of mountains called Seshachala mountains at a latitude of 2,900 feet above sea Level, Tirupati sprawls on a plain land just below the seven hills at a height of 500 feet above sea level. Tirumala is located between 13°-41° North Latitude and 79°-21° East longitude spread over an area of 16.53 square Kilometre. Tirupati is situated between 13°-38° North Latitude and 70°-25° East Longitude. It extends to over an area of 16.07 square kilometre a population of 1,15,292 Tirumala and Tirupati are connected by two meandering ghat roads each about 20 kilometres long. Further two paths connect Tirupati with Tirumala.1 Mussalamans conquered the country 150 years before the reign of the Rayels and they divided the Carnatic and fixed boundaries. The Ancient Boundaries are on the East bank of the Swarnamukhi near the Temple of Kalahasti. On the south from Narrainvarum and west to near pillaree Canama. A boundary stone is placed. North of Tirupati from Yeragnoonta, Yanaguloo, Hanumanta Rayagidda as far as Cotta of Kalahasti were the Boundaries. The Mussalamans people destroyed the petty palligars took the country and chadrum-moodra.2 (Fig.2)

Srikalahasti and in the North up to the Venkatagiri Boundaries (Sullurpet, Udayagiri, Vakadu, Venkatagiri)

Srikalahasti: (Srikalahasti Taluk)

Srikalahasti is the headquarters of the Taluk of the same name and is situated, at a distance of about 104 kms, from Chittoor district head quarters and about 38 kms, from Tirupati. The town is ‘picturesquely situated at the foot of the Kailasagiri abutting the river Swarnamukhi. There is a railway station on Renigunta - Gudur broad gauge line and is connected with Gudur, Tirupati, Chittoor, Bangalore and other important places by bus.
Figure 2
Kalahasti the famous temple place of Lord Siva, known as Dakshina Kasi, is situated here. The temple is one of the most ancient and sacred places in the whole South India and the lingam (idol) is known as Vayulingam, one of the five elements of Lord Siva. The name Srikalahasti is a compound of three words Sri meaning spider, 'Kala meaning serpent and' Hasti', an elephant and all these are said to have worshipped Lord Siva in the past and attained Sadvamukti (salvation) with Siva. The marks of all these three, are found on the Linga, which is claimed to be Swayambhu (selfmanifested) and for that reason the place is particularly sacred. The linga and the Nandi in its front, are white in colour. The temple of Kalahastisvara is situated to the west of place. The village was chosen for construction of the Somasilaproject".3

Sullurpet (Sullurpet Taluk)

Sullurpet, the headquarters of the taluk of the same name lies on the bank of Kalingg river. There is a railway station on the Madras waltair broad gauge. Buses ply from this town to Madras, Naidupet, Sri Kalahasti, Nellore and other important places. In olden days, it was known as Subhogiri. The present name was derived from the celebration of utsavam, called 'sullu' in this place. There is an important temple of goddess Chengalamma. A special feature of this deity is that the sanctum sanctorium (Garbhagudi) is without doors. It is open at all times with out even fear of theft, another interesting feature is that doors were prepared and they were kept outside for fitting them to the door frames mysteriously shoots came out of the doors. So they are kept as it is outside the temple one can see them even now. Chengalamma Jatra celebrated once in two years for 5 days during March April, is attended by a large number of devotees. There is also another temple dedicated to Lord Krishna and it is perhaps the only one in which Satyabhama and Jambavati are placed with Krishna. The Garuda Vigraha opposite to Mulavirat stands so finely chiselled, that it gives the impression of tears flowing down its eyes. In a separate shrine the idol of soundaryavati is remarkably sculptured.

Udayagiri (Udayagiri Taluk)

Udayagiri village, the Taluk head quarters, is situated at a distance of 96 kms, from Nellore and 80 kms, from Kavali, Udayagiri was known as Kondayapalem in ancient time. It lies at the foot of the Udayagiri hill which is 938 metres above the sea level. The hill once contained an impregnable fortress which is now in ruins. The fortress is said to be built by Vijayanagar rulers during the 14th century A.D., the fort. On most of its sides, is inaccessible, but it can be reached by a jungle track on the
eastern side of the hill and a path along the ravine on the northern side. There are two mosques built by the muslim rulers. There are also ancient temples in the village depicting Pallava and Chola architecture. The hill is known for various types of medicinal herbs and so people call this ‘Sanjiva hills’. There are many ruins in the village which indicate that the place was a populous town of great importance. The present Udyagiri, however, is not even a pale ghost of its former glory.

**Vakadu : (Vakadu Taluk)**

Vakadu, the taluk headquarters of the same name is situated at a distance of 30 kms, to the south east of Gudur on the Gudur Dugarajupatnam road and Gudur is the nearest railway station. Vakadu has a Harijan hostel which accommodates nearly 3000 students. The village contains a complex of educational institutions including an Arts and Science College and Engineering College. It owes its importance to the unstintan efforts of Sri Nedurumalli Bala Krishna Reddy in establishing the institutions.

**Venkatagiri : (Venkatagiri Taluk)**

Venkatagiri town is the headquarters of the same name and situated at a distance of about 35 kms, from Naidupet railway station and 3 kms, from Venkatagiri railway station, which is on the Gudur-Tirupati broad gauge line. It has good communication facilities by road. It is famous for handloom weaving and Venkatagiri Sarees and dhotis are woven and exported to different parts of the country and also foreign countries. There are a few fine buildings here constructed by the former zamindars. These buildings known as Indra Mahal, Raja Mahal and Taj Mahal are still of tourist attraction. The town contains two big temples dedicated to Kasiviswathaswami and Varadarajswami. An annual festival of Viswanathaswami is held in July every year, it attracts a large number of devotees.

**Narayanavanam and in the South up to the Karivetinagaram Boundaries : (Narayanavanam, Puttur, Karivetinagaram)**

The village Narayanavanam is situated at a distance of about 5kms, away from Puttur. It is on the eastern bank of the river Aruna (Arunyar). The temples of Kalyana Venkatesvara and Ávanakshiamma at the place are very important for the Hindus. The Brahmotsavam, in honour of Lord Venkateswara during March - April, draws about 10,000 devotees.
A village by name Kona, at a distance of about 8 kms, from here, is famous for its beautiful waterfalls known as the Kailosavatha Kona, of Kailasa Kona waterfalls. The water falls is situated in the valley of Nagari hills. The idols of Kailasavatha in the shape of a Lingam (phallus) and Goddess Parvati as Kamakshamma, are installed here without a temple and the spot is reported to be a place of antiquity. A bath under the falls, is believed to be sacred. The waters are said to be very rich in minerals and possessing curative properties. This is a beautiful picnic spot and is visited by hundreds of people on holidays from places as far as Chennai film shootings also take places for in the scenic beauty of the place.

Puttur (Puttur Taluk)

Puttur, the headquarters of the taluk on the same name, has a railway station of the Madras-Bombay broad gauge line. The town is also connected by road to towns like Renigunta, Karvetinagaram, Nagari, Chittoor, etc., 'Draupadi', 'Tirunallu', is celebrated here, during July August a religious event it draws about 25000 people.

This place is also famous for a family of bone-setters for generations at Isalapuram near Puttur, they are reputed for setting any type of fracture of bones right, with the help of herbs and indigenous plants.6

Karvetinagaram

Karvetinagaram, otherwise known as Bommaraju Palam, was one of the ancient Zamindaries of South India. The Zamindari was situated in the north - eastern part of the North Arcot District in the then Madras presidency. It was located between 13°-12° and 13°-35° North 79° 14° and 79° 49° 'East'. The Zamindary was bounded on the north by Chandragiri and Srikalahasti, on the east by Chingelput, on the south by the territory of the Carnatic Nawab and on the west by Chittoor. It has an area of 943 square miles.

Karvetinagaram’ the place-name is explained variedly. It is a combination of two settlements ‘Karvidu’ and Nagaram. Cox in his Manual of North Arcot District explained the Toponym as though it was named after Karveti Raju, the son of the celebrated Bomma Raju, Arikatla, Subramanyam considered it - Kadu-vetti Nagaram meaning the settlement surrounded by forest.

Historical sites such as Karvetinagaram Narayanavanam, Kempula Palem, Nagari, Puttur, Rayalacheruvu, Tiruttani, Palipattu, Tiruvalangadu, Kanakammachatram, Rama Krishna Maharaju peta, Arungulam were some of the principal villages.7
Chandragiri Taluk appears to have extended north ward to Nagapatla Devarkonda Vayalapadu Taluk

Chandragiri the headquarters of the taluk of the same name is at a distance of 11 kms from Tirupati. It has railway station on the Katpadi Renigunta Line. The river Swamamukhi, flows to the south of the village. The fort and the Mahals (palaces) at the place are the main attractions for tourists. The Raja Mahal is believed to have been built by Immadi Narasimha Yadavaraya in 1000 A.D and improved in later times by the Vijayanagar Kings. The fort stands on a huge granite rock which is about 183 metres high. The southern side of the hills is enclosed by strong walls, now in ruins, surrounded by a ditch, once fed by a natural springs, but now almost run dry.

