

ART AND CULTURE OF ANDHRA PRADESH

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Andhra Pradesh

ART AND CULTURE NOTES

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Paintings of Andhra Pradesh

- Indian paintings provide an artistic continuum that extends from the early civilization and culture to the present day.
- From being essentially religious in purpose in the beginning, Indian painting has evolved over the years to become a fusion of various cultures and traditions.
- The Indian painting was exposed to Greco-Roman as well as Iranian and Chinese influences.

Classification of Indian Paintings

- Indian Paintings can be broadly classified as the mural paintings and miniature painting.

1.Murals are huge works executed on the walls of solid structures, as in the Ajanta Caves and the Kailashnath temple. They are also called as wall paintings.

2.Minature paintings are executed on a very small scale on perishable material such as paper and cloth.

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Lepakshi Paintings of Andhra Pradesh

- It is part of **Anantapur district** in Andhra Pradesh.
- It was the Beautiful paintings of **Vijayanagar period**.
- It Provides glimpses of contemporary dress like tall headwear (Kulavi), colored and embroidered sarees of both men and women in the paintings.
- Earth tones and complete absence of blue color in Lepakshi painting.
- Costumes are outlined in black

Deccani School of Miniature Paintings

- Deccani painting denotes broadly the miniature painting from the 16th Century to the 19th Century at **Bijapur, Ahmadnagar, Golkonda and Hyderabad**, the former states that formed the region known as Deccan.
- The rich colour scheme, the palm trees, animals and men and women all belong, to the

Deccani tradition and culture.

- Early Deccani painting absorbed influences of the northern tradition of the pre-Mughal painting which was flourishing in Malwa, and of the southern tradition of the Vijayanagar murals as evident in the handling of female types and costumes.
- Influence of the Persian painting is also observed in the handling of the horizon gold sky and landscape.

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Cherial Paintings of Andhra Pradesh

- Presenting wonderful work of art, **Cherial folk Paintings of Andhra Pradesh** express the narrative format through the rich color schemes.
- Based on the themes of great epics, these paintings use customary techniques.
- The Cherial paintings are made on cloth that may run to meters in its length.
- **Kako padagollu** is a main community which uses Cherial paintings as one of the visual means to recite stories from Mahabharata and Ramayana.
- At present the artists even make **scroll paintings** or Cherial paintings in smaller sizes on paper, plywood, cardboard and cloth.

Nirmal Paintings

- Nirmal is a small town located at 89 kms from **Adilabad in Adilabad district**.
- The artists themselves using **cardboard and Luppam** make the canvas.
- The canvas is first painted black, which forms the background for all the Paintings.
- Enamel and other plastic colours are used for these paintings, which lends them a glow.
- Yet another important contribution of the Nirmal artists is their traditional designs on furniture.

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- The artists paint creepers, border designs and flowers on wooden chairs, tables and on cots, on almost all: furniture work, red and black colours are used lavishly, followed by yellow and green.
- The Nirmal toy industry is an example of how collective effort can help an art to flourish.
- This art, like all other art forms, has witnessed some changes, while holding on to some of its traditional designs, Though water colours and enamel colours have replaced natural colours, the artisans still use Painiki wood along with other locally available material.

Nirmal Paintings

- Srikakulam is 100 kms, from Visakhapatnam. 'Savaras' are ancient tribes living in the areas enjoined by the four states of Andhra Pradesh, Orissa, Chhattisgarh and Jharkhand.
- On a wall-coloured red with red soil mixed paper in water, white paint prepared from rice powder and water are used Black colour is prepared with coconut ash mixed castor oil.
- Tender bamboo twigs are used as brushes after chewing their ends very delicately. Actually, these paintings resemble the prehistoric rock art.
- **Triangular-shaped structures**, which are very common in rock art, can be seen in Savara paintings.

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Painting on Kalamkari Fabric (Kalamkari Painting)

- The *Kalamkari* fabric contains the paintings of mythological figures and events with vegetable colours. Kalamkari sarees, kurti (tops), salwar-kameez, have become the order of the day and have become the popular costumes of Andhra Pradesh.
- This particular art form is widespread in Machilipatnam of Andhra Pradesh. Urbanity in its refined form rules in the epicenter of superiority, Hyderabad.
- The tempting mix of colors on cloth generally depicts characters from Indian mythology.
- At the times of 17th and 18th centuries, this art of Kalamkari was very prominent and it was famous to such an extent that it spread its fame all across the country.
- Kalamkari is present in **Machilipatnam and Kalahasti**.
- The colors used for shading kalamkari paintings were extracted from vegetables.
- Apart from the mythological themes, these paintings even showcased different forms of lotus flower, some beautiful designs of leaves and flowers, cartwheel and parrots.

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Folk Painting in various region of Andra Pradesh

- Folk paintings are essentially folk tales that are conventionally painted as wall hangings.
- This art comes from Cherial in **Warangal district and** other places in Telangana and Andra Pradesh.
- The ideal themes for the paintings comprise of scenes from Ramayana, Mahabharata and other mythologies and from their stories.
- Painted with affluent use of red, yellow, green and blue colors, they serve as ideal wall hangings.
- The paintings look so realistic and artistic that it is believed that this special art has come down from **Vishwakarma**, the divine architect to the artisans on earth.

The Famous Art Of Leather Painting Work Of Andhra Pradesh

- The shadow dance of puppets made up of leather is coming from olden times in Andhra Pradesh.
- Images on the dead skin of animals are carved out for this in bright colours.
- The heights of these leather made puppets are normally 6 feet.
- These are cut-made in such manners that they can bend from wherever from hands, feet, waist, necks etc.

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- The natural colours, conventionally extracted from flowers and vegetables were being used to paint these leather puppets. But now, the artificial colours presented in the market are being used for paint works.
- A thin splint of bamboo is tied around the puppet and jolted and fluttered with light hands in front of a white screen with the support of the bamboo splint. The audiences sitting in front of the screen take pleasure in this scene.
- In the old days, the purohits used to communicate the lessons of religion and politics by showing the instances from the Ramayana or the Mahabharata to the village folk through the medium of these shadow dances.
- The **Anandpur and Kaninda districts** of Andhra Pradesh are well-known for this leather Paintings of Andhra Pradesh art works the most.

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**Common Feature of Tribal
Paintings in Andhra Pradesh**

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Wall Paintings of Andhra Pradesh

- The tradition of wall paintings has been passed down from pre-historic times to today.
- As society moved from forest dwellings to agricultural-based communities, the art of painting continued as a part of their life, tradition, culture and to transmit their traditional beliefs through their art.
- Wall painting forms part of the universal culture of most agricultural societies and forest dwelling societies.
- Paintings are done on walls to invoke the gods to bless the soil, keep animals healthy for work in the field, grant a family healthy progeny after marriage, and bless a newly constructed home.
- Paintings found on the walls of religious buildings depict a human quest to understand a larger universe, natural life and power.

Current tradition of wall painting in Various Tribal Regions of AP

- In a wall painting or mural, the ground is the wall or the stone of the cave. Paint is applied on to the wall plaster. To bind the paint to the plaster the colours are often put on wet plaster so that it fuses with it.
- In many tribal region and villages in India women apply wet lime paint to the dry mud walls. Lime is a natural disinfectant and prevents ants and termites inhabiting the walls.
- As they use no adhesive the paint flakes and has to be redone every season, especially after the monsoons just before Dussehra and Diwali.
- Wall painting also done during ceremonial function like Marriage.

Languages and Literature of Andhra Pradesh

- The “Telugu Literature” is one of the oldest “**Dravidian Literatures**” of India, which has a rich preserve of stories, dramas, epics and poems.
- The literature of Andhra Pradesh reflects **the rich cultural and traditional history** of the Dravidian state of India.
- The state is blessed with many significant luminaries in the field of literature who have contributed immensely to the Telugu language.
- The Telugu literature is a vast store house of literary products by eminent personalities from the field of literature.
- The people of Andhra Pradesh nurture a deep and intense emotion for their language which has found expression through the various literary products.
- The Literary gems of the Telugu literature have represented the “Dravidian” culture and tradition to the world.
- Many important literary figures of the state have been awarded with accolades from various quarters for their contribution towards the development of an important Indian language.
- The Telugu Literature **reveals the traditional society** of our country.
- One can get a **glimpse of the chronological events of the mighty South India** by going through the literary productions and work of the Telugu literature.

Telugu Languages and Literature of Andhra Pradesh

- Telugu literature traces back its roots to the **second decade of eleventh century**, though earlier literary works are few and far in between.

Work of Nannaya, Thikkana, Erraprgada (Kavitraymentrinity) in Mahabharata

- In starting time when a part of Mahabharata was rendered by **Nannaya** from Sanskrit into Telugu, these literatures begin.
- **Nannaya**, a poet laureate in the court of **Rajarajanarendra of Rajamahendravaram** (now Rajahmundry) was measured to be the pioneer Telugu writer. Though he could finish only the first two and a portion of the third parva out of the 18 parvas of the epic, the translation attained a special implication.
- **Thikkana (13th century)** resumed and completed the rest but for a small gap after Nannaya.
- This gap of work was filled later by *Erraprgada (14th century)*.
- Over three centuries, the Telugu Mahabharata is a liberal admixture of prose and verse and is a significant work of all time.
- The Mahabharata writers are known as kavitraymentrinity in early Telugu literature.

Palkuri Somanatha, Srinatha, Potana Telugu literature work

- Palkuri Somanatha (12th century) composed a Saivite treatise Basava puranam in Dwipada. Influenced by Sanskrit classics, **Nannechoda wrote Kumara Sambhava.**
- Though a he was latecomer in Telugu, **Ramayana and Ranganatha Ramayana** as well as **Tikkana's Uttara Rama Charitra** merits mention.
- **Srinatha** (15th century) has been considered as the Byron of Andhra. **Palnati veera charitra** was his historical classic.
- **Potana** devoutly rendered the great Bhagavata Purana saying '**palikedidi bhagavatamata palikinchedivadu Rama Bhadrundanta**' to stress that his motivation was divine.
- Even today Potana's Bhagavata story woven around Lord Krishna, is recited by scholars and common people alike in Andhra. That was his popularity.

Telugu literature During the time of Krishna Devaraya

- **'Desabhashalandu Telugu lessa'** was Krishna Devaraya's well known scripta. Krishna Devaraya's reign was hailed as the golden age of Telugu literature.
- It was said to be starting point of original Telugu writings in the form of prabandhas.
 1. Allasani Peddana's Manucharitra,
 2. Poetess Molla's Ramayana,
 3. Pingali Suranna's Kalapoomodaya,
 4. Ramaraja Bhushana's Vasu Charitra

These above are merited literary productions of this period.

- Sataka is yet another literary form original and unique in Telugu full of wisdom and mysticism. Vemana, hailed as poet of the people excelled in Sataka form

Telugu literature during the time of Nayaka Kings

- The Southern School of Telugu Literature took roots under Nayaka Kings (17th century) in Tanjore.
- Yakshagana, folklore type of literary form emerged along with other desi forms sung by women on festive occasions.

