CHAPTER III

FORM AND CONTENT IN TELUGU CINEMA 1938–47:
THE STRUCTURE OF THE NARRATIVE
The intellectual life of mankind is the mainspring of historical progress. Literature is the expression of the intellectual life of the nation.\(^1\) Literature is a powerful mediation of social dynamism in historical process and it has always been a most precise reflection of the society which produced it.\(^2\) Therefore, in reconstructing the historical past, literature helps to comprehend not only the dominant cultural patterns but also the popular conceptions of the world.

Similarly, arts are the depositories of human creativity. Four doctrines of art emerged during the renaissance period and they were:\(^3\) definition of art as an imitation of the hidden society; location of art in perpetual imitation and embodiment of the idea of beauty; art as idealisation of nature, i.e., showing things not as they are but as they ought to be; and the idea that while nature is God's creation, art is man's creation.

During Reformation movement, the Protestants used print extensively for propagation of their ideology in a battle to win


men's minds. With the emergence of Industrial Revolution, print became a great industry, popularly described as "print capitalism." Similarly, under capitalism, literature has been used very effectively for the rise and spread of nationalism and bourgeois liberal democratic ideology.

In traditional and orthodox literary and cultural theory, history of literature has been located in imitation of beauty and artist's individual creativity. In this scheme, the history of literature is the history of individualised tendencies, genres and forms, etc., and was never considered part of a broader total historical cultural process. This conventional way of looking at literature not only undermines its true ideological and political mediation in history but also fails to grasp how literature does express tastes, views and aspirations of the ruling class or a section of the ruling class that rules. Therefore, we have to draw upon the alternative tradition of literary analysis for a meaningful appreciation of literary mediation in social process. For us, the departure is located in Marxist theory of literature and art, for it gave a radical shift to the conventional understanding of literary production.


'Ibid., p. 42.

Marx locates culture and intellectual production in a broader historical process of changing socio-economic structures and material conditions. According to the materialistic conception of history, the determining element in history is ultimately the production and reproduction in real life.

For Marxian cultural theory, the ruling class always reinforces its hegemony through various ideological apparatuses, literature is one of those powerful ideological mediators. Further, for Marxist cultural theory, the ideas of the ruling class are in every epoch the ruling ideas, i.e., the class which is the ruling material force of society is, at the same time, its ruling intellectual force. Therefore, the dominant ideas and values, which in turn, legitimize and reinforce dominant social relations, are available to us only in literature.

Following the Marxian tradition, Antonio Gramsci argued that the reality of any hegemony in the extended political cultural sense is that while by definition it is always dominant, the dominance is never either total or exclusive. At any time, forms of alternative or directly oppositional politics and culture exist as significant element in the society. But the dominant meanings, values and traditions always try to control, transform or even

incorporate the alternative or counter hegemonic processes. Therefore, in any cultural analysis, hegemony should be understood in sense of dynamic processes since it is always alert and responsive to the alternative hegemonic processes.

No art form can be separated from the social process. The general social process is always dynamic one in which there is continuous struggle between dominant and dominated, hegemonic and counter hegemonic ideologies and cultural processes. Therefore, we have to locate this dynamic social process in cultural production in each particular period. In other words, the theoretical need is to locate literature and arts in the social process and then use them in reconstructing human history.

Our study of Telugu cinemas is done against this theoretical backdrop. Several ideas developed as part of broad Marxist cultural studies [literary studies in particular], as enunciated above, have helped us in comprehending various complexities in film narratives. The idea of "national popular" developed by Antonio Gramsci is very useful to our study of pre-independent Telugu films.

In this chapter we have not taken up any in depth analysis of the narratives in Telugu films. We have only given synopsis of each

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*Raymond Williams, The Long Revolution, op.cit., p.44.*
film, particularly the central story, so as to make our later analysis meaningful. So far we did not find any secondary works on the central themes and story lines of the movies we have taken for our study and hence felt the need for making such an information available, as the first logical step. Therefore, what we have shown in the entire chapter are:

1. Story of each film taken up for the study; and
2. An Appendix giving details on several inputs of each movie like producer, actors, etc.⁹

The following four chapters [4 to 7] are the critical analysis of the structure of each film, but grouped under subject category.