The remains at the fort contain two mahals, the lower portion of which is built in stone and the upper part with brick. The Rajamahal is majestic in appearance. The surrounding country is very fertile and the scenery charming. Archaeological remains consisting of desolate temples and one finds carved mantapams in the surrounding country side. The Chandragiri Mahal is now maintained by the Archaeological department.  

Vayalapadu Taluk

The Pattabhi Ramayam located at Vayalapadu has a hoarypast of thousand years approximately. Vayalapadu is erstwhile Taluk headquarters situated on the Madanapalli-Tirupati road at distance of 20 Kilometres from Madanapalli. The temple is believed to have been constructed during the time of Cholas and it was developed by the kings of Vijayanagar dynasty. The garbhagriha (sanctum sanctorium) of the temple has the feature of the Chola architecture and the Rangamandapa, Unjal mandapa and Kalyanamandapa around the axial members of the temple were added by the Vijayanagar rulers subsequently.

A local Zamindar of “Devidisamthanam” composed a work by name “Vignanasarvasvam”, which states that an image of Sri Rama was found near by an ant hill (valmikam-snakemound) and worshipped by the people. Hence this village is named as ‘Valmikapuram” Puranas say that the main idols of this temple i.e Seeta, Rama, Lakshmana, Bharatha and Satrugna were installed by Jambhavantha who started the tradition of worship in this temple. Still the temple enshrines the image of Jambhavanta. Along with these idols, the temple has the figures of Hanuman, Ranganatha Swamy, Sridevi, Bhudevi, Jaya Vijaya and other Parivaradevatas.

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Usually goddess Seeta is found on the Left side of Srirama, but the goddess of this temples is represented on the right side of Rama. The Sudarsana Chakra which was installed in front of this temple is a rare phenomena. It is only found infront of the Vaishnavaite temples of Yadagiri, Bhadrachalam, Simhachalam and Puri. This temple was visited by famous rulers like Sri Krishandevaraya of Vijayanagara dynasty, Chatrapati Shivaji and also by the renowned 'Vaggyakara' Tallapaka Annamacharya.

In the beginning of the 17th century, the Vayalpadu region was under the control of Badwel Nawab. The local chieftain of Vayalpadu namely Pratapa Ramachandra Reddy II renovated this temple in 1601 A.D. The main idols of this temple were installed by the head of the Vaishnava matha of Hampi, namely Sriman Tirumala Brundavanam Narasimha Raghavacharya, the renowned vaishnavaite Agama Scholar.

During the 15th century the successors of Allnamacharya namely Pedda Tirumalacarya, Chinna Tirumalacarya celebrated the Brahmostava festival to the deity of this temple. In the year 1601 A.D. when the main idols were installed, the British ambassadors like Alexandar Hamilton, George Charwalt, the Chieftain of Bengal Mushida Khali Khan, curiously were present at the function. So the deity Pattabhi Ramachandraswamy not only attracted the attention of the Hindus but also the Europeans. In 1715 A.D. a commander of French Company, Colebart visited this temple along with his forces, adored the deity and gifted two diamond necklaces. In 1732 A.D. the Chief Officer of English East India Company, Michael Jordan, had a'darshan' of the lord and presented 25,000 Moharies. In 1733 A.D., European traveller Mobark-u-Hereen participated in the Brahmostava and presented 73,000 Moharies.

In the year 1738 A.D. the king of Kolhapuri (Kolur), Koneru Tirumalaraya, Venkataraaya and their Chief Kempe Gowdas worshipped the deity and presented 2,700 honnes. In 1747 A.D., the religious preacher of Maratas Guru Ramadas participated in the Brahmostava festival and hoisted Sri Ramapataka over the Brahmaratha of the deity. In 1754 A.D., some of the officers of the English East India Company like James Hothert, Muller, Bateman paid a visit to the temple and presented 24,000 silver coins to the deity. In 1810 A.D., the then collector of Cuddapah district Sir Had Hordinge visited this temple and installed a mandapa after his name infront of the main temple. The mandapa is still intact. The Pattabhi Ramalayam was taken over by Tirumala Tirupati Devasthanams on 23rd Feb, 1997.
The Seven Hills and the road, leading to Tirumala

The Lord of the Seven Hills is popularly called “Edukondalavudu” in Telugu or “Ezhumalaya” in Tamil meaning the lord of the Seven Hills.

When Srimannarayana so desired to come down to the Earth from His sacred abode Vaikuntam, chose lovely range of Seven hills for His earthly abode and came down straight there. The Seven Hills are Seshachalam, Garudachalam, Venkatadri, Narayandri, Vrishabadri, Vrishadri and Anjanadri. Each of these names has a puranic significance attached to its nomenclature and they are described at length in Sri Venkatachalam Mahatmyam.

Seshachalam

This name is given to this sacred hill as at one time Lord Vishnu ordered Adiseha to proceed to the earth and assume the shape of a mountain and remain, so that, He could come and reside there. This is the first hill.

Garudachalam

Second in order in the Seven Hills is the Garudachalam after the Garuda Bird vehicle of Lord Narayana. Garuda was directed by Siva to do penance here to atone for his sins committed in killing his cousins. Afterwards Siva blessed the divine bird here and hence is the name Garuda for the second hill.

Venkatadri

The word signifies the burning of sins. According to the story of Madhava, a brahmin who fell in love with a chandala woman was asked to ascend this sacred hill to get expiated from his sins. He did so, he was absolved from his sins.

Narayanadri

The hill was suggested by sage Narayana to Vishnu for his earthly abode which the lord accepted.

Vrishabadri

The place where a sura (monstrer) by name vrishab was slain by the holy discus of the Lord and so the name was given to this place upon his prayer to Lord Venkateswara.
Vrishadri

The place where Vrisha was directed to do penance by the Lord and whom Venkatesa blessed with mokosha.

Anjanadri

Anjana Devi went to Tirumala as directed by Dharma (the God of Righteousness) and stayed on the banks of Akasaganga performing severe penance. She was deep in meditation and ate nothing all the period of her penance. Worried at her state of health, Vayu, the god of wind dropped a fruit daily in her lands, which she ate. After sometime, she became pregnant and a son was born to her. This was Anjaneya or Hanuman, who even as a child flew into the skies to catch the rising Sun. Brahma blessed this child with longevity and immense strength and at the request of Anjana the place was named Anjanadri or Anjanachalam which has numerous peaks, the highest being 3,800 several forests ravines and water falls. Against such a background is the temple of Sri Venkateswara, which is a great inspiration and challenge to the devotion of the pilgrims.

Tirumala is actually a small place located on the seventh hill where the temple of Balaji is located. The temple was constructed and developed by generations of royal devotees and commoners for the self-manifested idol of Lord Sri Venkateswara. The nearest rail station to Tirumalai is Tirupati. Tirumalai is sometimes called ‘Eguva’ Tirupati, the town with the railway station at is, however, called ‘Diguva’ Tirupati, both are in the Chittoor District of Andhra Pradesh link state between North India and South India.10

Tirupati is a sprawling town, Devotees first reach Tirupati and proceed to Tirumala on the Seven Hills of the Lord of Tirumala. The place is 14 miles away from Tirupati. Beautiful ghat roads connect the two towns. There are also foot paths from Tirupati direct and other from Chandragiri. This journey may easily be undertaken in motor vehicles direct to Tirumala. The Enquiry office of the T.T.D. Board at Tirupati on request makes arrangements for transport and lodging for the convenient stay of the pilgrims upon the hills: The T.T.Devasthanam has furnished cottages for lodging to visitors and pilgrims to Tirumalai on payment basis. Free or paid accommodation can be obtained by pilgrims by contacting the Devasthanam authorities both at Tirupati and Tirumalai. The Devasthanam has a reception office at Tirumalai working round the clock for the convenience of the pilgrims.11
The pilgrim who desires to go up to Tirumalai on foot can do so by tracking the traditional Sopana-maragam to the Hill. The distance to be covered on foot is about Seven miles on the way to Tirumalai. The pilgrim will have to cross over several hills. The ascent of the first hill is rather arduous in view of its steep gradient. The first structure on the top of the first hill which he sees is the Galigopuram. This Tower was constructed by one Matti Kumara Anantaraja of the Matti family of chieftains belonging to Rayachoti Taluk of Cuddapah district. One finds inscriptions on the eastern and western walls of the 'Patala Mantapami' in Alipiri at the foot of the hills in Tirupati. The first in Telugu and the second one in Tamil mention in detail the charities of this royal benefactory.