Telugu literature during the time of 19th Century

- In the event political awakening in the latter half of nineteenth century, a new era began in Telugu literature with accent on prose writings.
- **Gidugu Venkata Ramamurthy and Gurazada Apparao (Kanyasulkam)** revolutionized the literary field by establishing good prose traditions using spoken form of Telugu.
- In this period of renaissance as it is often called by experts, influenced by English literature and thought, **Kandukuri Veeresalingam (1848-1919) wrote Rajasekhara** Charitra based on Vicar of Wakefield by Goldsmith, a well known English author.
- **Avadhanam** is yet another peculiar form of Telugu literary tradition. It is a form of literary acrobatics.
- **Tirupati Sastry and Venkata Sastry** known as janta kavulu or Tirupati pair (Tirupati Venkata Kavulu) mastered in this avadhanam.
- Asukavita or extempore versification is one more unique feature of Telugu literary tradition. All these literary forms rely strongly on certain rigid metrical standards.
- Against this background of traditional school in letters, a free school of lyricists with romantic vein and a strong ground of progressivism began to grow. Inspiration in life is the main stay of literary production according to the progressive school.

- **Devulaplli Venkata Krishna Sastry** belongs to transition from classical to modern school.
- By early 1940s **Sri Sri (Srirangam Srinivasa Rao) Pattabhi, Narayanababu** zealously led the progressive group and established themselves passing on their tradition in thought process to Arudra, Tilak Dasaradhi, and Narayanareddi; there are poets of merit who combine tradition with modernism.
- **Viswanatha Satyanarayana**, a veteran writer produced popular novels.
- Short story too was introduced during this period when **Padmaraja's Galivana** won world recognition (1950).

Recent development Telugu literature development

- More recent trends in Telugu literary output turn to existentialism when a group of young men started **Digambara school (1966)**. A
- dvent of cinema, in recent times, began effectively utilizing the services of variety of fiction writers, short story writers, poets, playwrights for scenerio, song, dialogue writings.
- **Non-fiction writing**, once limited to text book production developed into writing of books on History, Science and other knowledge giving subjects and journalism.

- **Mutnuri Krishna Rao and Kasinadhuni Nageswararao** were the successful pioneers in Telugu journalism, when they founded **Krishna Patrika (1902) & Andhra Patrika in (1912)**. Vijnanachandrika Grandha mandali founded by Komarraju Venkata
- **Lakshmanrao** was the earliest to endeavor to disseminate knowledge on an organized scale.
- His indefatigable efforts resulted in the production of science books and a pair of encyclopedia volumes: **Andhra Vijnana Sarvaswamu (1923)** for bringing out subject wise encyclopedia Vijnana Sarvaswamu (16 volumes).

Institutions like

1. Andhra Sahitya Parishad, Kakinada,
2. Andhra Saraswata Parishad, Hyderabad and
3. Andhra Pradesh Sahitya Akademi

These are engaged in the promotion for the cause of literature on an organized scale.

- Navya Sahitya Parishad, Hyderabad, Andhra Viswa Sahiti, Hyderabad, Sahiti Samiti, Tirupati, Visakha Writers Association, Visakhapatnam, Sarasa, Madras etc are engaged in the promotion of the cause of local writers fraternity.

Classical Language Status of Telugu Languages and Literature of Andhra Pradesh

- In 2004, the Government of India declared that languages that met certain requirements could be accorded the status of a **“Classical Language in India”**.
 - The following criteria were laid down to determine the eligibility of languages to be considered for classification as a “Classical Language”:
 - High antiquity of its early texts/recorded history over a period of 1500-2000 years
 - A body of ancient literature/texts, which is considered a valuable heritage by generations of speakers
 - The literary tradition be original and not borrowed from another speech community
 - The classical language and literature being distinct from modern, there may also be a discontinuity between the classical language and its later forms or its offshoots.
- Tamil became the first language in India to attain the status of classical language in 2004.
- In 2005, Sanskrit, which already had special status in Article 351 of the Constitution of India as the primary source language for the development of the official standard of Hindi, was also declared to be a classical language of India by Ministry of Culture.

- **Kannada and Telugu were accorded the status in 2008**, based on the recommendation of a committee of linguistic experts constituted by the Ministry of Culture, Government of India.

Post Independence Telugu Languages and Literature of Andhra Pradesh

- Telugu is one of the 22 languages with official constitutional status in India in schedule VIII.
- **The Andhra Pradesh Official Language Act, 1966**, declares Telugu the official language of the Andhra Pradesh that is currently divided into Telangana and Andhra Pradesh.
- Telugu also has **official language status in the Yanam** district of the union territory of Puducherry which governed through central Government.
- Telugu, along with Kannada, was declared as one of **the classical languages** of India in the year 2008 by Ministry of Culture.
- **The fourth World Telugu Conference** was organized in Tirupati in the last week of December 2012 and deliberated at length on issues and discussion related to Telugu language policy.
- Telugu is the **third most spoken native language** in India after Hindi and Bengali according 2011 census.
- Telugu is also the **most spoken Dravidian Languages and Literature of Andhra Pradesh** in the world according to Government of AP.

- Indian words for handicrafts are commonly hastkala, hastshilp, dastkari, karigari, all meaning handiwork, but they also refer to objects made with craftsmanship, i.e., specialised skills of the hands which are also artistic.
- The aesthetic content is an intrinsic part of such objects and means the object of utility has a value that goes beyond mere usage and is also pleasing to the eye.
- Crafts are closely related to concept of form, pattern, design, usage, and these lead to its total aesthetic quality.

Handicraft of Andra Pradesh

- Andra Pradesh is also one of important center for development of Handicraft and related products.
- Many Handicraft of Andra Pradesh works like **Veena Manufacturing ,Durgi Stone Craft ,Budithi Brassware Banjara Needle Crafts ,Etikoppaka Toyes , Ponduru Khadi ,Bidri Craft, Dokra Metal Crafts, Nirmal Arts ,Bronze Castings, Kondapalli Toys, Lacquer Ware** not only famous in the state but also out side the state
- Handicraft work provide economic work as well as serve as self employment aspect.

- The Handicrafts are, responsible for the revenue earning and the overall economy of the state as it provide self employment opportunities to poor and tribal people of Chattisgarh.
- It attract tourism from across the state.
- Handicraft of Andra Pradesh show culture, values and daily life nature.
- Till 2016 six Handicraft of Andra Pradesh and 4 Handlooms of Andra Pradesh got Geographical Indication Tag.

Handicraft of Andra Pradesh that recognised Geographical Indication (GI) Tags:

1. Bobbili Veena
2. Shadow Puppets Handicraft of Andra Pradesh
3. Budithi Bell And Brass Craft
4. Machilipatnam Kalamkari
5. Kondapalli Bommalu
6. Srikalahasthi Kalamkari

Bobbili Veena

- Bobbili Veena is a traditional musical instrument which is also known as **Saraswathi Veena**.
- It has great importance and significance in the evolution of music and in particular carnatic music in our country.
- The Bobbili Veenas are made up of seasoned **jackfruit woods** and is an integral part of **carnatic music**.
- Vibrant designs and colors are used in order to give the veenas a designer look.
- Designs of flowers and leaves are inlayed on the main plastic sheet.
- The Veena is mostly made up of a single piece of jackfruit wood called as Ekandi Veena. In some cases, one joint near the dandi and alley is used.
- There are 4-5 varieties of Bobbili Veenas. They are :
 1. Ekandi- made out of single log wood,
 2. Kamalam – Lotus,
 3. Nemali – Peacock,
 4. Swarna Mandal – peacock shaped
- The Veenas weight around 18-20 kilos.
- The gift veenas, which are used as show piece or decorative items, measure 9-23 inch in total length and the base measurement is 3-4 inch in diameter. These veenas weigh around 250-300 gms.

Shadow Puppets Handicraft of Andra Pradesh

- This art goes back to more than 100 years.
 - A rigorous spring-cleaning of the leather is undertaken, the stuff being soaked in a pit of limewater for 10-15 days. When the top portion becomes a bit smooth, it is scrapped clean with a knife. Then follows another round of water soaking – this time along with kadaka powder, a local vegetable dye for another ten days.
 - The leather now assumes its natural colour of light brown and is ready for the designs to be drawn on it.
 - Even on the lampshades, deities hold sway along with animals and floral designs. For drawing the contours, an outlining hand brush is used and thereafter the colours are filled in with vegetables dyes – brilliant reds, greens, whites, yellows, browns and orange ruling the roost.
- The creators of these puppets have discovered lampshades on leather to be the best medium to not only keep their traditions and art alive but also to serve as a source of their livelihood. Though the medium of expression has changed, the form continues to be the same.
- The beautiful and colorful spectrum of lampshades depicting episodes from folklore, Ramayana, Mahabharata, Krishna leela and a host of other characters continue to a narrative form.



Budithi Bell and Brass Handicraft of Andra Pradesh

- **Specification of bindelu:** Bindelu is made from brass metal, which is an alloy of copper and zinc.
- **Descreption:** This brass vessel is made particularly only in Budithi. It is a two piece vessel which is made by beating two different sheets of brass till the required shape is achieved. The two pieces are welded and then finished from the inside. The mouth of the vessel is made by welding a casted ring to the finished sphere. It is then finished by scraping out the outer surface of the vessel and polishing it, which imparts luster.
- Bell cast from bell metal is used in temples. It is one of the oldest and famous craft of Budithi. This product is normally in high demand through out the year. It is highly resonant which provides a longer lasting sound than general.

Machilipatnam Kalamkari

- “Machilipatnam Kalamkari” visually identified by the all over floral twine/Persian designs which are block printed and produced in traditional laborious methods using natural vegetable dyes.
- Textile & Textile goods: bed and table cover and all other goods falling in class 24 ; clothing, headgear and all other goods falling in class 25; carpets, rugs, mats, and matting for covering floors and all other goods falling in class 27.
- **Upholstery** (Custom printed wall decorative, sofa and chair covers, durries, floor mats etc.)
- **Furnishings/Made-ups** (Custom printed bed covers, table covers, cushion covers, pillow covers, bolster covers, quilts and quilt covers, etc.)
- **Fabrics** (Printed Yardage fabrics for tailored curtains, men’s and women’s wear garments, accessories like bags, sarongs, stoles and scarves etc.)

Srikalahasti Kalamkari

- The Srikalahasti style of Kalamkari is the work which involves dyed hand-painting of a fabric and is produced in Srikalahasti of Chittoor district in the Indian state of Andhra Pradesh.
- Kalam in persian language means Pen is used for hand drawing and coloring.
- The usage of pen involves two types, one for drawing made from bamboo, the other for coloring.
- The coloring process involves usage of only natural dyes which are extracted from flowers and vegetables.

Some Important Handlooms that recognised GI tag form Andra Pradesh

Dharmavaram Handloom Pattu Sarees and Paavadas

- Dhamavaram is famous throughout the country for its elegant silk sarees. Its silk weaving industry has made the city renowned in India.
- Evidence of origin of Dharmavaram sarees can also be found in the roof wall paintings of Lepakshi temple near Hindupur.
- Mulberry silk in 2 ply for both warp and weft is used in weaving of Dharmavaram silk saree.
- Zari is extensively used in borders, pallow and body for ornamentation of the saree.

Mangalagiri Sarees and Fabrics

- Mangalagiri saree is a fine count saree normally woven with 80s combed cotton yarn for both warp and weft with extra warp design in the border.
- The specialty of the extra warp design is a combination of twill, rib and diamond weaves and these weaves are arranged side by side continuously without any gap.
- Zari is used for extra warp design in the borders.