MALA PILLA [Harijan Girl]

In the movie, the opening scene starts with the dawn of the day and a moving procession of Harijan Seva Sangh, praising Gandhiji.

The scene shifts to the hutment of the Sangh, where the volunteers were shown spinning on the Charkas, while Rachabayamma, the President of the Sangh, was speaking about Gandhiji. There was a photo of Gandhiji on a wall of the hutment. "The Hindu Society cannot loose seven crore of Harijans:" was the sentence written on the photo, beneath Gandhiji’s image. As if to reinforce the slogan

¹See Appendix VI.
on Gandhi's photograph, the volunteers were shown singing the song: "Kollai Gattitenemi maa Gandhi..."\(^{10}\)

In contrast, at some other place in the village, the Brahmins were in conference. And in that meeting one Brahmin says that with the entry of Harijans into Hindu temple, not only Brahminism but the entire Hinduism will get polluted.

That day happened to be the Sivarathri day and, on that occasion, a \textit{jatara/tirunal} was organised in the village.\(^{11}\) It was also a day of car festival.

Suddenly, the narrative brings into sharp focus religious fervour and social rebellion. For the Harijans of the village, by chanting "\textit{Hara Hara Mahadev Sambho Sankara}" in chorus tries to make good their entry into the Shiva temple. The Congress volunteers stop them from entering into the temple, but the tension mounts up. The Congress leader, Chowdary, intervenes and prevent them from

\(^{10}\) \textit{Mala Pilla} – original film deposited in National Film Archive of India, Pune.

\(^{11}\) \textit{Jatra} or \textit{Tirunala} literally means "a temple festival." It is like a "carnival," where the peasant society not only celebrates the religious festival but also organises an elaborate fair for exchange of goods and recreation. The portrait of life in a small French city during 1579-1580, with an interesting interpretation of the parades, masquerades and feasts of carnival time by \textit{Ladurie} is, methodologically instructive. See Emmanuel Le Roy Ladurie, \textit{Carnival In Romans: A People's Uprising At Romans, 1579-1580}, [Translated by Mary Feeney], Harmondsworth, 1981.
entering into the temple. The Congress people, by laying down on the ground prevents the Harijans: they challenge them to walk over their bodies, if the Harijans really want to go inside the temple. Realising the seriousness of the situation, the Harijans worship Lord Shiva from outside the temple and return to their homes.

On the hillock two girls were singing *"Nalla vade Golla pilla vade"* before the idol, Krishna\textsuperscript{12}. Hero Nagaraju reaches there and he sings Jayadeva's *ashtapadi: "saa virahe Krishna,"* and on hearing this song heroine sheds tears out of over joy. Intimacy develops between the heroine, Sampalatha and the hero, Nagaraju. When the hero touches her, the heroine reveals that she is an untouchable girl. And also adds that she may be of an inferior *caste* but not character wise.

The relationship slowly matures into a love affair, but interceded with one episode which brings them to the stage of marriage. On one occasion, when one Harijan boy tries to outrage the modesty of Sampalatha, hero Nagaraju saves her and promises to marry her.

The larger social crisis around the issue of Harijan insistence to enter into the Shiva temple, which is not resolved as

\textsuperscript{12} This song was written by Basavaraju Appa Rao, a contemporary Telugu romantic poet.
the Brahmins were adamant and the love affair between two individuals: Nagara ju and Sampalatha were now fused into a paradigm, for the issue of untouchability is not just a moral and religious issue but an issue in the life of each individual, be it one is from an upper caste or a lower caste. Even the very introduction of crisis into love affair is because of the spill over of the broader social crisis.

Coming back to the main story, the village caste Hindu Brahmins took strong objection to the temple entry attempt by the Harijans. Compromise was not in sight. To reassert their caste social and cultural domination, the Brahmins prevent Harijans from fetching drinking water from the village tank. Starved of drinking water, on a rainy day, the Harijans come to Sastri, the temple Priest to strike a compromise, but in vain.