The inscription also further shows that Ananta'Raja constructed the Agra-gopuram on the 'Sopana-margam' or pathway to Tirumalai. It would appear that the Sopana-margam was also laid by him. It is said that there was once a separate pathway to Tirumalai near the Kapilathirtham Matti Raja however appears to have formed new pathway from Alipiri upto the Galigopuram. The above inscription also shows the charities of this royal benefactory. It is of interesting to note that philanthropists existed in those days who maintained 'annasastra's' or free board for pilgrims proceeding from Sethu or Rameswaram to Badrinath in the Sitalayas or Himalayas. It seems that Anantaraja himself maintained twelve such 'annasastras' in Cuddapah district.

On proceeding further, the pilgrim has to manoeuvre another steep hill called the 'mokallakonda', i.e., one has to lean for support on knees (In Telugu it is called Mokal). It is a very difficult, on the top of the hills, there is a small mantapam with a small temple for Sri Ramanuja: pilgrims usually rest here and have an opportunity to enjoy the picturesque beauty of the valley and the surroundings.¹²

According to the Sri Venkatachala Itihiasamala a Sanskrit work belonging to the 12th century A.D, Sri Ramanuja was studying the Ramayana with the assistance of his uncle Tirumalanambi under a tamarinad tree here. Wether this book, says that Vishvambara a saint in the place of Kalavingam had set up images of Sri Rama Lakshmana and Sita which he was worshipping. Due to some disturbances in the place, he felt that the images would not be safe in that place and so he is said to have directed priests some Sri Vaishnavas to take away the images for a safe place to Tirumalai. It is said that while Tirumalanambi was expounding the Ramayana and explaining, the Vaishnava priests brought the images
of Sri Rama, Lakshmana, Sita, Vibhishana and Angada and placed them in front of Sri Ramanuja and Tirumalananambi and they seemed to have set up these images in Tirumalai and arranged for worship.

There are several other ‘mantapams’ (porches) on the Sopanamargam to Tirumalai, one such is the Ghantamantapam on the way. According to tradition there was a Ranganatha Yodavaraya of Chandragiri (1336-1356) a local chieftian who was in the habit of taking his food at Chandragiri only after hearing the beli indicating that the mahanaivedyam. So he constructed for himself a royal palace on Venkatachalam.

Proceeding further up the hills, he gets his first enchantings vision of Tirumalai. The Kaliyuga Vaikunta on earth after a holy dip in Pushkarini he is ready for the ‘darshan’ of Sri Venkateswara. The Katyavalambita Murthi and the Lord with the Varada hasta. Who is ever ready to come to the succour of his devotees believe.13

The Daily Naivediums and Weekly Abhishekams on Friday to Sri Venkateswara Swamy

The Naivedium (Food prepared for the Lord) after it has been offered to the Lord is distributed to the pilgrims, free of cost, as prasadam. This is done just near the Bangaru vakili as the pilgrim comes out after Darsanam. The venue and the distribution process are critically still studied in order to ascertain if these could be improved upon, so that it may contribute towards easing down the exiting congestion inside the temple. Cooked food is offered to the Lord daily as “Naivedyam” and is distributed to the pilgrims as Prasadam after they have darsanam of the Lord. Normally, four types of (dishes) Prasadams are distributed, Tamarind rice (Pulihora) cooked rice and dal (kichadi) cooked rice with curd and cooked rice with jaggery. Only one type of prasadam is given to a pilgrim. The distribution is done in the Garuda koil. A paricharika (Brahmin) and his helper are entrusted with this job. Three to four big vessels with prasadam are kept on the ground behind a counter and one vessel is kept near the counter. The helper hands over a ‘dona’ (improvised leaf cup) or an open ‘leaf platter’ to as many as 500 pilgrims emerge out of the Golden threshold (Bangaru Vakili).

The Paricharaka takes a large laddleful of Prasadam and serves it to the pilgrim who has already been given a leaf cup either or at times he is served the prasadam in his open hand. The pilgrim then leaves the Garuda koil from the side exit. As soon as the prasadam in the vessel at the counter is empty, the paricharika replaces another full vessel from near by. Some pilgrims eat the prasad am immediately and throw the
used leaf cups in the dustbin provided for the purpose. They also see the 'Vimana Venkateswar' on the northern side of the temple and pay their obeisance. One should not however, miss this to see. It is believed if anyone sees 'the Vimana Venkateswara'. It is as good as seeing the 'Mula Virath' in the Garbha griha.  

Daily Naivedium (the first bell - 8.30 a.m to 9.00 a.m)

The Naivedium - cooked (Food), is offered to the Lord. The first bell announces the offering of food as 'naivedya' to the Lord by ringing the two big bells followed by 'Sattumurai' through the recitation of the Prabandam by the Jiyangar (or) his assistants and the 'Vaishnava Acharya Purushas'. This is followed by the distribution of 'matras' or 'dadhyo:lanas' among them (curd rice without salt).

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The ringing of the bells and the naivedium are popularly known as the first bell of the temple, while the cooked food is offered as 'naivedya' to the Lord only the archakas are present and the doors of the 'Bangaru vakili' doors are closed. During this time, the cooked food is brought in the mantapa in large vessels - called 'gangalams' of exact sizes called 'Solai' or 'half-solai' measures. Food offerings are also made to Vishvaksena, Garuda arid the 'nityasuries' during this time.

An attempt was made in recent years to introduce madhuparkam (a kind of fruit-salad), but local sentiment was so high that this was soon given up.

Though according to the 'agamic' rules a 'homa' is performed after the 'naivedya' three times a day or atleast once in connection with the morning puja, it is not being performed in the Tirumala temple for the convenience of the devotees. 

Yatrasana

For offering "bali" to all the devotees in the 'Prakaram' of the temple, the Baliberam or Koluvu Srinivasa should be taken out to the accompaniment of music, chank, and traditional music instruments. In Tirumala, however,
such a function does not appear to have been conducted. The ‘archaka’ and the ‘paricharaka’ in this temple go round the Vimana Pradakshinam and offer Bali to Vishvaksema, Garuda, Dwaja and Yudadhipa and deposit the balance of the bali in the stones placed between the Balipitam and the Dwajastambha.

Sattumurai

The term ‘Sattumurai’ is the recitation of Tamil Prabandham of the alvars in the manner prescribed. The Naalayiva Prabandham as prescribed is recited now when only Sri Vaishnavas are allowed to be present. The Srivaishnavas headed by the Jeer alone go into the ‘garbha griha’ after the archakas return from the offerings of Bali. Portions of the Prabandham are read out commencing with the patrams and ending with ‘Vazhi tirunamam’, The Tirtham, Chandanam and Prasadam are then distributed to all those who are present there but in the order of preference.

This custom is not mentioned in any of the inscriptions though an epigraph of 1476 A.D. mentions the ‘Sattumurai’ of the ‘alvars’ and not of the Lord. Even then, the recital of the prabandam takes place in Sri Ramanuja’s shrine and not in the ‘Garbha-Griha’. The Sattumurai function wherever it is performed is generally in sanctum sanctorium considered an exclusive right of Sri Vaishnavas. The Tomala Seva ends with the Sattumurai.

Sarvadarsanam (altered to 8 a.m to midnight nearly 12 hours from 1-3-79 with an interval as an hour in the noon and an hour at night for Puja).

During this time, free sarva darsanam of the Lord is allowed to all pilgrims. In recent years, the rush for darsan has become so great that one can have ‘fleeting’. Darsan of the Lord hardly for a second or two at the most and that too only in a constantly moving queue.

Aparanha Puja (Second Bell - 12.00 noon to 1.00 p.m)

Metar dharma darsanam, the floor is again cleaned with water, i.e., Suddhi (purification) takes place. The second archana is performed in a shortened form i.e., only 108 names (Ashtothrams) are chanted. For this seva also the same fee as for the first archana is charged. After this a second offering of food takes place to the ringing of the twin bells in the Tirumalai mantapam. The previous day’s hundi collection kept in the Snapana mantapam is brought out for Parakamani, i.e., counting and accounting.
Sarvadarsanam (1.00 p.m to 8.00 p.m)

In recent years due to heavy rush of pilgrims - Sarvadarsanam is allowed soon after naivedyam.

Ratri Puja (8.00 p.m to 9.00 p.m; Puja at night)

The Ratri Puja is done at night to the Lord. This is similar to that of morning Tomalaseva. This is strictly a private puja and none, but those who have religious duty to perform are allowed to be present.

The function for the night is known as the Ardhajama or the Nisi Puja. This is a private one and is meant for offerings of ‘payasam’, etc.

Ekanta Seva

Songs are sung or instruments played while Bhoga Srinivasamurthy is put to bed. This is also an Arjitham Seva. After payment of the required fees, devotees can sit and watch the service. Those who have paid for Amantranotseva and Brahmostava can also be present. The number is however, restricted. After these devotees have left, a limited, number of devotees are allowed for Darsanam of the Lord.