Uppada Jamdani Sarees

- Uppada Jamdani Sari is a sari style woven in Uppada in East Godavari district in Andhra Pradesh.
- It is known for their light weight and reversible design i.e upon weaving the design appears on both the sides.
- Finest silk with pure zari is used as raw material to weave the saree. In these fabrics, designs intermingled with the basic plain ground weave are produced and therefore they look pretty and artistic.
- Jamdani weaving is locally called 'Ani Butta' weaving, "Ani" means "Shed".

Venkatagiri Sarees

- This saree is woven in a small town Venkatagiri situated about 60 kms away from Nellore in Andhra Pradesh.
- It is woven with fine 100's cotton yarn in both warp and weft. The saree is ornamented with zari in pallow and border.
- Jacquards are used to weave extra weft designs. Generally, soft and pastel colours are used in the sari.
- It is woven on a traditional fly shuttle pit loom. Specialty lies in sizing of its warp and weft yarns

Other Crafts of Andra Pradesh

- **Ponduru Khadi** : Khadi from Ponduru, a small village in Srikakulam is famous among khadi lovers of the entire country.
- **Etikoppaka Toyes** : Etikoppaka Village in Visajhapatnam distrcit is famous for age old tradition of wooden carving and artefacts.
- **Banjara Needle Crafts** The embroidery and mirror work, of the 'Banjaras' (Gypsies) on fabrics, have become the part of each person's wardrobe in India. These people employ their dexterity in needle craft and create incredible designs on clothes. The work of art is famous for its **intricate and colorful designs**.

- **Budithi Brassware**, Budithi is a small village in Srikakulam district that is known for its amazing brassware. The items carved out of alloys range from conventional to contemporary ones. The special art articulates in the form of traditional tools and contemporary pots.
- **Durgi Stone Craft** The traditional skill of making sculptures is still practiced and taught at the School of Sculpture and Stone Carving situated here.
- **Veena Manufacturing** 'Veena' is the one amongst the oldest musical instruments of India. No composition of Carnatic music is complete without the cadence of this instrument. Bobbili town is highly praised for manufacturing Veena. The instruments made here are known for their comprehensiveness of tone. Moreover, they are available in different designs and patterns.
- **Bidri Craft** is serves as the pride of Andhra Pradesh. This unique art of silver inlay on metal has always been exciting people with its lure. The historical events disclose that this craft was brought by Iran migrants to India. The artisans practiced this art and brought it on the world wide panorama. In the present day, Bidri craft has been modified to produce cufflinks, name plates and many more things.

- **Dokra Metal craft** is quite prevalent in the tribal regions of Andhra Pradesh. In Adilabad district, the places like Chittalbori and Ushegaon are the main promoters of this art. The distinguished fact about Dokra craft is that each piece is dissimilar from the other. All the objects are created niftily by hand, boasting of individualistic touch. Dokra craft produces objects **like figurines, horses, drummers, atypical spoons and tribal Gods.**
- **Nirmal Arts** Nirmal town of Adilabad district is known for its wide range of handicrafts. The skilled craftsmen make the objects appear genuine with their brilliant use of colors and conventional techniques of creating objects. The colors are extracted from the natural dyes. The popular 'Moghul' miniatures are made on 'Ponniki', which is a soft white wood. It is further strengthened with coatings of tamarind seed paste, fine muslin and pipe clay.
- **Lacquer Ware-** This craft involves application of lacquer on wood. Lacquering could be done either by hand or machine.

Conclusion:

The crafts and craftspeople of India are a deeply integrated part of folk and classical traditions and historical assimilations which together span many millennia. As articles made purely by hand for the daily use of both the common people in an agrarian economy and the urban elite, crafts reflect the cultural ethos of India. While the craftspeople have been cradled by the caste system, their skills were fostered by cultural and religious needs and the impetus provided by local, national and international trade. -JAYA JAITLEY (Visvakarma's Children)

Andhra Pradesh in the south has patronized itself in a host of arts and crafts that not only attract millions but earn the artisans a decent livelihood. The various forms of arts and crafts are aristocratic to this state and are not found anywhere else in India.

KONDAPALLI

If any of the several head turning art and crafts of Andhra Pradesh is same popular with the adults and the children, it is the Kondapalli dolls. The Kondapalli dolls of Andhra Pradesh are light weighted wooden dolls, which come from a small village called Kondapalli in the vicinity of Vijayawada. The dolls are so adorable yet warm and realistic. The faces of the figures are extremely expressive and the subjects are taken from our life. Soft Poniki wood is used to create these dolls and toys, which depicts everyday scenes, figures of deities, animals, birds and mythological characters. The Kondapalli dolls are mainly based on village life, its incidents and characters. The popularity of this fantastic craft work has reached the foreign shores also, the main reason being its flexibility.

DECORATIVE HAND CROCHETED LACE

The Decorative hand-crocheted lace work of Andhra Pradesh is a kind of handicraft, which is one of the most contemporary handicrafts of the state. This type of decorative art is prominent in the Narsapur and Palakollu of West Godavari district. The Decorative hand-crocheted lace work is widely used to design dining mats. It is also used to beautify bedsheets, pillow covers, telephone covers, wall hangings, tea cozy, dressing table mats and curtains. The popular Decorative hand-crocheted lace work of Andhra Pradesh are made with slender threads woven with the help of stainless steel crochet needles, which comes in different sizes.

KALAMKARI PAINTINGS

Out of the many beautiful forms of handicrafts, the Kalamkari in Andhra Pradesh has always been favorite with the art and craft lovers. The Kalamkari craft of Andhra Pradesh involves the art of printing and painting of fabrics. This is a rare kind of art, which uses a Kalam or quill, from which it has earned its name and also vegetable dyes. It is exclusively found in the Machilipatnam and Srikalahasti areas of the state. However the areas have distinct styles of their own. While artists in Machilipatnam use designs carved in wooden blocks for printing, the Srikalahasti style uses the wax process to fill in the colors after drawing the outlines with the quill.

BUTTA BOMMALU

Butta Bommalu is a popular dance form in the state of Andhra Pradesh. It is the foster child of the West and East Godavari districts of Andhra Pradesh. The name Butta Bommalu literally means puppets made in the form of basket. Butta Bommalu or the basket puppets are made out of thin bamboo strips. These strips are woven into the shape of long spherical basket figures. The performer of Butta Bommalu gets into the huge, hollow figure, the puppet. The performance starts with the dancer moving to the rhythm of four dappus, a musical instrument. It is generally performed in the open space. The puppet-figure is about eight feet tall and it has a radius of three feet. The figure is hollow at the bottom it is from there that the performer gets into the puppet. The puppet is tied down to the performer's waist and shoulders.

LAMBADI

Andhra Pradesh occupies an eminent place in the classical dance forms of India. Apart from the classical dances, it is also known for its tribal dances. Some of the popular tribal folk dances of Andhra Pradesh are Bathakamma, Gobbi, Mathuri, Dhamal, Dandaria, Dappu, Vadhyam etc. Lambadi dance is a tribal dance of Andhra Pradesh. Lambadi is related to the Lambadi tribe, who lead a semi-nomadic life in Andhra Pradesh. The Lambadi tribe lives all over the state. They are popularly known as Banjaras or Sugalis. The dancers perform this dance to rejoice an abundant harvest or a good sowing season.

BIDRI

The complicated and the very beautiful Bidriware was developed during the gothic times. Bidriware was originated in the 14th century C.E., during the reign of the Bahamani Sultans. The term 'Bidriware' arises from the township of Bidar, which is still the head centre for the manufacture of the antique metal work. Bidriware is an important export handicraft of India and is seen as a symbol of wealth because of its striking inlay artwork. The origin of Bidriware is usually ascribed to the Bahamani sultans who ruled Bidar between the 13th and the 15th centuries. The Sultan invited Abdullah bin Kaiser, a craftsman from Iran to work on embellishing the royal palaces and courts; which he did by joining hands with local craftsmen and thus gave birth to Bidriware. Since then, the local Muslim and Lingayat sects have been handed down the art in order to succeed generations.

NIRMAL PAINTINGS

Adding to the list of the envious collection of fascinating art and craft forms, the Nirmal Paintings of Andhra Pradesh holds a significant position in the art and handicraft sector of the state. The exquisite traditional art form of Nirmal Paintings has earned its name from the Nirmal town in Adilabad district, where it is mostly seen. The community of craftsmen who are engaged with the traditional art form of Nirmal paintings are known as Nakkash. They usually depict the scenes from Hindu epics of Ramayana, Mahabharata and other historical and mythological stories. This form of art received great patronage from the Mughal rulers, who were captivated by its beauty. Later on, Lady Hydri promoted Nirmal paintings in Hyderabad by bringing in experts craftsmen to the city.

KOLATTAM

The leader of the group controls the troupe and is known as Pennuddi or Kolanna Pantulu or Garuva. A couple of players is called Uddi, among the two one is called Rama and the next one is known as Lakshmana. Kolattam begins with the formation of a big circle consisting of all the members of the troupe, which later splits into two, one within the other. The leader of the troupe of Kolattam is accompanied by the Mridangam, flute, harmonium and cymbal players, who stand in the middle of the internal circle. Each performer holds up two sticks one in each hand that are decorated with colored strings or bells at its end.

Folks of Andhra Pradesh

- According to **A. Anuradha**, Coordinator, Dept. of Music, Andhra University, Visakhapatnam (Andhra Pradesh) – “India Folk music is one of the ancient forms of the cultural heritage of India. ‘Every part of India has its own culture and traditions, developed according to the taste of the people of that particular part. Thus, the combination of singing songs, instruments and dance is called as **‘Desi music’**.”

Folk Songs of Andhra Pradesh

- Andhra Pradesh is rich in traditional folk art forms, which have provided popular entertainment for the common folk, imparting instruction, while providing entertainment, alongside classical forms of dance and drama for a considerable period in history.
- Folk songs also deal with pathetic, mournful, philosophical and jovial contents
- The folk performing arts had filled an important lacuna in the otherwise mundane lives of the people.
- There are songs sung by various labourers while working, songs by ladies while reaping the corn, harvesting and even pounding the rice. Then there, are a large variety of songs sung during marriages; almost for every ritual in marriage is celebrated through song.

Musical Instruments used during singing

- Music is an important component of the performing arts like dance and drama, and of rituals. Each community has its own style of music and tradition of songs.
- There are essentially two ways to make music:
 1. With the human voice
 2. With an instrument.
- The musical instruments are classified on the basis of the scientific principle used to create the sound they make. They are briefly described below.
 1. **Percussion Instruments**: These instruments are struck to produce sound. Often these are used to produce the *taal* or beat and do not produce all the musical note or cymbals.
 2. **Wind Instruments**: These need air to flow through them to produce sound *bansuri* or flute.
 3. **String Instruments**: These are instruments that use one or many tightly tied strings that when struck vibrate to create sound *the veena* or *ektara*.
 4. **Drums**: A drum is made of a membrane stretched across a hollow frame and played by striking *the dholak* or *mridangam*.

Various folk songs of Andhra Pradesh

Jangam Katha:

- **Jangam Katha** is one of the earliest folk ballad forms prevalent in Andhra making use of several *desi* (local) metres. '
- Jangams' are staunch Veera Saiva followers and belong to the saivite cult ever since it became prominent in Andhra in about AD 120

Oggu Katha

- Oggu Katha derives its name from the inspiring "Damarukam", called Oggu, which initiates the stories sung by the ballad singers.
- Several Saiva stories are in the repertoire of the Oggus, though others not connected with Saivism are also sung.
- Kinnera Katha is a folk ballad form narrated by 'Dakkala' community in Telangana to the supplement of a string instrument called 'Kinnera'. It has usually seven notes and so is called "**Edumetia Kinnera**."
- They narrate short ballads, especially on those whose exploits have attained a heroic nature.
- "**Kinnera**" is a musical instrument made out of a bamboo pipe, measuring one meter in length.
- Three dried gourds are fixed to one end of the bamboo pipe through wooden pegs. Gonds and Thoti narrates Pandavulu Katha.