Ten days lapsed without a single drop of water for Harijans. On drinking muddy water, one person becomes ill. The disturbed Harijan youth blame Mur.eyya, father of Sampalatha for taking sides with Brahmins. One boy discloses the love between his daughter and the son of the Priest, Nagaraju. They go to an extent of accusing him of treason, i.e., his support to Brahmins was because of his daughter's love affair with a Brahmin boy.
The broader social crisis is brought to a climax with the revelation of Nagaraju's Brahmin caste identity to Sampalatha through a dramatic event. Sampalatha and Nagaraju were immersed in a duet: "Aa Vagu, Ee Vagu., Aa Konda, Ee Konda." Seeing this, a group of Harijan youth fetch Muneyya to the scene. Muneyya's addressing of Nagaraju reveals his Brahmin parenthood. Then only the heroine comes to know about the identity of the hero. Thereupon, the heroine accuses Nagaraju of deceit.

It is not only the village which is split on caste lines but also the lovers. The paradigm is now in need of a resolution both at the social and individual level.

At another level, Chowdary and his Congress volunteers were also thrown out of the hutment by Brahmins for their support to Harijans. "If this is the fate of Chowdary what will be ours!" Harijans exclaimed.

The narrative in the movie rapidly acquires complexity, as the available form of resistance to the Brahmin social tyranny was perceived by the Harijans at the level of refusing all forms of labour to the upper caste Hindus in the village. The social and religious dimensions of the crisis is now brought into the orbit of class conflict. The consequence of the reversal of the boycott weapon by the Harijans on the peasant upper castes, particularly
Kammars and their response to it is shown as an important element in the conflict.

To bring around the Brahmins, Chowdary advises the Harijans to go on strike, as even, according to him, Jawaharlal Nehru would have advised them the same path of action. An ideological justification is provided through a background song extolling "all workers to unite". Before the starting of the strike, Chowdary takes a word from Muneyya and others not to use violence. While workers of neighbouring villages were brought for work, they were persuaded to go back with the argument that all workers must show solidarity towards each other. The upper caste non-Brahmin peasants in the village, whose economic stakes are high, were shown as joining hands with the Harijans. This enrages the Brahmins, for the Hindu religion is sacrificed for economic needs. The village Priest, Sastry who earlier warned Chowdary on ruining of Hinduism by the Harijans, now turns towards his son and tries to impress upon him the glory of Hinduism.

The counseling of the Priest did not have much impact on the hero. He determines to marry Sampalatha. Here heroine also experiences the bitterness of separation. She goes to the hillock along with her sister to meet Nagaraju, but could not find her hero there. Seeing his daughter still longing for the Brahmin boy, Muneyya gets angry and throws her out of the house.
Suddenly a heavy rain breaks out. Sampalatha, caught in the heavy storm, reaches hero's house for shelter. Fearing the wrath of his orthodox father and the society, Nagaraju asks her to go off. But repents later for his harshness towards her. As Muneyya continues to be harsh towards his daughter, Sampalatha goes to the hillock. Heroine manages to meet the waiting hero on the hillock. Heroine's sister advised them to go somewhere and get married. Both of them decide to elope to an urban center where the social identity is not strapped within the traditional contours.

At one level the individual problem is resolved with the eloping of Nagaraju and Sampalatha, but the social and cultural conflict is getting out of hand. The conflict around the issue of use of water by the Harijans is shown through certain events. One day when mother of Sampalatha goes to fetch water from the tank in a mud pot, the watchmen objects her and breaks the pot.

The water crisis is overshadowed by the events associated with the movement of internal reform among the Harijans. Chowdary initiates, what Mahatma Gandhi has been preaching. the voluntary internal reform among the Harijans. The prevention of animal sacrifice and the drinking of toddy during the popular folk
festival, *Poleramma jatara,*¹³ were the two issues on which Chowdary and his Congress volunteers were shown involved in.