It is not always that the laid down timings are followed strictly and more often than not the entire programme gets delayed. The temple authorities however, ensure that all pilgrims admitted in the queue get an opportunity to have Lord’s Darsanam.\(^7\)

Weekly Abhishekam on Friday to Sri Venkateswaraswamy

Abhishekam to the Lord is done only on Fridays. On Friday early morning after Suprabhatam chanting, while TomalaSeva and Archana are conducted privately, everything is made ready for Lord’s abhishekam by powdering ‘pachchakarpuram’ mixing wet saffron paste, pressing musk with a few drops of civet oil made into a small paste by preparing chandanam and civet oil, all of which are collected in suitable silver cups and taken in procession to the accompaniment of music, round the sanctum through the Vimana Pradakshanam.

Civet oil mixed with camphor is made into a small ball and is placed at the feet of the Lord. After this the Tirumanjanam ‘abhishekam’ is offered to the ‘mula Vigraham’. This function takes place about an hour or one and half hours amidst chanting of the vedic mantras. The abhishekam is done to the chanting of Purushasukta, Narayanasukta, Srisukta,
Bhusukta, Nilasukta and the Prabhandams. The abhishekam starts with Suddhodakam and then it is alternated with milk, water and chandanam etc. The saffron water flowing down his body is collected in big silver cups. Then the body of the Lord is dried up and civet oil is lightly smeared from head to toe. A small quantity of the refined camphor powder and the white namam in urdhva pundra with two patches is put on with a powder sprinkling on the face together with the intermediate tapering line with musk. Then 'abhishekam' is given to the gold image of Sri Lakshmi hanging in a gold chain on the chest of Srinivasa amidst chanting of Sri Suktam. At the end of this 'harati' holy flame of camphor is offered. Then the white 'namam' is thickened and broadened; and Lord is dressed in pitambaram decorated tastefully with valuable jewels and ornaments on.

It would appear that the custom of Friday abhishekam to the Lord started with the consecration of the Bhoga Srinivasa murty whose abhishekam might have happened to fall on a Friday and the custom somehow is being continued that the Dhruva murti gets Abhishekam on Fridays.  

REFERENCES

4. Ibid., p.272.
5. Ibid., p.273.
6. Ibid., p. 102.

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11. Ibid., p.55.


16. Ibid., p.132.

17. Ibid., p.138.

18. Ibid., p.140 ....
CHAPTER - V
YADAST OF THE PUNCHA MOORTEE (FIVE IMAGES) AND VESHASHA OOCHAVAM (FESTIVALS)

The celebration of Festivals has been an important and attractive feature of the functioning of the temples. It enhances the popularity and sanctity of temples. Most of the donations made to temples relate to this aspect and indicate the importance.

Festivals conducted in temples are generally known by the name utsava or tirunal. The compound word utsava consists of two words, Ut and seva of these, Ut means high or great and ‘seval’ means sevan’s vajna (or) sacrifice. Among the several sacrifices, that an individual is asked to perform (pityvajna, rsi-vajna) deva-vajna or the worship of a deity is considered the greatest. Thus the celebration of a festival constituted the greatest. The celebration of festival constituted the greater sacrifice or worship offered to god.

These utsavas may be broadly divided into the following categories: those prescribed by the Agamas and those instituted by devotees. Utsavas prescribed by the Agamas are of several varieties: One is Santika or those celebrated for warding off evils, draughts and pestilences. The second is ‘Aicchika’ or those performed by individuals for the increase of their welfare and the third is the Kalika or those celebrated in a particular month in every year. The Kalika festivals may be of varying duration, celebration for one to nine days. This nine day festival is the best festival according to the Agamas. Special worship is offered during the first two days on a grand scale. On other days, it is shortened. Special items, however, like the car festivals Vasantasavam and Pushpayagam are to be conducted on particular days. The Brahmotsavam is the best example of a Kalika festival of nine days duration.¹

A particular account of the puncha-moortee or five images in the stulum of Sree Venkatachalapaty.

1. **Sree Venkatachallapaty** : The first image of Bhagwant or God.
2. **The Image of Malayappa** : The first mention of this deity with name Walay Kunia Ninra Perumal was in the year 1338 A.D. The Murthi along with his two consorts were found at a place where the hill bowed very low. This deity is now called Malyappan. Mr.T.K.T. Vivarahavarcharya, ‘Author of History of Tirupati’ is of the view that 9. Chacra Teerta Utsavam
this Malayappaswamy would have been the deity in the Tiruvilakkoil of Tiruchanur and the Koluvu Srinivasa was the deity in the Tirumantrakssalai Perumal of the same place which could have transported for safety and lodged on the hills during the Muslim invasion of south. How far this could be admitted is yet to be considered since when the Agama mode of worship started in this temple. There is no evidence to determine this. The Agamas themselves have taken note of one or two or three or more bares. So, it is idle to deny the Vaikhana mode of worship in this temple might be from the earliest period we could think of.

3. **The Image of Sreenivasmoothi**: Which receives ‘abhishekan’ daily and reclines upon a couch, he has also two other names ‘shyana bare’ and ‘stapana bare’.

4. **The Images of Kaluvu Sreenivasmoothi**: This moortee is also called ‘Balibern’ Everyday after the morning Thomalaseva, the Koluvu function is held in the Thirumamani mantapam. This murthi is brought on a silver chair to the mantapam and panchanga Sravanam is held i.e. (data of the day like movements of the sun, the plants in the panchangam) The calendar for the day is read out and then the amount of various collections received on the previous day were accounted. In his presence the Archakas are given the ‘matradanam’ (curd rice without salt) which they are entitled to receive.

5. The images of Vengada Toravar which is brought, out at day break once in a year on the day of Counseeka Dwadesee and is carried back into the Pagoda before sunrise.

6. These five images are representations of Bhugwant or God no difference exists among them.

THE FESTIVALS

1. Aunavaree Utsavam
2. Varalakshmi Utsavam
3. Sravana Purnima
4. Gokulashtami Utsavam
5. Ganesh Chatoorty
6. Ananta Chatoordsee
7. Deepavali Utsavam
8. Swamy Pooshkurnee
10. Dhanoormasa Utsavam  
11. Teroovadana Utsavam  
12. Mooketee Utsavam  
13. Sancrantee Utsavam  
14. Rama Kistan Teerta  
15. Ratha Saptamee Utsavam  
16. Cowil Allwar Teeroomunjana  
17. Sumvacharadee Utsavam  
18. Srirama Navami Utsavam  
19. Vasanto Utsavam  
20. Naresimha Jayantee Utsavam  
21. Bhashagar Utsavam  
22. Premacalaha Utsavam  
23. Brahmotsavam  
24. Chaitramasa Utsavam  
25. Kalayanotsavam  
26. Pavitrosavam⁴

Aunavaree Utsavam

This festival is celebrated on the first day of the month of Ashada or Adi (middle of July). The financial year of Lord Venkateswara is supposed to begin on this festival day. In the morning, the monk and the priest reach the sanctum, then the monk places two silver seals along with a key bunch at the feet of Lord Venkateswara and takes a vow that he would safeguard the entire temple property. Later the processional image of Lord Venkateswara is seated to hold ‘Levee’ (Koluvu or Durbar) in the Hall of Ranganayaka (Ranganayak Mantapam) and the accounts of the preceding year are read out to the public including the temple functionaries.⁵

Varalakshmi Utsavam

This is festival which signifies taking a vow (vrata) in honour of the Lord's consort Padmavatidevi. Just as Lord is conceived as Vishnu himself, Padmavatidevi is regarded as Lakshmidevi herself. Pleasing the goddess Padmavatidevi is considered pleasing Lakshmidevi, the Goddess of wealth. Therefore, the temple priests observer fast in honour of Padmavatidevi,
then worship the image of Lord’s processional consort in a special manner, offer nine kinds of food preparations to her and wind round her right wrist nine rounds with saffron coloured threads. To conclude the festival the priests . offer their prayers to Lord Venkateswara as well as to his consort Lakshmidèvi to grant boons (varas) to the people with prosperity and long happy married life.

Sravanapurnima

This is a festival celebrated for a day on behalf of Lord Venkateswara. The temple priests worship the divine couple Eswara and Parvati to help the Lord on all occasions in His endeavour of governing this world. The priests worship the processional images of Lord Venkateswara and His consort, then worship the images of Eswara and Parvati while reciting special hymns according to set procedures. Parvati is also called Mangala Gauri or the most auspicious one. The food-offerings are simultaneously offered to the images of Lord Venkateswara and His Consort and the images of Lord Eswara and His Consort Parvati (or) Mangala Gauri.