- They narrate the story of the *Mahabharata* in 40 nights to the accompaniment of a Dande (a Kinnera or Ektara) and a Maddela. The main narrator plays the dande while singing.

Golla Suddulu

- 'Golla Suddulu' are accompanied by a drum and a horn. These 'gollas' also participate in reciting a long verse (Dandakam) on religious occasions and offer sacrifices during ritual ceremonies (*bonalu*).

Sraamika or labour songs:

- These are known as songs sung by different categories of workers while doing their work, such as cart-pullers, industrial workers, stone crushers, construction workers, and workers busy in laying roads, building bridges and dams.
- They find enjoyment in their work and do not feel it a burden.

Women's songs:

- These are habitually rendered by women in the houses while attending to the daily chores.
- These songs have been in continuation, for thousands of years.
- It is learnt that a eminent composer **Anamacharya** wrote hundreds of folk songs in Telugu during the 14th century.
- These songs are very popular in every part of Andhra Pradesh.
- **Rokati paatalu (wooden pestle songs), Tirugali paatalu (hand-mill songs)**, songs while making butter from the curd by means of churning-staff etc.

Children Songs:

- The songs sung by the mothers, to their children to sleep or persuade them when they are afraid of something or the other is innumerable and each one of them has a very good lyrical value.
- The song "**Jo atchutananda jojo mukunda-raara paramaananda Rama Govinda**" is one of such examples, and it is long-lasting as a mother's lullaby traditionally sung in a soft raga Nilambari in Khanda Chapu taala.
- This is also a song of **Annamacharya**, and is a master piece of the composer sung for centuries till today.
- Similar to above song, there are two more songs, "**Ramalali megha shyamalali - taamarasa nayana - Dasaradha tanaya lali**". These are very famous lullabies in Andhra, traditionally sung over centuries.

Songs by Children:

- Village children are the centre of magnetism during the village festivals and other occasions.
- Even two-three year old children sing with their tender and sweet voices in Telugu.
- The songs like, "**Chitti chilakamma, Udataa udataa hooth**" etc, are fashionable in Andhra, for over many years.
- They are very rhythmic in interpretation and the dance carried out to these songs is eye-catching.

Occasional songs:

- During winter especially in January, the villagers, as it is the end of their agricultural toil they harvest their crops and get money from it.
- They celebrate the major festival of the year '**Pongal**' for three days in a impressive manner.
- A month from mid-December to mid-January is called **Dhanurmasam**, which is deemed as very holy.
- During Pongal time many types of folk art forms are performed by the young girls, like **Gobbillu, Bommala koluvulu** (exhibition of dolls, toys etc.).
- Girls generally make designs called Rangoli with flour in the front-yard of the house.
- A popular song on Gobbillu is-
 - Gobbiyallo – Gobbiyallu – Sankranti
 - Pandagocchhe – Gobbiyallu.

Marriage songs:

- The folk music at the time of **marriages**, everyone will try to make a unique event by participating in dancing and singing.
- A great diversity of songs is rendered at different events that take place in the wedding and marriage ceremonies.
- There are different occasions and events in a wedding when different songs are sung from 'engagement to sending the bride to the mother-in-law's house.
- Usually, folk people compare the Bride groom and Bride to Lord Rama and Sita, who are the role models to Indians. This is the only reason why many of the marriage songs are on Rama and Sita.

Philosophical (Vedaanta and Vairagya) songs:

- Devotional and religious content delivering good messages to the society is rendered by many in folk music.
- There are several philosophical songs known as '**Tattvaalu**', repeatedly sung in the villages of Andhra Pradesh.

Epic songs:

- There are hundreds of songs on Ramayana, Bharata and Bhaagavata in folk style.
- Below is an example of a traditional folk song related to the epic Bhagavata.
- The content is complaints made by the gopikas against Krishna in his early childhood about his naughty activities.

O Yasoda yemi seyudune – nee koduku dudukulaku

Love songs:

- Several quixotic or love songs are also popular in folk songs of Andhra Pradesh. A popular example of such songs is-
 - Mokka jonna thotalo musina cheekatlalo
 - Manche kaada kalusuko maruvaku maamayya.
- In this song, a young girl invites her friends to the maize fields to meet her at dusk and demands that he should not forget her invitation.

Responsorial songs:

- It is the verbal discussion between two people, set in a folklore way.
- The conversation is in the form of a song and it may be between the mother-daughter or wife and husband or mother- in-law and daughter-in-law or between lovers or between friends. For example, a conversational song between a young couple of Andhra-
 - Male: Rupai kaavaalaa- rupai sillara kaavaala
 - Female: Roopu rekaa sallangunte rupai yenduku rupai sillara yendoku.
- In this song, the lady expresses as like 'the love and affection for her husband is more than money'. This is a best example for their simple way of living.

Tribal Songs and Kathas

- Many tribes like **Chenchu, Dasari, Baint, Jangama, Kuruva** and others propagate Folk songs. More importance is given to folk songs or their expression than the dance component.
- There is always a main singer supported by two or three chorus singers.
- In the olden days Tambura or Tuntuni or Ektaar was the main drone Instrument.
- Sometimes it is also accompanied by Harmonium and a drum to provide rhythm to song. In some parts of Andhra Clarinet is played instead of Harmonium.
- **Budige jangam kathas, Oggu kathas, Jangam Kathas, Burra Katha, Jamukula kathas, Golla Suddulu, Kommu people**, etc are some amazing story telling ways, in Telugu literature in the form of songs. The performers are generally in three or four in number.

Folk Dance of Andhra Pradesh

- Indian folk and tribal dances range from simple, joyous celebrations of the seasons of the harvest, or the birth of a child to ritualistic dances to propitiate demons and invoke spirits.
- There are dances involving balancing tricks with pitchers full of water, or jugglery with knives. Other dances highlight activities like ploughing, threshing and fishing.
- The costumes are generally flamboyant with extensive use of jewelry by both the sexes. Some dances are performed exclusively by men and women, but most have them dancing together. Nearly all involve singing by the dancers.
- The drum is the most common of the folk instruments that provide musical accompaniment to these dances.

Folk Dance means Performing Art of Andhra Pradesh

- Andhra Pradesh is rich in traditional folk art forms, which have provided popular entertainment for the common folk, imparting instruction, while providing entertainment, alongside classical forms of dance and drama for a considerable period in history.
- The folk performing arts had filled an important lacuna in the otherwise mundane lives of the people.

- There are two major types of folk dance forms –
 1. One that is pure rhythmic forms (the rhythm being provided by an instrument) without any accompanying song; Ex:- **Butta Bommalu, Gargalu and Veera Natyam, Dappula Nrityam**
 2. The other that couples dance with story narration in which the dance content is more important than the narration of a story. Ex- **Kolatam, Chakka**

Bhajana and Tappetagullu

- **Dappula Nrityam** belongs to the first category. There are also some forms in which the rhythmic accompaniment of a percussion instrument becomes the base of a dance, but there is also minimal singing.
- While **Butta Bommalu, Gargalu and Veera Natyam** belong to the first category where there is dance without any signing; such forms as **Gitravayya Nrityam and Urmula Nrityam** have some initiatory music.
- At the other extreme are the second categories of dances which combine rhythmic dance movements with musical narration: **Kolatam, Chakka Bhajana and Tappetagullu** are such forms which happily combined musical narration and dance.

Major Folk Dance of Andhra Pradesh

Veera Natyam

- Among the several rituals in the Veera Saiva cult that dominate the festive occasions and incite the devotees, the Veera Natyam is the most important.
- The external manifestations of bhakti are prominent during these festivals. Some of them are very ferocious and incite awe and fear.
- In this the dancers tie oneself with long, sharp intertwined ropes (*Veera tallu*), to insert sharp and pointed instruments through the cheeks, the tongue and the lips and render eulogistic entreaties in praise of Lord Siva are common to Veera Saiva rituals.
- Veera Natyam has long been a part of this whole ritual, but now a days is taken out of the context and is shown as a separate dance form.

Kuchipudi – Folk Dance of Andhra Pradesh:

- Kuchipudi is an outstanding dance form which originated in Andhra Pradesh.
- Kuchipudi is not just a dance however it is a fine combination of song, speech, gestures, and dance.
- A Kuchipudi dancer must have proficiency in various languages, music, acting, dancing, and texts.
- Siddhendra Yogi in the 17th century started Kuchipudi dance form at the time of bhakti movement.

Gobbi Folk Dance

- This is one of the fashionable dance forms from coastal regions of Andhra Pradesh.
- Gobbi dance is the main magnetism during the Samkranti festival and during this time, the courtyards of all houses are cleaned and decorated.
- The flowers of Gobi Dance are used with different kinds of rangavallis, for decoration purposes.
- Gobbillu i.e. balls of cow dung are positioned in the middle of these rangavalli designs.
- In the evening, young girls assemble around this gobbillu to dance and sing.
- One can say that this dance is a derivative form of Garba dance performed in circular direction.

Kolatam Folk Dance

- Kolatam is known as Danda Rasakam, Danda Nartanam, Vestitam and Halli Sakam in different parts of the country, Kolatam is a popular dance in all parts of Andhra Pradesh.
- It is also called Kolannalu, Kollamata and Kolanna in other parts of the state.

- Though we have literary evidence to show that Kolatam dance was widespread more among the ladies at one time, this is now mostly performed by men only.
- Similar dance form in Gujarat is called 'Dandia'. "Urumulu" means thunder.
- As it gives a echoing thunderous sound, the instrument and the dance that accompanies its rhythm are known as "Urumu" and "Urumula Nrithyam".
- It is widely prevalent in Anantapur and Kurnool districts and is popular in Saiva festivals.
- This Dance is also performed in Jangamma and Timmamma festivals and during the worship of such deities as Bommayya and Veeranarayana Swami.

Tappeta Folk Dance

- Tappeta Gullu is widely popular in the extreme northern districts of Srikakulam, Vizianagaram and Visakhapatnam, Tappeta gullu is a celebratory dance, presented in honour of Gangamma, the water deity by the Yadava community.
- The dance gets its name from the instrument used by the performers – the "Tappeta Gundlu" which is made either by tin or wood, almost in the form of a cone and is covered by leather.
- The instrument is hung round the neck with a small rope and is played with both the hands.

Mathuri Folk Dance

- The Mathuri dances are extraordinary tribal dances by the Mathuri tribes, of the **Adilabad district** of the Andhra Pradesh, performed during the rainy month of Shravana.
- Mathuri dance is a dance in which men and women folk participate together, women participants forming the inner circle and men the outer semi-circle.
- The dancers sing themselves devotional and secular songs while dancing.