Noticing the disappearance of heroine, the Harijans attack the priest. Moving from the conventional notion of upper caste outcry in such instances, for it is the Brahmin boy who eloped with an "untouchable" girl, the Harijans were shown getting outraged at the Brahmin father of the hero. In *varna sankara,* it is no longer the upper caste who have to sanctify the deviation but the oppressed "untouchables" who have to accept the traditional social oppressor. In the story, when Harijans attack the Brahmin priest, Chowdary intervenes to save the priest and gets himself wounded in the process. He convinces the Harijans to retreat to their *gudem* (living place).

In another frame, the hero, heroine and her sister reach Calcutta by a train. Their parents bemoan for their absence. In Calcutta, Anasuya, sister of the heroine gets injured in a car accident. Bose Babu, the car owner admits her in a hospital. Bose Babu appoints hero as his Personal Assistant. Gradually by dint of his hard work he was promoted as manager. Heroine learns English.

¹³ In rural Andhra the village deities are worshiped in the name of mother goddesses. *Poleramma* is one such Goddess. Annual *festivals* in the name of *Jatara/Tirunal* are performed.
Chowdary tries to reform Sastry, the priest. He reads a news from a newspaper about the temple entry of Harijans in Indore, a native princely state. The larger social [religious] issue of temple entry is brought into fore as the terrain where the issue of ‘untouchability’ is sought to be resolved within the frame work of Gandhian non-violent, voluntary and internal repentance of upper caste soul, actively aided by the highly ‘humane’ character of the Harijans, treated as untouchables.

One day, hero Nagaraju's mother breaks down out of grief for her son and in the process hits a lamp and their house catches fire. Horrified Sastry cries for help. Muneyya jumps into fire and saves the mother of hero. Brahmins, in spite of Muneyya's help, comments Sastry for caste contamination. Chowdary and the Congress volunteers give first aid to Sastry's wife. Sastry and his wife acknowledge the help rendered by Muneyya. Chowdary praises the humanitarian help of Muneyya and says Good men are found even in Mala caste (Harijans). All these events and timely efforts of Chowdary transformed Sastry, the priest. He decides to open the doors of temple for Harijans. Press and Radio covered the news. Hero and Heroine listen to the news and come to the village.

The only shift from the Gandhian paradigm is the use of colonial state's coercive state apparatus, police. For, on that auspicious day of opening of temple doors for Harijans, other
Brahmins oppose Sastry and resort to physical attack. One Harijan saves the Priest. Meanwhile, on Chowdary's report, police come and arrest the Brahmin culprits. Hero's Brahmin and heroine's Harijan parents repent, reform and reconcile. And the conflict is resolved with a happy ending with Chowdary's song and a Bhajan in the temple in the background.

GRIHA LAKSHMI [Goddess like Housewife]
There is nothing like paradise but a happy family. But there are many a demon to destroy that paradise.

Dr. Krishna Rao is son of a millionaire, Rama Rac. Radha is his dearest wife and he leads a happy family life. They ate like the mythical Radha and Krishna. Gopinath is Radha's brother, whose whole time occupation is service to Harijans and is a Secretary of Harijan Seva Samithi, 'Schedule Caste Welfare Council.' One day, Gopinath arranges a dance recital for the benefit of Harijan Ashram and Dr.Krishna Rao is asked to preside over the programme, Bharata Natyam.

The Dancer, Madhuri, and her mother, Manikyam planned to bring Dr.Krishna Rao under their spell. A poor Brahmin Purohit [priest], working in the house of Dr.Krishna Rao, for the sake of money, joins the plot planned by Madhuri.
One day, **Madhuri** comes to the clinic of **Dr. Krishna Rao** to test his character. Then subsequently he goes to the house of Madhuri to give treatment. Madhuri lures him. The spell bound doctor seduced by Madhuri neglects even to attend the birthday party of his daughter Rohini. He started consuming liquor also. Good sense prevailed for sometime and doctor stopped going to the house of Madhuri. But unfailing **vampish** Madhuri hunts him on the seashore. He again falls a prey to Madhuri and he has become a slave to her. He neglects his family and even his practice. He borrows liberally on high rate of interest from Seth Ram Lal. Pro-notes were written for more amounts than what he has borrowed.