Gokulashtami, Sri Krishna Jayanti and Utlotsavam

These three festivals are conducted on three successive days. Gokulashtami is celebrated by the smarthas to commemorate the birth-star of Lord Krishna; the next day Sri Krishna Jayanthi is conducted by vaishnavas to commemorate the birth of Lord Krishna in to this world about midnight; and on the following day ‘Utlotsavam’ is performed by the Vaishnavas to commemorate the sports of Lord Krishna in his Childhood. On Gokulashtami day, the processional images of Krishna and Rukmini placed by the side of the stationary idol of Venkateswara are worshipped by offering them consecrated water for ablutions and for bath, and decorating them with flowers and offering them holy foods only after offering them to Lord Venkateswara. The same ritual services are repeated on the next two festivals days. But on the third festival day of Utlotsavam additional ritual is conducted in the precincts of the seminary of Hathiramji matham. These ritual symbolizes Krishna as butter-thief. A long stout wooden pole of about twenty feet is fixed into the ground opposite to the idol of Lord Venkateswara in Hathiramji matham. The pole is smeared with slippery gum like substance. Atop the pole a kit containing some cash is arranged in order to lower it or raise it now and then by means of a pulley and thus frustrate the trials of a person who tries to clamber the pole for the cash, turmeric water . is sprayed upon him to thwart his attempts. These three festivals are conducted on behalf of Lord Venkateswara.

Ganesh Chatoorty

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Ganesh Chatoorty is of one those Hindu festivals. Ganesha is one of the most popular deities of the Hindus. So much so that he is worshipped before every important domestic occurrence and before every important public or private worship. His name is also invoked at the beginning of every book in the simple stereo typed formula “Sri Ganesha! Namah” (I bow to Ganesh) with which every Sanskrit book opens. The name of Gariesh is also uttered in pious veneration at the time of starting on a journey or launching a new venture or building a new house or even drawing up a list of articles to be purchased for a happy ceremony that may be in prospect. The character in which Ganesha figures most conspicuously in India legend is that ofVighnanashak (or remover of untoward impediments) and he is just as often invoked by another title (‘Vignesh’), which only avoids the negative or failure. These two epithets have been so frequently associated with the character of this deity that they have become actual surnames of Ganesha, and have materially contributed to add to his popularity not only among the educated classes of Hindu but also among the illiterate masses, who revere him just as deeply in order that they might not have to suffer dis-appointment in their humble undertakings. Ananta Chatooordasee

Ananta Chatooordasee, popularly called Ananta is a festival of the second order, it is held every year on the fourteenth day of the first lunar night of Bhadra, the sixth month in the traditional calender (Panchangam-Almanac) is, three weeks after the Jammashtami. It is more of Puja (a form of worship) than a parva (a festival); that is to say there is nothing social or corporate about the observance of it : It is only a day set apart for the worship of Vishnu, Ananta (or the Eternal) being one of the numerous names of the Preserver. The true origin of the observance cannot be stated with certainty, and more than we could in the, case of the Sivaratri, like the Sivaratri; the present festival finds a mention in the Mahabharata, and in the same apocryphal book. The shanti parva, like the Sivaratri. It was first publicly inaugurated by a king of the Lunar race. There is a resemblance even in the names of the two kings who first instituted the Sivaratri and the Ananta festivals. Deepavali Utsavam:

The previous day of Deepavali is called Naraka Chathurdasi and is celebrated in October, November every year. It is believed that Venkateswara who is Vishnu himself and one of his incarnations was Vamana, Rama and Krishna dealt with the demons of Bali, Ravana and Naraka and helped the celestial world as well as human race. The killing of the demons is
considered an occasion of great jubilation. Therefore on this festival day, the daily ritual services conducted in honour of Lord Venkateswara are similar to those of on the greatness of Venkateswara who eliminates the evil in the form of demons.¹⁰

Swamy Pooshkurnee

The main object of the pilgrim is to worship in the temple, so he goes to the swamy pushkairml, first takes his purificatory bath and finds his way straight to the shrine of Sri Varahaswamy also called Gananappiran (The boar avatar of Sri Vishnu) to offer his first worship so that spiritual knowledge or ‘gnanam’ may dawn on him before going to worship Lord Venkateswara.

There is a site called ‘Patha Pushkarani’ where a tank was constructed by Achyutarya Maharaja in the 16th century. This tank was filled up by the Mahant in the early 19th century. A number of buildings have come up in this area called the “Patha Pushkarani Block”. There are a number of lanes, houses and mathams behind the Sri Varahaswamy shrine which are all well developed with flower gardens supplying flowers and fruit to the temple, in the west mada street there are a number of choultries facing north, the constructed a multi-storeyed building to accommodate the pilgrims coming from that state. The Madras Arya Vysya Choultry offers free food to the members of that community during Brahmstavam and other festivals.

The Archakas (temples priests) have their houses in the North mada street. The Sriingeri Sankara matt Choultry cum-kal-yamantapam is also in this street. A house site (Facing north) which was taken from an archaka by Saluva Narasimha and was gifted away to Sri Venkateswara in 1524 A.D. to Sri Vyathirtha on which the Madhava Matham has been constructed.¹¹

Chacra Teerta Utsavam

In days of yore Vasishtha, Atri and some other sages were offering worship to Lord Sri Rangunatha at Sriranga. One day a Gandharva called Sundara accompanied by one hundred Gandharva ladies who were his wives came to the river near by and began to bath in the river nakedly.

In order to offer their midday prayers, Vasishtha and some other sages also came to the river at the same time. The ladies were afraid on seeing the sages. They put on their clothes hurriedly. Vasistha got furious and cursed Sundara to become a demon. The ladies prayed to the sage to forgive their husband and save them. “O great sage pardon this single
fault of Sundara. We can not live without him” Vasishta was pacified and assured the gandharva women that Sundara after sixteen years, would go to a lake called Chakra teertha on Venkatachala and tried to devour sage Padmanabha, the holy discus of Vishnu would cut off his head to save the sage ‘Sundara will then regain his original body and shape and the period of curse will then end’ Vaishtha, comforted the wives of the Gandharva and he returned to his hermitage centre for bathing is Bithur, a village in the district of Cawn Pore, which is regarded as one of the holiest spots in all Hindustan, it was the residence of Valmiki and the scene of fight between Rama and his unknown sons, Lava and Kusa. In an earlier age it was the spot where Brahma, the creator, completed the work of creation by holding an Aswamedha. Sacrifices of horses and the mark of a horse hoof on one of the stone steps leading to what is called the Brahmavarta Ghat, is still shown to the pilgrim as an object of devout worship. The residence of Valmiki too is still shown on the river bank and a temple was built in his honour by the Mahrattas on a mound to the south of the town. The annual gathering of pilgrims at Bithur on this day is nearly one lack, and of this number a large proportion consists Sadhus or religious mendicant.  

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The Gandhrava ladies began to weep as sundara became a Rakshasa afraid to see him they left him. Sundara became a Bhurava and ate everyone he came across. He wandered every where and finally arrived at Venkatadri. As the period of course began to expire he happened to go
Chakrateertha to kill and eat the sage Padmanabha. The enraged sage Padmanabha beseeched Sri Hari who sent his holy discus which rushed at him and severed the monster's head from his body. Sundara thus was recovered his celestial body and sang the hymns in praise of the discus ‘Sudarsana’. Blessed by the divine weapon and taking leave of the sages, Sundara returned to his place. Padmanabha then requested the holy discus to stay there for some time so that the lake might be named after him and the sage could live there free from fear. The lake ever since has been called “Chakra theertha Sundararasana, the holy discus assured Padmanabha that those who bathe in the theertha would prosper in every day.”

Dhanoor Masa Utsavam

This festival is performed every day early hours in the morning during the whole month of Dhanus (Dec... Jan) The festival commences exactly on the eleventh day (Mukkoti Ekadasi) after the new moonday (amavasya) in the month. The third or inner most gates (Vaikunta dvaralu) of the sanctum are opened only on this day. Early in the morning on the next day the holy tank (swami pushkarini) is said to be acquiring the most auspicious and meritorious character. The third or innermost gates of the sanctum are closed in the evening of the next day. On all the thirty days of this month the early morning ritual services namely ‘ushahkala’ ‘seva’ or ‘pratyusha seva’ is suspended. This kind of ritual service throughout the month of Dhanus is called visesha Dhanurmasa Puja.

Teroovadana Utsavam

This festival is celebrated for 12 days in the month of Chittirai in connection with the annual birth asterism of Sri Ramanuja. During this festival the full text of four thousand verses of prabhand are recited in front of Sri Ramanuja’s Shrine spreading over twelve days. At the time when this festival was instituted, both brahmans and non-brahmans took part the recitation and prasadams were distributed to all reciters without distinction of caste. The details of the endowment for the celebration of this festival is found in an inscription of the year 1476. Provision was also made for food offerings on the occassions of the sattumurai of each of the Aiwars. The verses composed by the particular Alvars are recited on the day of his Tirunakhatram. There is further indication that the food offerings were to be made first to Tiruvengadamudian and then to Sri ,Ramanuja in his Shrine and then to be distributed to all the reciters brahmans and non-brahmins. This inscription clearly shows that the recitation of the prabhandam is not the exclusive privilege of the brahmans only. The co-
operation to the non brahmin community was ensured by making the recital of prabandam and distribution of prasadam common to all\textsuperscript{13}

**Mookotee Utsavam: (Margali)**

This festival, so named because it occurs in the Tamil month of Margali, immediately after the Mukkoti-Ekadasi festival. It was celebrated in the temple of Govinda:aja, Tirupati and Sri Venkatesa and Sri Varahasvami Tirumala. The first mention of this festival in the temples of Tirumala and Tirupati occurs in a record dated in the 14th year of Koppatra Mahendra Panmar Samavai who arranged for the celebration of the margali - Tirudvadasi for the images of manavalapperumal alias Sri Venkataswara in 1413 the deity was seated on a mantapam on this day and 32 oil lamps were lit on the bank of the Swami-Pushkarini. In 1465 the image of Sri Venkatesa Naccimar and Tirupati - Alvar were taken out in a procession and seated in the front mantapam at the shrine of Gnanappiran or Sri Varahswami after Sri Sudarsana’s bath in the holy tank, the Swamipushkarini in the early hours of the morning. In the same year provision was made for the conduct of Tirumanjanam with oil, Sandal wood-paste, milk, honey and curds. After the Tirumanjanam the deities were decorated with sandal wood paste musk and refined camphor.