Garagalu / Garika /Veta Natyam

- Garagalu is Known also as **Garika**, which is especially popular in East and West Godavari districts with that name. 'Garaga' means a vessel – usually an **earthen-ware**.
- The Garaga, an important and sacred vessel which **symbolizes the synthesizing of earth, water and sed**, occupies an important role in all wedding celebrations.
- Besides, in all village festivals, the *pujari* carries a large Garaga on his head in which devotees put rice, curd and other eatables as a part of fulfillment of their oath.
- The vessel occupies a similar place in rural festivals as the '**Utsava Vighrahas**' have in temple festivals. *Puli Vesham* is a popular entertainment in Coastal Andhra villages.
- Also known as '**Veta (hunting) Nrityam** , the form is one of those that imitate animals and recreate the feeling of an ancient man fighting his way through the terrifying experiences of confronting and overcoming the beasts of the forests.

Dhimsha Folk Dance

- It is very popular in Andhra Pradesh
- This dance is very popular among the tribes inhabiting the Araku Valley region of Vishakhapatam.
- **Dhimsha dance** is performed by 15-20 women forming a chain.
- It is generally performed in local fairs and festivals of the area.
- The costumes of this dance are typical tribal cloths with proper ornamentation.

Other Various Dances Folk Dances

- Butta Bommalu Dance– This is a fashionable dance form in Tanaku of **west Godavari District** of Andhra Pradesh. Each dancer used to wear dissimilar masks over the head and shoulders.
- Bathakamma Dance– Bathakammas are mainly performed by female participants in a region, Telengana of Andhra Pradesh during the time of Bathakamma Festival of State.
- Bonalu Dance:- This dance is performed by female folk balancing pots on their heads. This is performed in the Telengana region.
- Veeranatyam - The Dance of the Brave Veeranatyam means the dance of Lord Shiva which was done when Lord Shiva got exasperated with the humiliation and death of Sati. Veeranatyam dance form is also called the **dance of destruction**. This particular dance is even now accomplished by the people who belong to Veeramusti community, that claim to be the offspring of **Veerbhadra**.

Fairs and Festivals of Andhra Pradesh

- Today festivals are considered to contribute significantly to **the cultural and economic development** of the Andhra Pradesh.
- The festivals have major impact on the development of cultural tourism to the host communities.
- The festival organisers are now using the historical and cultural themes to develop the **annual events to attract visitors and creating cultural image** in the host cities by holding festivals in the community settings.
- The desire for festivals and events is not specifically designed to address the needs for any one particular group.
- The hosting of events is often developed because of **the tourism and economic opportunities** in addition to social and cultural benefits.
- Many researchers have contested that local community's play vital role in development of tourism through festivals.
- Andhra Pradesh **by nature is ceremonious**.
- Either a feast or a festival, a domestic ceremony or a public ritual, either auspicious or inauspicious, they always shared joy or sorrow, enjoy fun and frolic with sanctity and devotion with emotion and sentiment as the situation or occasion warrants with all other members of the community or society in which they live.

- As they are relatively more emotional and sentimental they perform every festival or a ritual with sobriety, sanctity and gaiety it deserves. Sociologically speaking, ancient people ever since they gave up their nomadic life and became settlers opted for agriculture as their main occupation.
- Many of the festivals and other ceremonies are closely associated with the agricultural operations conducted in different seasons in a year.
- In course of time such events became traditions and transformed as festivals.

OUR STUDY CIRCLE

STATE LEVEL FESTIVALS

Sl No.	Name of Festivals	Vanue	Date and Days Fixed
1	International Kite Festival	Hyderabad	14th to 16th January, of every year
2	Kakatiya Festival	Warangal	3rd Friday, Saturday & Sunday of February every year
3	Chalukya Festival combining with Flower Festival	Rajahmundry	2nd Friday, Saturday & Sunday of February of every year
4	Deccan Festival	Hyderabad	2nd Friday, Saturday & Sunday of February of every year
5	Lumbini Festival	Nagarjuna Sagar	28th, 29th & 30th of May or around the time to coincide with Buddha Purnima.
6	Visakha Utsav Rishikonda Beach Festival	Visakhapatnam	2nd Friday to Sunday of October in every year
7	Festival of Andhra Pradesh Formation day Celebrations	Hyderabad	November 1st to 7th of every year
8	Sathavahana Festival, Amaravathi	Guntur, Amaravati	2nd Friday, Saturday & Sunday November every year
9	All India Level Girijan Festival & Artists Camp	Araku valley, Borra	2nd Friday, Saturday & Sunday December every year
10	Vijayanagara Festival, Rayalseema Food and Dance Festival	Chandragiri	3rd Friday, Saturday & Sunday of October in every year to coincide with Brahmotsavam.

Theme Based Festivals

<u>Sl No.</u>	<u>Name of Festivals</u>	<u>Venue of Festivals</u>	<u>Dates and Day Fixed</u>
1	Tankbund Tamasha	Necklace Road	October to end of May every year on Sundays
2	Charminar Utsav	Old City, Hyderabad	2nd Friday, Saturday & Sunday every year.
3	Hyderabad Food Festival	Necklace Road, Hyderabad	November 1st to 7th of every year coinciding with Andhra Pradesh Formation day celebrations.
4	Ghajals Festivals	Qutubshahi Tombs	2nd Friday, Saturday, Sunday of November Every year.
5	Vizianagaram Dist. Festival / Pydithalli Jatara	Vizianagaram	October every year.
6	Puttaparthi Festival	Puttaparthi	23rd to 25th November every year.
7	Bobbili Festival	Vijayanagarams	23rd to 25th November every year.
8	Puppet Festival	Ananthapur	23rd to 25th November every year.

Shankaranthi (January)

- Pongal Date is the winter solstice in the Hindu solar calendar.
- It is manifest by the passing of the sun into the sign Capricorn.
- Pongal is celebrated on this date itself and also to celebrate the approaching of spring.
- There are several ways of calculating the Hindu solar calendar, so Pongal date may vary by up to one day in various parts of India depending whether local tradition dictates the use of the old or new Hindu calendar or astronomical tables.

Ugadi (April)

- 'Ugadi' as the forename 'Yug-Adi' suggests is celebrated on the first day of the first month of **Telugu Year i.e. Chaitram**.
- This day is notable as New Year Day by the people of Andhra Pradesh.
- This day is recognized for its 'Ugadi Pacchadi' preparation comprising of six tastes (shadruchi sammelan), each standing for a special character a man experiences in life.
- The ingredients of this preparation, though of different tastes or characters when mixed in definite magnitude result in a delicious dish.
- The underlying idea conveys that the six faces of life mentioned underneath, should be handled by man and impartial in such a way as to make his life a beautiful one on earth.

Ganesh Chaturthi (August-September)

- Vinayak Chaturthi is celebrated with a lot of passion and excitement in Hyderabad.
- Vinayak Chaturthi is celebrated to memorialize the day **the Lord Ganesha or Vinayak** was born.
- This festival is celebrated with a lot of commitment and devotion throughout the country and especially in Andhra Pradesh and Hyderabad.
- It is customary to put up a mammoth statue of the **Lord Ganesha at the Khairatabad** in Hyderabad.

Shivratri (February-March)

- Maha Shivratri is celebrated with spiritual fervor all over the country.
- Maha Shivratri falls on the 13th (or 14th) day of the **shady half of 'Phalgun'** (February-March).
- The literal meaning of Shivratri is "the night of Shiva Devotees accept as true that Lord Shiva was tied in knot with Parvati, on the fortunate day of Shivratri.
- Devotees pray to Lord Shiva and sing Shiva hymns for whole night.
- Special programs are planned on the occasion at Shiva temples all over the country.
- Mhashivratri is observed in great admiration not only in India but also in Nepal and Mauritius.
- Grand festivities are observed at **Sri Kalahasti temple** in Andhra Pradesh on the occurrence of Mahashivratri.

Diwali (October-November)

- Andhra Pradesh is one of the oldest states of India and was created by combining the old princely state of Hyderabad with the Telgu-speaking portions of the past state of Madras.
- Andhra Pradesh has conventional way of celebrating Diwali that is organized and celebrated throughout the state.
- The festival of light is celebrated in Andhra Pradesh mutually with other places of the country.
- It is a festival that revolves around Lakshmi, the goddess of prosperity. During the festival the whole country explodes into colour and noise.

Dusherra

- The festival of **Goddess Durga Devi**, the demolisher of evil, the incarnation of Goddess Parvathi Devi.
- This festival is celebrated for nine days, with **Garba dances and Dandia Ras** by the members of the Gujarati community, which go on the whole night.
- Even the Bengalis of late have begun to showcase their fun loving instincts at different venues in the city where cultural programmes are held.
- As this festival is an significant one, all schools and educational institutions are closed for 10-12 days.
- One interesting aspect is the “Bommala Kolluvu”, a exhibit of dolls that are a heirloom, in every household till Diwali.

Holi

- The most colourful festival in the Indian calendar, a day on which vibrant coloured water and powder is tarnished on everybody.
- The riot of colours is a sign to behold and the celebrations really unmatched, with no one being spared and everyone being game.
- This festival is on a full moon night when a figure called "**Nathuram**" is burnt.
- In the villages the beacon is made of the scarecrow and hay, whilst in the city people make do with old furniture.

Mahakaali Jaathra

- Pertaining and limited to the **Telangana region** of Andhra Pradesh.
- A festival celebrated in the **month of Aashad**, which falls during the monsoon season of the calender.
- A exclusive, exciting and an important festival, dedicated to the worship of Goddess **Maha Kali**.
- During this 2 day festival the idol of the deity is taken around in a demonstration, amidst vivacious drum beats and burning of incense.
- Guardians of the deity called "**Potharajus**", with their bodies tarnished with turmeric and vermilion, present a scary sight with whips in their hands.

Deccan Festival

- Every year courteous **Hyderabad** comes alive during the Deccan Festival.
- There are cultural programmes with ghazal nights, qawalis and mushairas, distinctive of the city.
- A **pearl and bangle fair** displays creations in lustrous pearls and multi-hued bangles which are local specialties.
- A food fest serves the best of Hyderabad's famed gastronomy to visitors.

Lumbini Festival (December)

- The Lumbini Festival in Andhra Pradesh is celebrated every year, **to relive the Heritage of Buddhism** in the Andhra Pradesh.
- Lumbini Festival in Andhra Pradesh, celebrated in **Nagarjunasagara** in Hyderabad.
- Lumbini is the place where Gautama Buddha was born, and one of the most significant **Buddhist pilgrimage site**.
- This Lumbini festival is organized by the **Department of Tourism of the Government of Andhra Pradesh** every year for these three days, to highlight the Buddhist intuition of the state.

Rayalaseema Food and Dance Festival (October)

- The Rayalaseema food and dance Festival is organized in the state of Andhra Pradesh every year in the **month of October**.
- It is one of the principal and most extensively celebrated cultural festivals of Andhra Pradesh.
- As the name suggests the main aim of the festival is to respect and celebrate the prosperous and wonderful art and cuisine of **Rayalaseema area of Tirupati in the Chitoor District of Andhra Pradesh**.

Visaka (Mid January)

- Visakha Utsav is very important for the citizens **of Vishakhapatnam**.
- The fair portrays the many prospective present in the region.
- Huge number of people throngs at the intended venues to enjoy cultural programs, sports activities and cuisine competitions and arrangements from far and near.

Christmas

- The birthday celebration of Jesus Christ begins on **Christmas Eve**, with midnight Mass and Prayers at most of the churches, and everyone dressed in their ceremonial dress.
- **Dances and Balls** are held all over the city in Clubs, Hotels, Resorts, etc.
- Irrespective of religion, everybody is in the atmosphere to celebrate.
- There are fairs, fetes, melas ,etc held all over town and celebrations is the name of the game.