Gopinath advises his brother-in-law to stop consuming alcohol and be a good householder. Dr. Krishna Rao hits him on cheek. Entire family comes to know about the downfall of Dr. Krishna Rao. Higher officers terminate him from the service. Since then he openly drinks on the roads even. In the **intoxicant** mood he manhandles Radha. His father kicks him out of house and Madhuri's house has become permanent address of the doctor. Rar.a Rao, the disheartened father of doctor became sick. He wants to see his son. His daughter-in-law goes to the house of Madhuri where she was whipped by her husband. Rama Rao hands over all the property to kids, through a will, Py fixing office manager **Viswasa Rao** as attorney. Seth and Sastry come to know about this in a newspaper. Seth decides to recover his loan amounts at any cost. **Viswasa Rao**
tries to bring the doctor back home from Madhuri’s place wherein a wordy duel forced him strangle the throat of Madhuri. Seth kills Viswasa Rao with a pistol given by Krishna Rao. On the wrong evidence of Seth and Sastry police arrest the doctor, but he escapes and reaches Radha and repents. Police reach there and takes him in to custody. Seth and other money lenders confiscate Dr. Krishna Rao's property. Radha and child were thrown out of the house. Gopinath comes to know all about and reach the town and take Radha and child under his care. The trial continues in the session court. The evil forces were divided regarding sharing of Krishna Rao’s property court decides Krishna Rao guilty of the murder of Viswasa Rao. However, case was posted to next day.

Radha finally approaches Madhuri to save her husband, but she was thrown from upstairs. Radha became insane. The mad Radha roams around questioning the existence of God. Meanwhile Madhuri meets with an accident. The injured Madhuri comes to court with the help of prosecutor and reveals the truth. Dr. Krishna Rao was acquitted. Gopinath take his sister and brother-in-law to the Harijan Ashram. At the Ashram all praised Gandhiji.

In Griha Lakshmi, besides, the evil of drink, the story tackled a contemporary social problem of illtreatment and desertion of wife by husband, lured by another woman of easy virtue. Contemporary literateur Kodavatiganti Kutumba Rao in a write up to
Andhra Patrika, dated 23 March 1938 praises Griha *Lakṣmi* as the best among the Telugu Cinemas in spite of many a flaw.

**VANDEMATARAM [Mangala Sutram]**

Raghu, a graduate, belongs to a rural farming family. His wedding with Janaki is almost stopped before the tying of the sacred *mangalasutram* because of his parents' demand for the instant payment of the dowry. Heedless of their orders, Raghu goes ahead with the wedding ceremony.

The mother-in-law hates Janaki and makes her life miserable at every turn. The kindly father-in-law, a henpecked husband, watches in sheer helplessness. Poor Jankai suffers in silence, her only solace being her unemployed husband's love.14

Raghu fails to get a job in spite of his best efforts. Soon he becomes a father and his responsibilities increase. Unemployment and problems of joint family living force him to leave home for the city in search of a job.

Anonymous and lost in the city, and still jobless, Raghu by sheer accident buys a Derby lottery ticket and forgets all about it. Alone at home, Janaki suffers and soon her mother-in-law's evil machinations force her to leave home with her child in search of her husband. Tears, agony and sorrow are her companions in her quest.

Raghu wins the Derby lottery, Rs.500,000 and his life takes a new turn. He rushes home and is shocked when his mother tells him that Janaki is gone forever. She persuades him to marry again but he refuses and returns to the city.

Rich but sad, Raghu and his friend, a rich man's daughter and college-mate, serve the poor. He starts factories to create employment: opportunities for his fellow men. People spread ugly rumours about Raghu and his college-mate but he does not care.

Janaki and her son reach the city in search of a living. They manage to live by selling flowers. Janaki making garlands and her son selling them. Raghu and his friend are regular customers and he takes a liking to the boy, unaware that he is his son.

Janaki sees her husband and his friend and thinks the two are lovers. She suffers in silence like a traditional Hindu housewife.
And then she meets her husband who is surprised to find her alive. Truth triumphs, and all live happily ever after.