This festival was also celebrated for the deity Sri Varahaswami at Tirumala, offerings were made to this deity in 1464 while Tirumala-Alvar was bathing in the holy tank of the Swami Pushkarani on this day.

For the deity Govindaraja this festival was being celebrated from 1415. A record of 1466 mentions the details about this festival: on the morning of this day; procession was conducted through the streets with the procession deity was set on Garudavahanam (Eagle carrier) along with his two consorts on Palanquin accompanied by senai mudaliyar or Sri Venkatsena set on Palanquin. After the procession, they were set in the Lakshmidevi ‘mantapam’ (porch) and Tirumanjanam was conducted and offerings were made:\textsuperscript{14}

**Sancranti Utsavam**

Sancranti Utsavam or pongal is festival. It is conducted on the day on which the sun enters the zodiac sign of capricorn (Makara Sankranti). Therefore, the day is identified with the return of the sun to the North or to the vernal solstice (Uttarayanam). It generally falls from thirteenth to fifteenth of January on all these four days Venkateswara is given special bath, the processional deity is taken in procession, special foods are offered and the ritual service of arranging a levee (Koluvu) is conducted.
Rama Kistan Teerta

This place is six miles away to the north of the temple. Here a certain kistam is said to have performed meditation and dug the Tirtha (ford) for his ablutions. Later on, one Ramakrishna muni did severe penance for centuries, while an anti-hill grew around him, of which he was unaware. Wishing to test his steadfastness, Indra caused torrents of rain with lightening and thunder and thunderbolts that fell on the ant-hill, but he was quite unconscious of the deluge - only the crest of the ant-hill broke and slid to the ground there upon Sri Maha-Vishnu appeared before him on his Garuda Vehicle and announced, “on this day of paurnami (Full moonday) in ascension with the star pusa in the solar month of makara (January) on which, I favoured you with Darsana, any person bathing in this thirtha (holy ford) will be released of all moral transgression (Skanda pur. ch. 5) on that particular day, many people bathe” in Tirtha (ford), prasadams are taken from the temple to this Tirtha, offered to the image of Sri Krishna installed there, after ablutions to it, and the prasad is distributed among the devotees present there at the time.15

Ratha Sapameme - Utsavam

Ratha Saptami is festival. On the night before the festival day, sumptuous food offerings are made to Venkateswara. At day break on the festival day vishva-Ksena, the commander-in-chief of the celestial army and the bodyguard of Venkateswara is propitiated with special offerings. The processional image ofvenkateswara and the holy Disc (Chakra), one of the weapons of Venkateswara, are taken round the streets and offerings are made in the eight corners of the temple. then; oblationary fire (homam) is kindled in the temple and the images of Venkateswara and his consorts are decorated with sectarian marks of Vishnu. Following this, the processional images of Lord Venkateswara and His consorts are mounted on seven vehicles and taken, one after another, to the temple of Varahaswami and then given bath in the waters of the sacred tank (Swamipushkarini). During the night, the processional images of these deities are taken in procession round the streets of Tirumala, brought back to the sanctum where special foods are offered to them as the concluding rites of the festiva1.16

Premacalaha Utsavam: (Pranayakalahostavam)

Pranayakalahotsavam is festival conducted on the sixth day of Adhyayanotsavam. On this day, the processional images of Venkateswara and his consorts are placed opposite to each other in the Great Hall of the Lord and the Sacred text of Pranayakalah Puuranam which describes the
love duels between the divine couple are recited. A ball of flowers (Pushpakandukam) is thrown several times between the divine couple as if the couple were striking at one another with flowers balls and finally all the images are shifted to their original places.

Covil Allawar Teerooomunjana

This is a preliminary function to Brahmotsavam. On this day, after the daily pooja, all the deities other than Dhruva murti and the silver murthi are taken to an anti-chamber. They are then covered with water proof garments. Then the walls and floor of the sanctum are cleaned using plenty of water. The walls and the floor are then scraped and painted with a mixture of turmeric paste, camphor etc, and they are washed once again. This festival is therefore a preliminary arrangement to keep the entire environment of the garbhagriha clean. After the cleaning the water proof coverings are removed and certain preparatory rituals are performed, the deities are restored to their original places from the anti-chamber food offerings follows.

Sumvacharadee- Ustavam

Ugadi Utsavam is festival celebrated in honour of Lord Venkateswara. It is the Telugu New Year day. The belief is that this festival is celebrated to indicate the commencement of the annual cycle as ritual services and festival celebrations. The head monk, his deputies and disciples, the priests and other temple functionaries wear new cloths on this day. While performing the noon-service, the priests enrobe the Lord in new garments and pray to the Lord for health, wealth, peace and happiness of his devotees as well as the whole world in the new year.

Srirama Navami:

Like ugadi and Nityotsavam, Sriramanavami is also festival. It is celebrated to commemorate the birth day of Rama, an incarnation of Vishnu who is Lord Venkateswara himself. The processional images of Rama, sita and Lakshmana are seated in the immediate presence of the stationary idol of Lord Venkateswara are worshipped on this day enrobed in flower garments. An oil lamp is also kept before these deities for all the day. This festival is conducted only after the noon-services to Lord Venkateswara. This festival signifies that the Lord comes into this world in an incarnation to eliminate the evil and create peace in this world.
Bhashagar Utsavam

Bhashagar Utsavam or Tiruvadyayana Utsavam is festival celebrated for twelve days in the month of Chitri (April-May) not only to commemorate the birth day of Ramanuja but also to call to remembrance the services of Ramanuja rendered for the spread of the cult of Venkateswara. Tradition records certain incidents in the life of Ramanuja connected with the temple of Venkateswara at Tirumala. Ramanuja decided the dispute as to the Siva or Vaishnava nature of Lord Venkateswara, directed the cultivation of flower gardens (nandavanams) at Tirumala and use those flowers for the daily decoration of Lord Venkateswara, deified the Alvars and eventually of 'himself and erected small shrines at Tirupati for them and made necessary provision for their daily worship, instituted several seminaries (mathams) at Tirumala to serve as centres of Srivaishnava Learning and faith where from their propagahon could be effected as opportunities offered themselves, engendered enthusiasm in his disciples and descendants to donate innumerable charities to the temple of Lord Venkateswara, influence the Vaishnava laity to recite Tamil Prabandham at the temple of Venkateswara every day and introduced the festivals of Adyayanotsavam to commemorate the life of Alvars and their life work at Tirumala, Tirupati and other Vaishnava centres. Ramanuja formulated and systematized a detailed code of temple procedure at Tirumala, made provisions for offerings to Lord Venkateswara and Govindaraja at Tirumala and Tirupati on an augmented scale. Secured permanent endowments for the temples of Venkateswara and Govindaraja, established his disciples and their descendants in the various vaishnavas centres for the propagation of his faith under the appellation of Acharyapurushas at Tirumala and Tirupati, and lastly attached to each prominent Vaishnava Shrine certain acolytes known as 'Ekangis' for rendering service to them. Thus, as Ramanuja spared no pains in the cause of the temples of Tirumala and Tirupati, his services are commemorated by means of the festival of Bhashyakar Utsavam.