ID-UL-FITR

- The most holy festival for the Muslims, the sacred month of Ramzan is spent in prayers (5 times a day).
- Fasting is a must from dawn to twilight.
- As the sun sets, Hyderabad comes breathing with the aromas of Haleem/Hareez, a spicy wheat dish cooked with lamb or chicken.
- Every Irani hotel (found in all street corners), has a enormous vessel ensconced in a brick oven, dishing out this famous delicacy.
- Along with this dish all the other specialties of Hyderabad are made available right through the night.
- In fact the city doesn't sleep during this thirty day episode, which also has the 3 Jagne-ki -Raats.

Brahmotsavam (September and October)

- Tirumala Brahmotsavam is a Hindu festival celebrated annually at **Tirumala Venkateswara Temple at Tirupati** in Andhra Pradesh.
- The festival continues for 9 days in the months of September and October every year.
- It is assumed **that Lord Brahma** was the first to start Brahmotsavam festival.
- He worshiped Sri Balaji on the banks of the Pushkarini in Tirupati to thank him for the safety of mankind. Hence the festival names as 'Brahmotsavam' which **means Brahma's Utsav**.

Art Forms of Andhra Pradesh

- The art refers to the theory and physical expression of creativity found in human societies and cultures from Ancient Time in India. Major constituents of the arts include
 1. **Literature** – including poetry, novels and short stories, and epic poetry;
 2. **Performing arts** – among them music, dance, and theatre; and
 3. **Visual arts** – including drawing, painting, photography, ceramics, sculpting, and architecture – the art of designing and constructing buildings

Performing Art of Andhra Pradesh

- In India, various facets of performing arts are all pervading bringing colour and joy to abundant festivals and ceremonies, and reaffirming the faith of the people in their heritage.
- These facets have been responsible for supporting the long continuities of ancient traditions.
- They are the link between the past and the present.
- It thus exemplifies the complex, organic interaction of all aspects of life implicit in all tribal and folk art forms; art is not seen as something apart from life, a mere decoration or entertainment, but as an intrinsic part of it.
- Andhra Pradesh is rich in traditional folk art forms, which have provided popular entertainment for the common folk, imparting instruction, while providing entertainment, alongside classical forms of dance and drama for a considerable period in history.
- The folk performing arts had filled an important lacuna in the otherwise mundane lives of the people.
- Performing art include Dance, Drama and Music

Dances form of Andhra Pradesh

Traditional Classical Dance Forms

Andhra Natyam

- The traditional dance form Andhra Natyam is as old as the people of Andhra Pradesh and dates back to 2000 years before present.
- Originally it was a **temple dance** performed by devadasis as a form of devotion. In the days of yore, wherever there was a temple, there was some form dance associated with that region.
- Andhra Natyam dance forms were categorized into three kinds – **Agama Nartanam, Carnatakam and Darbari Aatam**. Each group had a coterie of dancers and those who resided in the temple premises did not go to the court of kings of zamindars to dance.
- The dance form of Andhra Natyam was initially known by diverse names – **Kacheri Aatam, Kelika, Daasi Aatam, Chinna Melam, Nattuva Melam, Carnatakam** and so on.
- It was **Anna Bathula Bule Venkata Ratnamma** and the dancing ladies (devangikas) who decided to give the entire dance forms one common name after the people of the region. Hence, it came to be called **Andhra Natyam**.

Kuchipudi

- Andhra Pradesh is associated with another divine dance form, as it was, Kuchipudi. It is famous for its grace, elegance and charm.
- It was Abul Tana Shah, the grand nephew of Sultan Mohammed Quli Qutub shah of the **Qutub shahi dynasty**, who bestowed the name of “Kuchipudi” upon this renowned dance form of Andhra Pradesh.
- Kuchipudi has always been an inherent and inseparable part of the Andhra tradition. Even before Tana Shah had recognized this dance form, Kuchipudi was popular.
- The ancient temples and Buddhist monasteries excavated at **Nagarjunakonda**, Amaravati and Ghantasala also enlighten us about this traditional dance form. Kuchipudi is a perfect balance between three aspects – **Nritta, Nritya and Natya**, each being of equal importance in dance.
- The Nritha is a rhythmic sequence that concludes a song or a verse the nritya or sabadams in which the rhythmic passages are followed by interpretations alternately Natya is a complete dance drama with a story-line and various characters.

Perini Siva Tandavam

- The specialized dancing forms of **Siva Tandavam** (*Perini Siva Tandavam*) and **Sivalilas**, **Jaya Senapati (1213 -1262)**, himself a *nartaka*, after a critical study of the classical traditions of natya, wrote his *magnum opus*, **Nritya Ratnavali**, detailing the dance styles in the Andhra country.

Folk Dances of Andhra Pradesh

There are two major types of folk dance forms –

1. One that is pure rhythmic forms (the rhythm being provided by an instrument) without any accompanying song; Ex:- **Butta Bommalu, Gargalu and Veera Natyam, Dappula Nrityam**
2. The other that couples dance with story narration in which the dance content is more important than the narration of a story. Ex- **Kolatam, Chakka Bhajana and Tappetagullu**

Various Folk Dances

- Butta Bommalu Dance– This is a fashionable dance form in Tanaku of **west Godavari District** of Andhra Pradesh. Each dancer used to wear dissimilar masks over the head and shoulders.
- Bathakamma Dance– Bathakammas are mainly performed by female participants in a region, Telengana of Andhra Pradesh during the time of Bathakamma Festival of State.
- Bonalu Dance:- This dance is performed by female folk balancing pots on their heads. This is performed in the Telengana region.
- Veeranatyam – The Dance of the Brave Veeranatyam means the dance of Lord Shiva which was done when Lord Shiva got exasperated with the humiliation and death of Sati. Veeranatyam dance form is also called the **dance of destruction**. This particular dance is even now accomplished by the people who belong to Veeramusti community, that claim to be the offspring of **Veerbhadra**.

Music Form of Andhra Pradesh

Carnatic Music

- Carnatic music is restricted to Karnataka, Andhra Pradesh, Tamil Nadu and Kerala. In Carnatic music there is a very highly developed theoretical system. It is based upon a complex system of **Ragam (Raga) and Thalam (Tala)**.
- Most compositions in Carnatic music have three parts to their body.
 - The first two lines of the song are called **Pallavi**. They occur over and over, especially after each stanza.
 - Usually the Pallavi is followed by two more lines or sometimes just one more. This portion is called **Anu Pallavi**. This is sung at the beginning for sure, but sometimes even during the end of the song, but not essentially after each stanza.
 - The stanzas of a song are called '**Charanam**'.
- **Purandardas (1480-1564)** is considered to be the father of Carnatic music. To him goes the acknowledgment of codification of the method of Carnatic music. He is also credited with creation of several thousand songs. Another great name associated with Carnatic music is that of Venkat Mukhi Swami. He is regarded as the grand theorist of Carnatic music. He also developed "Melankara", the system for classifying south Indian ragas.

- It was in the 18th century that Carnatic music acquired its present form. This was the period that saw the “trinity” of Carnatic music; **Thyagaraja, Shama Shastri and Muthuswami Dikshitar** compile their famous compositions.

Folk Songs of Andhra Pradesh

- Andhra Pradesh is rich in traditional folk art forms, which have provided popular entertainment for the common folk, imparting instruction, while providing entertainment, alongside classical forms of dance and drama for a considerable period in history.
- Folk songs also deal with pathetic, mournful, philosophical and jovial contents
- The folk performing arts had filled an important lacuna in the otherwise mundane lives of the people.
- There are songs sung by various labourers while working, songs by ladies while reaping the corn, harvesting and even pounding the rice. Then there, are a large variety of songs sung during marriages; almost for every ritual in marriage is celebrated through song.
 - **Ex-** Labour songs, Women Songs, Love Songs, Childern Songs, Tribal Songs, Marriage Songs, Philosophical Songs

Theatre Form

- ***Bharata's Natya Shastra*** was the earliest and most elaborate treatise on dramaturgy written anywhere in the world. India has a greatest and richest tradition in theatre going back to at least 5000 years.
- The origin of Indian theatre is closely related to ancient rituals and seasonal festivities of the country.
- In Natya Shastra, Bharata Muni consolidated and codified various traditions in dance, mime, drama and many other things. No book of ancient times in the world contains such an exhaustive study on dramaturgy as Natya Shastra.
- It is addressed to the playwright, the director, and the actor because to Bharata Muni these three were undividable in the creation of a drama.
- Hindu theorists from the earliest days conceived of plays in terms of two types of production:
 - ***Lokadharmi*** (realistic), which involved the imitation of human behaviour on the stage and the natural presentation of objects
 - ***Natyadharmi*** (conventional), which is the appearance of a play through the use of stylized gestures and symbolism and was considered more artistic than realistic
- Theatre in India has encompassed all the other forms of literature and fine arts into its physical presentation: literature, mime, music, dance, movement, painting, sculpture and architecture – all mixed into one and being called 'Natya' or Theatre in English.

Theatre Art Forms of Andhra Pradesh

Burrakatha/ Harikatha

- A storytelling technique used in villages of Andhra Pradesh, Karnataka and Tamil Nadu of India.
- The troupe consists of one main performer and two co-performers.
- It is a narrative entertainment that consists of prayers, solo drama, dance, songs, poems and jokes.
- The topic will be either a Hindu mythological story or a contemporary social problem of the region.
- Harikatha, also known as Katha Kalakshepa, is a variant which narrates tales of Lord Krishna, other Gods and saints.

Handicraft and Art Forms of Andhra Pradesh

HandiCrafts

- Indian words for handicrafts are normally hastkala, hastshilp, dastkari, karigari, all meaning handiwork, but they also refer to objects made with craftsmanship, i.e., specialised skills of the hands which are also artistic.
- The aesthetic content is an intrinsic part of such objects and means the object of utility has a value that goes beyond mere usage and is also pleasing to the eye.
- Crafts are closely related to concept of form, pattern, design, usage, and these lead to its total aesthetic quality.

Handicrafts of Andra Pradesh

- Andra Pradesh is also one of important center for development of Handicraft and related products.
- Many Handicrafts works like **Veena Manufacturing ,Durgi Stone Craft ,Budithi Brassware Banjara Needle Crafts ,Etikoppaka Toyes , Ponduru Khadi ,Bidri Craft, Dokra Metal Crafts, Nirmal Arts ,Bronze Castings, Kondapalli Toys, Lacquer Ware** not only famous in the state but also out side the state
- Handicraft work provide economic work as well as serve as self employment aspect.
- The Handicrafts are, responsible for the revenue earning and the overall economy of the state as it provide self employment opportunities to poor and tribal people of Andhra Pradesh.

Handicrafts of Andra Pradesh that recognised Geographical Indication

(GI) Tags:

- 1.Bobbili Veena
- 2.Shadow Puppets Of Andhra Pradesh
- 3.Budithi Bell And Brass Craft
- 4.Machilipatnam Kalamkari
- 5.Kondapalli Bommalu
- 6.Srikalahasthi Kalamkari

Literature and Art Forms of Andhra Pradesh

- The “Telugu Literature” is one of the oldest **“Dravidian Literatures”** of India, which has a rich preserve of stories, dramas, epics and poems.
- The literature of Andhra Pradesh reflects **the rich cultural and traditional history** of the Dravidian state of India.
- The state is blessed with many significant luminaries in the field of literature who have contributed immensely to the Telugu language.
- The Telugu literature is a vast store house of literary products by eminent personalities from the field of literature.
- The people of Andhra Pradesh nurture a deep and intense emotion for their language which has found expression through the various literary products.
- The Literary gems of the Telugu literature have represented the “Dravidian” culture and tradition to the world.
- Many important literary figures of the state have been awarded with accolades from various quarters for their contribution towards the development of an important Indian language.
- The Telugu Literature **reveals the traditional society** of our country.