**MALLI PELLI [Re-marriage]**

Widow marriage is the theme of this film *Malli Pelli*. Y.V. Rao warned the people by *picturising* in those days the fake Swami and his deceitful nature. Janardhana Rao Pantulu is an *advocate*. His only daughter is Lalitha. Fearing the forthcoming operation of Sarada Act, Janardhana Rao performs marriage to Lalitha at her 6th year. But unfortunately soon she becomes a widow in her young age. She grows and acquires worldly knowledge. But her life becomes miserable in society. Janardhana Rao is an orthodox man. He does not like social reform.

One Swami named Kaliyugananda enters the village and stays in the house of Janardhana Rao. Soon his name spread far and near. People flock at him for *darshan* and *prasadam*. People believe that his *prasadam* gives them the opportunity of reaching heaven. Soon Janardhana Rao becomes puppet in the hands of *Swami*.

One day some ladies come to *Advocates' house* to invite the female members of the house to a family festival at which ladies with their husbands alive should only attend. Not *knowing* that Lalitha is a widow, one of those ladies apply *kumkum* (saffron
powder) on the forehead of Lalitha. At which Swami and others took objection and pass on bad comments. Lalitha is grief stricken. In the house opposite to that of advocate Sundar Rao and his sister Kamala reside. Sundar Rao is a graduate but unemployed. He is unable to get his sister Kamala married. Kamala and Lalitha are friends. The nephew of advocate, Venkata Rao, is friend of Sundar Rao. Sundar Rao falls in love with widow Lalitha. He is determined to marry her against the social barriers.

One day Kamala who goes to advocate's house and was about to be molested by the advocate, but in vain. Sundar Rao out of anger at this, manhandles the advocate, resulting in his arrest and he was also jailed.

Word spread throughout the village that Lalitha is pregnant. The fake Sanyasi offers a country medicine to terminate her pregnancy. Lalitha refuses to take it saying she is innocent. Swami is planning to shave her head. Lalitha leaves the house and meets Sundara Rao who is in jail. As already Sundar Rao comes to know about the pregnancy he showed cold shoulder to her proposal of marriage. Disgusted Lalitha falls and becomes unconscious. Sundar Rao got released next day and while returning home found Lalitha in unconscious position. He admits her in a hospital with the help of one Ramudu who is already in search of her. Lady doctor discloses that Lalitha is not pregnant but it was a kind of disease. Sundar
Rao confessed. He sends Ramudu to Lalitha's mother to get money in order to pay doctor's fees. Lalitha's mother gives him gold bangles as she was not having money. Janardhana Rao, the advocate comes to know about this and on the evil advise of fake Sanyasi got arrested Sundara Rao and Ramudu on a charge of theft. At the intervention of Venkata Rao, the nephew of advocate, Lalitha's mother reveals the actual fact in witness box in the court of law. Meanwhile the fake Sanyasi was also caught by police as he was a culprit in a Bank theft case. Janardhan Rao regrets for all that had happened. With the consent of the elders, Lalitha and Sundar Rao, Kamala and Venkat Rao got married. That's the end of it.

**RYTU BIDDA [A Peasant]**

The story of this picture relates to the pre-independence era. Rytu Bidda is dedicated to Rytu Bandhava the Late Bollina Munuswami Naidu, Ex-Chief Minister, Government of Madras Presidency.

"Ownership of the land to the tiller of the soil" and "End of Zamindarism" are the central themes of Rytu Bidda.

**Zamindarism** is eating away the very vitals of India. Not only peasant community but entire India is ruined. Human nature is changed to a mean level. Wherever there is **Zamindarism** there is destruction. Ryots face untold misery. Sarathi films took up the
story of a Zamindar at Savalyapuram, a fictitious Zamindar as an example. It depicted the terrorist activities of Zamindar and his henchmen. Those were the days of elections. Rami Reddy was a candidate representing ryots. Savalyapuram Zamindar backed Venkaiah in elections. Both parties turned their attention to Nagapuram. In Nagapuram also there were two parties. Munsab and Karanam oppose each other.