During the twelve days of the festival, the full text of four thousand verses of Tamil prabandham are chanted in front of the Shime of Ramanuja. The twelfth day of the festival coincides with Arudra or part of orion, the births tar of Ramanuja. On every day of the festival, varieties of cooked rice and puddings are first offered to Lord Venkateswara, then offered to the image of Ramanuja which are next distributed among the devotees and servants of the temple who attend the function. 20
Chaitramasa Utsavam

This is a festival conducted between Adi and Kartiki or Ashadha and Kartika (July-November) to commemorate the lord's four months' practice of sleeping, austerities and privations. The festival has three parts: Sayana-ekadasi, parsya-parivartana and utthana-ekadasi. The first part sayanaekadasi commences on the eleventh day waxing moon in the month of Adi (or) Ashadha. It is believed that the Lord begins to sleep on this day and reposes for the next two months. On the eleventh day waxing day of the moon in the month of Bhadrapada, the Lord is believed to be changing his side. This day is called parsya-parivartana. After changing his side he continues to sleep for another two months time and rises from sleep only on the eleventh day of the waxing during Kartiki-or Kartika. The Lord’s rise from sleep is celebrated as Utthana-ekadasi. Thus between the Adi or Ashadha and the Kartika or Karitika eleventh Lunar waxing day four months (Chaturmasya), the four months’ sleep of the Lord on the days of sayana-ekadasi, parsvaparivartana and Utthana-ekadasi special celebrations are made to mark the Lord's sleep, Lord’s changing side and Lord’s rise from sleep.\(^2\)

Vasantotsavam

Vasantotsavam or spring festival is another festival. The Lord is conceived in the likeness of humans whose nature is shadowed forth to that of the god head through an attribute of feelings and qualities. Pain and pleasure, heat and cold, He is conceived to feel equally with human beings and means are devised to minimise their influence or make them yield their wholesome effects to the full. Such a conception appears to be the origin of this festival.

This festival is celebrated during the spring season (Vasentarutuvu) in the month of Vaikasi (April). The processional image of Venkateswara is taken round the streets of Tirumala in the evening and a special provision is made for the distribution of sandalwood paste (Chandanam) on a large scale to the devotees.

Brahmotsavam

The Brahmotsavam festival at Tirumala is the most popular festival drawing huge crowds from distinct places in and out of our state. This is a basic festival enjoined by the sastras. The festival bears the name ‘Brahmotsava’ to commemorate the first utsavam of the Lord of Tirumala which was conducted by Brahma, the Lord of Creation as per varaha purana. This utsavam is conducted according to the injunctions of the sastras.
Prior to 966 A.D. perhaps only one Brahmostavam was conducted at Tirumala. In 966 A.D. the Pallava Queen Samavai who arranged for the installation of the Bhoga Srinivasa Murthy idol in the temple, made provisions to conduct two Brahmostasva festivals, one is purattasi month and the other during the Mukkoti Dwadasi period. Thus, two Brahmostavas were being performed from the 10th century A.D. The same queen also presented a number of jewels and ornaments including a Kiritam and arranged for endowments for the conduct of the festivals with a procession for the bhoga Srinivas Murthy as well as during the main festival itself in the month of purattasi commencing on the day of Chittirai and lasting further provision for another festival for the same silver idol with two processions each day for seven days prior to Margazhi Tiru Dwadasi that is the Mukkoti Dwadasi. To meet the expenses of these, the queen endowed certain lands to the temples and enjoined on the administrators called the stanattars to take care to see that no tax was levied on the land granted by her.

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The festival actually commences on the first day with the Dhvajarohanam ceremony in which the Lord’s flag with the Garuda emblem is flown on a flag staff erected next to the Dhvajastambam. The Lord’s utsava Vigraham (Processional Idol) (with or without his consorts Sridevi and Bhudevi) is also taken in procession twice-once in the day time and again in the night time with the appropriate ‘vahanam’. The ‘vahanams’ for the processions at night on the first, second, third, fourth, sixth, seventh, eighth, ninth and tenth days are the Pedda Sesha Vahanam, Hamsa, Simha, Purnakoti Vimanam, Garuda, Elephant, Chandraprabha, Aswalmory palanquin and Tirchivahanams.

The important festival days are the fifth, eighth and eleventh. The morning procession of the lord on the 7th day with Surya Prabha Vahanam is worth seeing.

The Utsavam on the night- of the fifth day js called the Garuda Seva or Garudotsavam. On this day, the processional deity alone is taken in procession on the Garuda; the consorts of the lord are not seated by
his side on the 'Vahanam' as usual. On this day, the lord is given 'Uyyala Seva' in the evening. This Uyyala Seva or 'Seva in the Swing' (cradle) takes place in the open area near the Dhvajastambham. The processional deity comes out of the temple in a Tirucchi on the poles of the Tirucchi are fixed to chain (fixed to the ceiling) with rings attached to them and the whole is swung to and fro during the swing or Uyyala Seva. During this, Asthanam cr durbar, songs are sung and vedic hymns are chanted.

The car festival takes place on the eight day. This 'Rathotsavam' attracts the largest crowd during the Brahmotsavam festival days. The utsavam murthi along with the consorts is brought on to the temple car early in the morning. The Lord in the temple car and the temple car are tastefully decorated; the temple chariot is then taken round the streets of Tirumala.

On the eleventh day of the festival, the processional deity is taken on a Tirucchi Vahanam to the Swami Pushkarini. The Chakram of the Lord (also called chakrattalvar) then gets bath in the Swami Pushkarini. At the same time, the devotees of the Lord also plunge in to the Swami Pushkarini. A bath at this time in the Swami Pushkarini is considered to be very holy and merit-giving. The Brahmotsavam comes to an end with this 'snana' or bathing of the Lord in the Pushkarani. 24

Kalyana Utsavam

The Kalyanotsavam is usually performed in the Kalyana Mantapam or the Tirumala Nayaka mantapam. In this utsavam the marriage of Sri Malayappan with his brides Sri Devi and Bhudevi is performed. This is an impressive ceremony and begins with the Panchamurthi Puja following the Vaikhanasa Agama rituals. The marriage rituals are performed with mangala Sutra Dharana according to vedic rites. The 'Thalambralu' ceremony is also performed as in regular marriages. The Nachchiyars and the Lord are then garlanded.

In that year Tallpakam Tirumala Ayyangar conceived the idea of celebrating a marriage festival for five days for Malayappan on the lines of a Hindu wedding. The festival was celebrated in the month of Panguni at a cost 500 ghatti varahas. As the Kalyanamantapam was not then in
existence, the festival was conducted in the Tirumamani mantapam.

On the first day, there was the preliminary function of Sadyonkura', Ankurarpanam. Soma pratima, Brahma pratima, etc. were consecrated for the ceremony. Then 'Malaikuniya' ninva perumal and the two Nachchimars (Bhudevi and Neela Devi) were given Tirumanjanam or bath of rose water in the Tirumamani mantapam. This was followed by a procession through the streets. On return, the bridegroom was seated on a unjal in front of the Tirumamani mantapam and the Nachchimars were seated one on Chataka Pakshi vahanam and the other on a Hamsa Vahanam. Garlands were exchanged between the bridegroom and the two brides in the same way as in the case of a Hindu marriage. The Nachchimars were next placed on either side of Malaikuniya ninra perumal on the swing plank. Their feet were washed with milk and harati pancha varna pide were offered to them. In the Abhijit lagham, the Deities were removed to the Tirumamani mantapam and all the articles required for the muhurta homam were brought. These consisted chiefly of clothes for the Nachchinars, Sandal wood Paste and Sambhavana for Putting on the Tirukkappunaan consecrated String round the wrist and, a cloth to serve as a screen between the bridegroom and the bridesga:

Pavitrotsavam

Pavitrotsavam literally means the festival of purification. Its object is to expiate the lapses of omission and commission arising in the daily ritual services and other religious rites performed in the temples. In an article, the use of which produces an effect of purity, is called Pavitram. Thus all Hindus, use the Darbha Pavitram made by the sacred grass (darbha) itself as a preliminary to attain state of mental and moral purity of the performers and to maintain a high level of spiritual ambience of the place of religious function.

Every year, this festival is celebrated for five days. On all these days the services of special religious priests are procured and they are suitably remunerated for the services. This festival commences with the rites of sowing nine kinds of grain (Ankurarpana). The sprouting of the grains exhibit the power of god who causes the growth of these seeds. Twenty units of silk thread and two hundred units of white cotton yarn are required for preparing an article of purity (Pavitram) which is dyed in five
colours namely white red, blue, black, yellow, or green. Thus five articles of purity are prepared. A bed of paddy is then prepared in the adjoining sanctum and a sacred pitcher (Kalasam) is placed on it. Following this, nine Kinds of grain seeds (Navadhayalu) are taken in to small earthen plates and placed by the side of the sacred pitcher. Honey, milk, curds, ghee and gingelly seeds are placed in separate plates adjacent to the sacred pitcher. Then the five articles of purity (Pavitrams) which are made to look like garlands of beads by knotting them, with silk thread are placed round the neck of the processional idol of Venkateswara. Small keins of the same type of sacred articles are tied round the wrists of the idol of the Deity. Then the idol is taken round in a procession through the streets amidst the continuous chanting of the vedic hymns and the reading of sacred texts (Puranams) side by side with the kindling of sacred fires (homams) on each day which create a halo of light round the entrance of the temple. There is, however the inevitable food offerings in the morning and evening on each day. This festival is now made on Arjita seva utsavam and devotees may take part in it by paying an amount of Rs. 5,000 only five persons are permitted to witness the Festival or the ritual services rendered to the processional image of Lord Venkateswara.