Ex-

1. Work of Nannaya, Thikkana, Erraprgada (Kavitrayam trinity) in Mahabharata
2. Palkuri Somanatha, Srinatha, Potana Telugu literature work
3. Allasani Peddana's Manucharitra,
4. Poetess Molla's Ramayana,
5. Pingali Suranna's Kalapoornodaya,
6. Ramaraja Bhushana's Vasu Charitra

Visual Art form mean Painting of Andhra Pradesh

Lepakshi Painting

- It is part of **Anantapur district** in Andhra Pradesh.
- It was the Beautiful paintings **of Vijayanagar period**.
- It Provides glimpses of contemporary dress like tall headwear (Kulavi), colored and embroidered sarees of both men and women in the paintings.
- Earth tones and complete absence of blue color in Lepakshi painting.
- Costumes are outlined in black

Deccani School of Miniature Painting

- Deccani painting denotes broadly the miniature painting from the 16th Century to the 19th Century at **Bijapur, Ahmadnagar, Golkonda and Hyderabad**, the former states that formed the region known as Deccan part of India.
- The rich colour scheme, the palm trees, animals and men and women all belong, to the Deccani tradition, ritual and culture.
- Early Deccani painting absorbed influences of the northern tradition of the pre-Mughal painting which was flourishing in Malwa, and of the southern tradition of the Vijayanagar murals as evident in the treatment of female types and costumes.
- Influence of the Persian painting is also observed in the handling of the horizon gold sky and landscape.

Cherial Paintings

- Presenting wonderful work of art, **Cherial folk paintings** express the narrative format through the rich color schemes.
- Based on the themes of great epics, these paintings use customary techniques.
- The Cherial paintings are made on cloth that may run to meters in its length.
- **Kako padagollu** is a main community which uses Cherial paintings as one of the visual means to recite stories from Mahabharata and Ramayana.
- At present the artists even make **scroll paintings** or Cherial paintings in smaller sizes on paper, plywood, cardboard and cloth.

Nirmal Paintings, Nirmal

- Nirmal is a small town located at 89 kms from **Adilabad in Adilabad district**.
- The artists themselves using **cardboard and Luppam** make the canvas.
- The canvas is first painted black, which forms the background for all the paintings.
- Enamel and other plastic colours are used for these paintings, which lends them a glow.

Savara Paintings, Srikakulam

- Srikakulam is 100 kms, from Visakhapatnam. 'Savaras' are ancient tribes living in the areas enjoined by the four states of Andhra Pradesh, Orissa, Chhattisgarh and Jharkhand.
- On a wall-coloured red with red soil mixed paper in water, white paint prepared from rice powder and water are used Black colour is prepared with coconut ash mixed castor oil.
- **Triangular-shaped structures**, which are very common in rock art, can be seen in Savara paintings.

Painting on Kalamkari Fabric (Kalamkari Painting)

- The *Kalamkari* fabric contains the paintings of mythological figures and events with vegetable colours. Kalamkari sarees, kurti (tops), salwar-kameez, have become the order of the day and have become the popular costumes of Andhra Pradesh.
- This particular art form is widespread in Machilipatnam of Andhra Pradesh. Urbanity in its refined form rules in the epicenter of superiority, Hyderabad.

Architecture of Andhra Pradesh

- Andhra Pradesh has a long and plaid history and has been a center of progress, culture and tradition belonging to three distinct sects of people; Hindus, Muslims and Buddhists.

Islamic Architecture

- The princely state of Hyderabad covered much of the surrounding areas of the city and was ruled by Islamic rulers such as Qutb Shahi rulers, the Bahmanis and the Moghuls.
- The influence of all these rulers is clearly seen in the architecture of monuments that they left behind.
- The **Qutb Shahi rulers** gave the city its symbol that is The Charminar.
- The **architecture of Golconda Fort and** several mosques, royal tombs and palaces are evidence of the outside influence combined with the local craftsmanship that has added to the architectural beauty of monuments of the region.

Charminar and Qutb Shahi Architecture

- **Charminar in Hyderabad city** is considered to be the symbol of the city, culture and its heritage. It is situated in the center of the walled city and it is actually a mosque. The imposing structure of Charminar has four minarets in the four corners of the building of Charminar. All the four minarets are four storeys high and have a carved ring to mark each storey of Charminar. The entry is an impressive fifty seven meters and the carved lattice work has the imprint of the Qutb Shahi period.
- There are many tombs of Qutub Shahi rulers, most of them outside the walls of the old city of Hyderabad. All the tombs of these emperors mirror the architectural style of the period prevalent in the Deccan region of India.
- The most extraordinary among them is the tomb of of **Muhamed Kuri Qutub Shahi** who is credited of having built the city of Hyderabad. The tomb is embroidered with delicate and beautiful patterns sculpted immaculately the most prevalent being the royal-flower.

Hindu Architecture

- The ancient Hindu temples built during various periods of history are treasures that have lasted for over 2000 years and have been built in prehistoric period of Ancient time.
- Andhra Pradesh finds a mention in the mythological Hindu epic; Mahabharata which is said to be 5000 years old.
- The Mauryas, Chalukyas, Satavahanas, Pallavas, Cholas have all ruled Andhra area and the ancient Hindu temples built during different times imitate the architectural styles conforming to that period together with local Dravidian influences.
- **Temple of Tirupati** which attracts millions of people from all over the world. It is said that the temple is also mentioned in the Vedas and several puranas. The Kings of all the Hindu dynasties that ruled Andhra paid homage to the temple and contributed to its growth, development and splendor.
- **The Varaha Narasimha Temple** built in the East Ganga dynasty and has a keen resemblance to the styles of temples of Puri and Konark that were built in the same period. An imaginative mix of South Indian and East Indian architectures, the temple has a gopura at the entrance built in south Indian style. A small shrine of a horse and chariot wheels on the north-eastern side reminds one of the Konark temple of India. The pinnacle or shikhar atop the temple shows the step design of South Indian temple.

- **The Ramappa temple in the village of Palampet**– The carvings on the walls and eaves are spectacular. The pillars on which the eaves are supported are imprinted with humans playing musical instruments, angels, animals, birds etc. with minute details that are exquisitely rendered.
- **The Shiva temple of Alampur** is built like most Shiva temples, with a main shrine and a mandapa or hall where devotees can sit or pay their respects to God. The shrine has a pinnacle or shikhar which resembles the north Indian style of Temple.
- **Venkataramanna temple** shows a matured south Indian style with sculpture and decorations that are both artistic and competent. The pillars of the central hall called mandapam give an incredible false impression of exaggerated space.

Buddhist Architecture

- Andhra Pradesh has some immense Buddhist monuments that are between 2000 and 3000 years old.
- Buddhist shrines are seen in many places of Andhra Pradesh such as the Chezarla village, Amravati, Nagarjunakonda etc.
- Kapoteswara temple is now a Hindu temple but was transformed from a Buddhist temple.
- The existence of the Chaitya shrine with the Chaitya window is confirmation of its Buddhist origin.
- **The Amaravati Stupa** is an excellent example of the Buddhist architecture of India over 2000 years ago.
- The Amravati Stupa has huge platforms raised to a height of ninety five feet projecting in four directions.

Archeological sites of Andhra Pradesh

Bavikonda

Bavikonda Buddhist Complex lies about 16 km from Visakhapatnam, in the Indian state of Andhra Pradesh, on a hill about 130 metres above mean sea level. The term Bavikonda in Telugu means a hill of wells. As per its name, Bavikonda is a hill which has wells for the collection of rainwater. Bavikonda Monastery dates back to the 3rd century BCE. A large Buddhist complex was excavated at this site.

Erravaram Caves

Erravaram Caves are located on the left bank of Yeleru river, at a distance of 45 km from Rajahmundry on Vishakhapatnam route. The caves are located on Dhanla-dibba hillock. The excavations revealed historic remains dated back to 100 A.D.. This site flourished from 1st century B.C. to 2nd century A.D.

Jwalapuram

Jwalapuram (meaning "City of fire" in Sanskrit) is an archaeological site in the Kurnool district of Andhra Pradesh, southern India, which shows hominid habitation before and after the Toba event according to the Toba catastrophe theory. It is unclear what species of humans settled Jwalapuram as no fossil remains have yet been found.

Jwalapuram is of particular importance in understanding the emergence of microlithic technology in South Asia and the role of environmental change on lithic technological change. At Jwalapuram Locality 9, five stratigraphic units provide a record of technological change throughout time. Microblade technology dominates lithic assemblages from Stratum E to the top deposit. There are many different definitions for “microblade” and Clarkson et al. define microblade with a 40mm maximum length in the direction of striking and a length:width ratio greater than 2:1; they also include that the dorsal surface has nearly no cortex (less than 20 percent) and at least on dorsal ridge in the direction of striking as well as nearly parallel lateral margins. Using this definition of microblade, Clarkson et al. track the changing density of microblade technology throughout the strata. The changes in microlithic technology is speculated to have been caused by climate change, which made the area more arid and therefore groups of people had to become more mobile, causing changes in their technological tool kits.

Bojjannakonda

Bojjannakonda and Lingalakonda are two Buddhist rock-cut caves on adjacent hillocks, situated near a village called Sankaram, which is a few kilometres away from Anakapalle, Vishakhapatnam in the Indian state of Andhra Pradesh. The sites are believed to date between 4th and 9th Century A.D, when the 3 phases of Buddhism (Hinayana, Mahayana, and Vajrayana) flourished at Sankaram (Sangharam as it was called then) .

Pavurallakonda

Pavurallakonda or Pavurallabodu is the local name of a hill, popularly known as Narasimhaswamy Konda, near Bheemunipatnam about 25 km towards north of Visakhapatnam, in the Indian state of Andhra Pradesh. It is located at a height of about 150 meters above mean sea level. Pavurallakonda consists of a ruined hill-top Buddhist monastic complex probably witnessed human habitation from 3rd Century BCE to 2nd century CE. It is one of the Largest Buddhist Monasteries of North Coastal Andhra Region. Hinayana Buddhism may have flourished at this hill-top site.

Initial Excavation of this site yielded many relics. Two Brahmi label inscriptions, foundations of Viharas, circular chaityas, votive stupas, halls etc. are located among the ruins. Coins, polished ware, beads etc. were recovered from the site by the state archaeology Department of Andhra Pradesh. Nearly Sixteen rock-cut cisterns are carved on the hill for the storage of rain water. Excavations and Restoration Program are under progress at Pavurallakonda.

Dharanikota

In 500 BCE, Dharanikota was known as Dhanyakatakam. This is the capital of a great kingdom ruled by Satavahanas. Archaeological excavations at Dharanikota revealed viharas in Dharanikota and nearby areas. It is the site of ancient Dhanyakataka, which was the capital of the Satavahana dynasty that ruled in the Deccan around the 1st to 3rd centuries CE. It was also the capital of the Kota Vamsa, which ruled during the medieval period until the mid 12th century. The Krishna River Valley is an important rice producing area. It was also an important centre of trade with other parts of India and foreign countries. The place is also famous for the great stupa; a very large Kalachakra ceremony was conducted there in January, 2006. Xuanzang visited Amaravathi village, Guntur district and wrote a glorious account of the place and the viharas that existed then.