In Nagapuram there is one ryot Narsi Reddy who cultivates his ten acre piece of land and lives happily with his wife and children. He is much loved and respected in the village. But he borrows some amount from the village sowcar Kanakayya. The indebted Narsi Reddy was coerced by Sowcar and Karanam to vote for Zamindar's candidate. But Narsi Reddy did not accept. He frankly said, 'I am a ryot. I will vote only to ryot'. This reply infuriated karanam and sowcar. Karanam encouraged sowcar to create troubles to Narsi Reddy. Sowcar manipulated the debt amount through wrong accounting and forced Narsi Reddy to mortgage his land in lieu of the outstanding debts. The word mortgage made Narsi Reddy mad. The enraged Narsi Reddy thundered, "surrendering one's own land was it not like surrendering one's own mother?"

Consequently Karanam and sowcar conspired and reported to Zamindar about Narsi Reddy's denial to give his vote to Zamindar's candidate and also he is active in splitting the villagers. Zamindar sent his men to confiscate Narsi Reddy's bullocks. Narsi Reddy is still adamant.
The Zamindar's officials pressurised Narsi Reddy through Ranga Reddy, the would be father-in-law of his daughter. Narsi Reddy's daughter pleads with her father not to think of her marriage alliances till they overcome their woes of indebtedness. Narsi Reddy sends his wife and daughter with *pasupu kumkum* (Turmeric and Saffron powder) to canvas on behalf of Rytu Sangham.

Now the full family is immersed in doing service to Rytu Sangham. Sowcar and karanam could not digest this development. Sowcar decides to recover the debt: amount at any cost. Narsi Reddy's request for 10 days time is not heeded. Notwithstanding Sowcar's humiliation, Lakshmi the wife of Narsi Reddy surrenders her jewellery including thali.

Elections are fast approaching. There is no chance of getting a single vote for Zamindar's candidate in Nagapuram. Zamindar's men planned and arranged the performance of Kuchipudi *Sahasratam* in an enclosure in a Zamindari village. When all the people were immersed in the show, they were locked in. Rytu candidate Rami Reddy comes there and discloses the fact by crossing over the wall. The enraged ryots were inspired by Narsi Reddy's advice and broke open the doors and came out like a stream. "Zamindars may come and

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*Kuchipudi* from is a well established dance tradition of Andhra. The dance director and also the performing artist in the film was *Vedantam* Raghavaiah, the reputed Guru of the form.
but long live Ryot Sangham" so says Narsi Reddy. Eventually, Ryot candidate registers a spectacular victory in the poll.

The defeat made Zamindar depressed. Zamindar's henchman Kasa Subbanna, let loose a reign of terror. Nagapuram was ransacked. Ladies were molested. When Narsi Reddy's son was seriously ill Sowcar on the instigation of Subbanna brings attachment of property and in the process wounds the already sick son of Narsi Reddy. He died. Narsi Reddy family's grief knew no bounds. At the same time cyclonic rain and gales wrought havoc. It hit the rich and poor alike. The drowning Karanam was saved by Munsab. Bandits loot Sowcar and made him poor.

At Savalyapuram, Zamindar's brother conspires and kidnaps the boy Zamindar in order to grab the entire Zamindari. Dasi Subbulu and Kasa Subbanna were a party in this plot and entire blame was thrown on Narsi Reddy. Not knowing all this, Narsi Reddy with the active support of one and all in Nagapuram, put forth certain minimum demands and sent an appeal to the Zamindar. Narsi Reddy was summoned by Zamindar. Thinking Zamindar changed morally, entire village garlands Narsi Reddy and sends him to Savalyapuram. But to his surprise, Narsi Reddy was treated like a criminal for the kidnap of boy Zamindar. Narsi Reddy pleads innocent. Tahsildar breaks the mystery. Zamindar's brother accepts his guilt. The
transformed Zamindar accepts Ryots demands. He sacrifices his estate to ryots, Hailing Ryot Sangham!

**VARA VIKRAYAM [Sale Of Bridegroom]**

The movie, *Vara Vikrayam*, is based on Mahakavi Sri Kallakuri Narayana Rao's play 'Vara Vikrayam' (Bridegroom price) is a social evil like bride price (*Kanyasulkam*) and leads to many untoward incidents. This social evil started, strangely among educated people and is growing more along with the development of education. Only educated persons should take up the responsibility of eradicating this evil. *Unfortunately* even the educated have to be taught of this evil. *Vara Vikrayam* takes up this task. The film was directed by C. Pullaiah.