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4. Ibid., p. 541.
5. Ibid., p.353.
6. Ibid., p. 348.
7. Ibid., p. 357.
9. Ibid., p.112.
10. Ibid., p.374.
12. Ibid., p. 273.
15. Ibid., p. 376.
17. Ibid., p. 378.
18. Ibid., p. 379.
20. Ibid., p. 381.
23. Ibid., p. 155.
24. Ibid., p. 164-165.
25. Ibid., p. 352.
CHAPTER - VI

SUMMARY AND CONCLUSION

The word kaifiyyat is derived from the Arabic word kaif. It is used in most other Indian Languages with the same meaning. Kaifiyyat means a statement or vaukmoolam or historical narration, particulars, tafseel. Col. Colin Mackenzie succeeded in securing the services of a young talented man named Kavali Venkata Borial of Eluru in West Godavari District in deciphering old scripts and other inscriptions on the stones in the temples all over Andhra Borial the first Andhra epigraphist with the assistance of his brothers Lakshaiaiah and Ramaswami could successfully copy some thousands of inscriptions in the costal Andhra and the present Rayalaseema areas. These manuscript were collected and prepared under Mackenzie able guidance. They are rightly called Mackenzie Manuscripts or Kaifiyyats.

His collection included as many as 1,568 manuscripts in Tamil, Telugu, and Kannada. Of thousands of local accounts, the largest number is in Telugu. These accounts are called pertaining to various topics like history of the land, biography legendary and literary accounts of the time and of the past. Besides kaifiyyats, his collection also contained 8,076 inscription and other antiquities. While studying the Andhradesa history, many historians studied 17th and 18th century Kaifiyyats for the local and regional histories, C.P. Brown compiled English-Telugu dictionary and Telugu-English dictionary kaifiyyats were useful in compiling them. Kandukuri Veeresalingam in his work on ‘Andhrula Kavula Charitra’ used number of Kaifiyyats. The regional and local history can be enriched by a study of the kaifiyyats, Broadly speaking, while studying the social and cultural aspects of localities, only few kaifiyyats of certain villages are used. There are indeed many interesting historical aspects of villages and towns in Rayalaseema i.e., Anantapuram, Cuddapah, Kurnool and Chittoor districts. There is no clear history for about a century and a half from the fall of Vijayanagar empire.

Qutb Shahi invasion to Tirupati Pilgrim Complex is found in the literary work, Sri Venkatachala Satakam from which 8 poems were collected by Veturi Prabakara Sastri renowned Telugu Scholar of Oriental Learning for research run by T.T.D. 1915. The work was purely analytical in nature
and unfortunately the author of the sataka was not aware of the exact year of the attack under reference. The Satakarta Nallakalva Veerakavi Seethapati (1620-1670 A.D) of Bheemavaram Agraharam which was gifted to his father Nallakalva Veerakavi Ayyappa Araveeti by Venkatapati Raya II (He died in 1614 A.D). He was pleased with music and literature of Ayyappa Araveeti. Dr. Kalidas Purushotham wrote in the 'preface' about Satru Samhara Satakam' of Nallakalva Veerakavi Seethapati that the poet's native place was Bheemavaram Agraharam which belonged to Venkatagiri Samstanadeesudu. It is attested by Mackenzie's Kaifiyyats. Sataka means 100 poems. Consequent to the invasion of Sultan Abdulla, the following villages, Utukur, Ontimitta, Uramupadu, Kavali," Kalahasti, Kodavaluru, Gandavaram, Jaladanki, Menneru, Mamunduru, Modegunta, Siddavaram were completely exploited and left in ruins beyond repair.

Venkatachal Vihara Satakam reflects the destruction in political, economical, cultural and social spheres caused by muslim forces during their invasion. This satakam throws light how Hindu religious customs and traditions were discontinued especially in the temple of Tirumala Tirupati. In this way we can show the significance of the said satakam.

In Tirumala, the muslim invaders destroyed gardens whose flowers were intended for puja of Venkateswara. Holy fords like Akasaganga, Papavinasanam, Pardvarthithra, Gogarbhathithra, Srivari Pushkarini Govinda Pushakarini were desecrated.

This sataka besides giving details about the extensive plunder and ruin caused by the muslim invaders, also throws light on religious practices like Oochavam, Puja, Naivadyam and the belief of the people in the god of seven hills. The customs and traditions of Tirumala-Tirupati and the invasion, plunder and destruction caused by the sultan Abdulla army were described in Venkatachala Viharasatakam, besides all these historical facts and figures which have been detailed by the Sataka karta we can further assert that the sataka in reference is far superior and more enlightening than any other sataka so far composed.

The Administration of Tirupati temple during the company's time was according to a set of rulers. Sadat-ullah-Khan (1710-32) Dosti Ali (1732-40), Chand Sahib (1748) Anwar-Ud-din (1748-49), Muhammad Ali (1749); The pilgrim complexTirupati is a sacred place of pilgrimage but
derives its fame primarily from the temple of Lord Venkateswara situated on the top of Tirumala Hills called Seshachala mountains. Thus Tirupati connects both the town Tirupati at the foot of the hills and the pilgrim centre of Tirumala. The temple of Sri Venkateswara Swamy at Tirumala, the temples of Sri Govindaraja Swamy, Sri Kothadarama Swamy and Sri Kapileswara Swamy at Tirupati and the temple of Sri Padmavathi Ammavary at Tiruchanoor along with the sub-temples constitute the Tirumala-Tirupati Devasthanams. In earlier times they were looked after by the Hindu, Muslim and English rulers. From 1843 to 1933 the Mahats of Hathiramji managed the affairs of the temple and township of Tirumala. There after the T.T.D administration has taken over 187 villages owned by Devasthanams in 1801 A.D., and villages in the hands of the Inmadars Purjaatee, Kaifiyyats further relate to the Anuldars of Tirupati.

There is Manuscript in the Mackenzie collection entitled Kaifiyyat of the boundaries of Tirupati, mussalamans conquered the country 150 years before the reign of the Rayals, they divided the Caranatic and fixed boundaries. The Ancient Boundaries are on the East bank of the Swarnamukhi near the temple of Kalahasti on the South from Narayanavanam and west to near Pillaree canama (Pass) boundary stone is placed. North of Tirupati from Yeragoonta, Yanaguloo, Hanumanta Rayagidda as far as Cotta of Kalahasti were the Boundaries; The Mussalamans destroyed the petty palligars took the country and chacdrum - moodra. The Boundaries Srikalahasti Venkatagiri, Sullurpet, Udyagiri, Vakadu, Narayanavanam, Karivetinagaram, Puttur, Chandragiri Taluk, Nagapatla, Devarkonda, Vayalapadu Taluk. The Lord of the Seven Hills is called “Edukondalavodu” in Telugu or Ezhymalaya in Tamil meaning the Lord of the Seven Hills. The Seven Hills are Seshachalam, Garudachalam, Venkatadri, Narayanadri, Vrishabradi, Vrishadri and Anjanadri. The daily Naivedum and weekly abhishekams especially on Friday to Sri Venkateswra Swamy are as following Yatrasana, Sattumurai, Sarvadarsanam, Aparanha puja, Sarvadarsanam, Ratri Puja, Ekanta Seva, Weekly Abhishekam is on Friday to Sri Venkateswara Swamy. It would appear that the custom of Friday abhishekam to the Lord started with the consecration of the Bhoga Srinivasa Murty whose abhishekam might have happened to fall on a friday and the same custom some how is being continued that the Dhruva murti gets abhishekam on Fridays.
The celebration of Festivals has been an important and attractive feature of the functioning of the temples. It enhances the popularity and sanctity of temples. Most of the donations made to temples relate to this aspect and indicate the importance.

Festivals conducted in temples are generally known by the name Utsava or Tirunal. The compound word utsava consists of two words, Ut and seva of these Ut means high or great and seva means sevan's Vajna (or) sacrifice. Among the several sacrifices that an individual is asked to perform (Ditry- vajna-arsi-vajna) deva-vajna or the worship of a deity is considered to be the greatest. Aunavaree Utsavam, Varalakshmi Utsavam, Sravana Purnimee, Gokulashtami Utsavam, Ganesh Chatoorty, Ananta Chatoordsee, Deepavali Utsavam, Swamy pooshkurnee Kartika purnamee, Chacra Teerta Utsavam, Dhanoormasa Utsavam, Teroovadana Utsavam, Mooketee Utsavam, Sancratee Utsavam, Rama Kistan Teerta, Rath Sapatmee Utsavam, Coivl Alwar Teeroomunjana Sumvacharadee Utsavam, Srirama Navami Utsavam, Vasanto Utsavam, Narisimha Jayantee Utsavam, Bhashgar Utsavam, Premacalaha Utsavam, Bramhotsavam, Chaitramasa Utsavam, Kalayano Utsavam, Pavitrosavam and the like.

We owe great to the Satakas and Kaifiyyats of Mackenzie which throw much light on the part of these places, boundaries and other important aspects for research. and the like.
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