Salihundam

Salihundam, a historically important Buddhist monument and a major tourist attraction is a village lying on top of the hill on the south bank of the Vamsadhara River. It is about 9 miles from Srikakulam. There are numerous Buddhist stupas, discovered in 1919 by Gidugu Venkata Rama Murthy. Four stupas, relic caskets, and architectural shrines were discovered during digging performed by state authorities, as well as sculptures of Buddhist deities Mareechi and Tara. All of the remnants were built between the 2nd century and 12th century, reflecting the different times of Buddhism: Mahayana, Theravada and Vajrayana. Salihundam is one of the main Buddhist excavation sites, due to its status as showing evidence that Buddhism thrived in the local area during the 2nd and 3rd centuries.

Thotlakonda

Thotlakonda Buddhist Complex is situated on a hill near Bheemunipatnam about 15 kilometres from Visakhapatnam in Andhra Pradesh, India. The hill is about 128 metres above sea level and overlooks the sea. The Telugu name Toṭṭakoṇḍa derived from the presence of a number of rock-cut cisterns hewn into the bedrock of the hillock. Thotlakonda was well within the influence of ancient Kalinga, which was an important source of dissemination of Buddhism to Sri Lanka and various parts of Southeast Asia. It provides an insight into the process of transoceanic diffusion of Indic culture, especially Buddhism.

OUR STUDY

Paleolithic culture in Andhra Pradesh

Kurnool

The Ketavaram rock paintings from the Paleolithic era and are (18 kilometres from Kurnool). Also the Jurreru Valley, Katavani Kunta and Yaganti in Kurnool District have some important rock art and paintings in the vicinity, may be dated from 35,000 to 40,000 years ago.

Belum Caves

The Belum Caves is the largest and longest cave system open to the public on the Indian subcontinent, known for its speleothems, such as stalactite and stalagmite formations. The Belum Caves have long passages, galleries, spacious caverns with fresh water and siphons. This natural underground cave system was formed over the course of tens of thousands of years by the constant flow of underground water.

The early village settlements of Neolithic culture in Kurnool district

Archaeological research in Kurnool district began in the later half of 19th century a number of attempts have been made by various scholars and discovered many stone sites in different areas. Later on several individual scholars and a few of ASI brought to light several Proto historic, Neolithic, Chalcolithic and Meghalithic sites. The present study has been made on the Early village settlements of Neolithic culture in Kurnool district, Andhra Pradesh.

This study reveals that Neolithic material culture represented from these sites include pottery, tools and objects of pecked and ground stone industry, blade artifacts, animal remains, plant remaining along with other cultural material for the reconstruction of socio- economic and other cultural features being designated as the first village communities in the area concerned indicating the potentiality of the present region in view of first settled way of life in the form of village and other cultural process that had occurred within the Neolithic culture need attention for our understanding in the area drained by Kunderu and its numerous streams in the southern part of the Kurnool district.

Some other Neolithic cultures of Andhra Pradesh

- Nagarjunakonda in Guntur district, Andhra Pradesh
- Ramapuram in Kurnool district, Andhra Pradesh
- Veerapuram in Kurnool district, Andhra Pradesh

The stone tools of the Neolithic people consisted of ground stone tools like axes, adzes, wedges, chisels, microliths and stone blades. At Palavoy a rich bone tool assemblage comprising axes, blades and points has been found. In the later stages of the culture copper and bronze tools also came to be used. The pottery was initially only handmade, of poor quality and drab grey colour, and consisted of jars, spouted vessels and bowls of various sizes, sometimes decorated with incised designs.

In later stages wheel made, sturdy pottery, occasionally decorated with painted motifs, also came into use. An important new ceramic was the black-and-red ware.

The Neolithic people lived in circular or rectangular wattle-and-daub huts with floors having stone paving. Large stones were placed around the huts on the outside to protect them from winds. There is evidence of a burnt hut at the site of Sanganakallu which indicate that the huts had a thatched roof.

Megalithic culture in Andhra Pradesh

In South India the earliest iron objects appear in connection with the megalithic sites. At most of the sites the earlier Neolithic phase overlaps with the megalithic cultural levels.

In the Andhra Pradesh Kadambapur, Nagarjunkonda, Gallapalli and Amravati can be identified as the major megalithic sites.

The megalithic sites of South India yield ample evidence regarding specialized craft activities. Different kinds of pottery have been unearthed, including the diagnostic Black and Red Ware. Some decorative shapes are distinctive, like the lidded pot moulded in the form of some animal or bird. The graves are replete with beads of various kinds. Copper and bone artefacts and a sprinkling of gold and silver objects occur at most of the sites.

But at the majority of the sites iron objects outnumber the objects made of other metals. The widespread use of iron in everyday life is clearly attested by the discovery of iron utensils, weapons, carpentry tools and agricultural implements.

Few megalithic graves contain bones of children and there is a very high percentage of adult male burials. The same burial area continued to be used for centuries. The south Indian megaliths overlapped with the early historical layers. It seems that the graves were not used more than once or twice in a generation. They probably represent the site of burial for a small elite group within a ranked society.

OUR STUDY CIRCLE

Press and magazines of Andhra Pradesh

Some important newspapers and magazines published in Andhra Pradesh are as follows:

Vaaritha

Vaaritha is a Telugu newspaper headquartered in Hyderabad, India. Vaaritha means “news” in Telugu. Vaaritha was launched in 1996 with A.B.K Prasad as its first editor. It claimed to be the first Telugu daily in Telangana and Andhra Pradesh to use Information Technology,[citation needed] allowing it to publish news that broke at as late as 4 a.m. Vaaritha was initially popular, competing with Eenadu and Udayam. It now has a smaller circulation than Eenadu, Sakshi or Andhra Jyothy. Vaaritha is produced by A.G.A Publications.

Prajasakti

Prajasakti also spelled as Prajasakti is a Telugu newspaper that is published in Andhra Pradesh, India under Communist Party of India (marxist) [CPI (M)]. It started as a daily newspaper in 1981 with Vijayawada as the centre. Currently it is being published with nine centres (or editions) at Hyderabad, Vijayawada, Visakhapatnam, Tirupati (city), Khammam, Kurnool, Rajahmundry, Srikakulam, Karimnagar and Ongole. It has a wide network of over 100 primary news-gathering centers across the state. Prajasakti has grown up in leaps and bounds and is now the largest circulated progressive daily among Telugu newspapers. On the 20th anniversary of Prajasakti, it went online and came much nearer to all those who are not within its reach in this global world.

Andhra Bhoomi

Andhra Bhoomi is a Telugu daily newspaper. It covers the whole of Andhra Pradesh and Telangana with editions from Hyderabad, Vijayawada, Visakhapatnam, Rajahmundry, Anantapur, Karimnagar, Nellore, etc.

It was founded in 1960 by proprietors of Deccan Chronicle and is still owned by Deccan Chronicle. It also comes with a monthly magazine named Andhra Bhoomi Sachitra Vaara Patrika. With a circulation of 3,65,794, it covers all of Andhra Pradesh, Telangana, and some parts of South India with Bangalore (mainly). It is the Telugu version of English daily Deccan Chronicle. Both newspapers are owned by T. Venkatarami Reddy, who is the nephew of Congress MP T. Subbarami Reddy.

Andhra Jyothy

Andhra Jyoti also spelled as Andhra Jyothy is a Telugu daily newspaper published in the Indian states of Andhra Pradesh and Telangana. KLN Prasad started the Andhra Jyothi newspaper in 1960. It is edited by K. Srinivas. Vemuri Radhakrishna is its Managing Director. It covers Anantapur, Hyderabad, Vijayawada, Visakhapatnam, Rajahmundry, Tirupati, Kadapa, Guntur, Nellore, Kurnool, Warangal, Nizamabad, Karimnagar, Khammam, Mahbubnagar, and Nalgonda within the states of Andhra Pradesh and Telangana, but it is also published in the state of Karnataka at Bangalore, and the state of Tamil Nadu at Chennai.

Swathi

Swathi is a Telugu weekly women's magazine. The magazine was launched in 1970. It was founded by Vemuri Balaram, who also edited the magazine. The publisher is the Swathi Publications and its headquarters is in Vijayawada. It is the largest circulated Telugu weekly magazine.

Krishna Patrika

Krishna Patrika is a Telugu-language newspaper founded by Indian freedom fighter, Konda Venkatappayya.

Krishna Patrika started publishing on 2 February 1902 by founders Konda Venkatappayya and Vasu Narayana Rao as a weekly magazine.

Venkatappayya edited till 1905. He had given the editorial responsibilities to Mutnuri Krishna Rao when he moved to Guntur.

The vernacular press played a glorious role in the Indian Freedom Movement. Several newspapers both in English and the regional languages, in different parts of the country, prepared the people for the freedom struggle by instilling among them patriotic fervour, indomitable courage and the spirit of heroic self-sacrifice. In the Andhra region, among the Telugu journals, the Krishna Patrika played a prominent role in the freedom struggle. Krishna Patrika along with Andhra Patrika were two newspapers in Telugu, which were started in the early years of the 20th century and survived till the country became independent.

A unique feature of the Krishna Patrika was that it was started by a District Association. Its first issue came out on 2 February 1902, in accordance with a resolution of the Krishna District Association, passed in the year 1899. The Journal claimed that no other political association in the country was managing a newspaper for the purpose of political education. In 1909 the Krishna District Association gave up its ownership of the paper.

Eenadu

Eenadu is an Indian Telugu-language daily newspaper which is the largest circulated Telugu newspaper in the State of Andhra Pradesh and the State of Telangana of India. According to the Indian Readership Survey (IRS) Q1 2012, Eenadu ranks at number six among the Indian language dailies with a total readership (TR) of 5,906,000.[3] Eenadu ("This day"; "This country", having two meanings in Telugu) was founded by the Indian media baron Ramoji Rao in 1974. Eenadu's rapid expansion enabled diversification of its portfolio by venturing into other markets such as finance and chit funds (e.g. Margadarsi chits), foods (Priya Foods), film production (Usha Kiran Films), film distribution (Mayuri Films), and a group of television channels (ETV). All the businesses are organized under the Ramoji Group.

Andhra Pradesh (magazine)

Andhra Pradesh is an official monthly magazine brought by the Department of Information and Public Relations Department of Government of Andhra Pradesh. The magazine was started in 1952. It is published in English, Telugu and Urdu languages from Hyderabad. The magazine provides information regarding developmental activities undertaken by the Government of Andhra Pradesh. It also features interesting articles of personality development, humor, career counselling, entertainment, short stories and poetry. There is an online edition of the magazine.

Kranti

Kranti, which means “Revolution”, (and which is also transliterated as Kranthi), is an important Telugu language Maoist magazine published in Andhra Pradesh state in India. It is now the official joint organ of the AP State Committee—NT (North Telangana) Special Zonal Committee and the AOB (Andhra-Odisha Border) Special Zonal Committee of the Communist Party of India (Maoist).

The first issue of Kranti was published in October 1977, and it has continued ever since. It has played a very important role in spreading revolutionary ideas in the Telugu speaking areas of India. Once the Maoist movement in Andhra Pradesh gained momentum, the Indian state attacked the offices of the magazine in 1985. Since then Kranti has been banned, but has still been published secretly and illegally.