Kalindi and Kamala are the two daughters of *Punyamurtula* Purushotama Rao. He plans to get them married without: offering dowry but fails in his attempts. Then he arranges a marriage alliance through a mediator called Peraiah. A match was fixed for Rs. 5,500/- as bridegroom price. The boy was one Basava Raju, the adopted son of Singaraju Lingaraju. But, Kalindi, the bride failing to persuade her father not to offer price (*dowry*), commits suicide by drowning herself in a well. So, her younger sister Kamala was given in marriage to Basava Raju. After marriage Kamala did not go to her in law's place. She argues that since Basava
Raju was bought by her, Basava Raju should go to his in-law's house.

A case was filed in the court against this. Basava Raju gives witness in favour of his wife and so the case was dismissed in the court of law. From thenceforth Basavaraju and Kamala campaigned for the eradication of bridegroom price or eradication of sale of bridegrooms.

**SUMANGALI [A Married Woman]**

Satyam and Parvathi are cousins. Parvathi, since childhood, after her mother's death, grows in the house of maternal uncle. Gopalakrishnayya and Subbamma rear her on par with their son Satyam. Satyam, a modern young man, with progressive ideas and views, got selected for the ICS. Parvathi, a simple rustic girl, deeply in love with him and hoping to become his wife soon, is all excited, unaware of what life has in store for her.

But things are different with Satyam. He, in town, during his graduation days was attracted by Saraswathi an educated, urbane, fashionable and rich and soon falls in love with her. Satyam promises to marry Saraswathi after his return from ICS training from Delhi.
Nageswara Rao, father of Saraswathi becomes a pauper because of Bank crash where he saved all his money. He dies of heart break because of this event. Her paternal aunt Lakshmi and uncle Narsayya take her to their village. Her aunt discloses the secret of her life. Till then she is not aware that her tradition-bound father had got her married during her childhood and her husband had died soon after. Poor Saraswathi has no memory of this shocking event. Afraid of breaking her tender heart, her father keeps the secret from her. On learning of her widowhood, the happy world around her crashes on her.

The village where she is taken to is the same place of Satyam, Kapileswaram. At Kapileswaram, Saraswathi's life becomes miserable. Her urban way of life is disliked by the villagers. The sister of her uncle, Gangamma, becomes a bugbear to her. Pitchiah, son of Gangamma, teases her. He is after her. Only solace to Saraswathi in that village is Parvathi. Both have become friends. Saraswathi reveals about her love with Satyam to Parvathi. Parvathi's world again becomes dark.

On the return of Satyam, Gopalakrishnayya wanted Satyam marry Parvathi. Satyam refuses and his infuriated father asks him to leave the house. Satyam quits the house. Parvathi tells Satyam all about Saraswathi. Parvathi sacrifices and helps Satyam meet Saraswathi. They both go away. But in the journey Saraswathi
abandons Satyam. After some hardships in the end Parvathi dies, but not before bringing Satyam and Saraswathi together.

**ILLALU [House-wife]**

The theme of *Illalu* is that blind imitation of the West and obsession of Western culture leads to many troubles. *Pativratya* *(Thorough devotion of a married woman to one's own husband)* should be the objective of every woman. Woman is not a playing doll. Kanchanamala plays the role of Indira in *Illalu*.

Early marriages lead to many complications. In this film hero leaves his wife whom he married at her very young age. Later on he falls in love with one ultra modern girl, Lila, in town. Indira's parents become bankrupt. Her mother dies. Indira in search of her husband reaches Madras. She finds that her husband is in love with Lila and staying with her. She, as servant-maid, enters the house of Murthy, her husband. She as servant, wins the goodwill of Lila. Indira through her good behaviour brings change in Lila. Lila dies in a car accident not before uniting Indira and Murthy.

**DHARMA PATNI [Virtuous Wife]**

Theme is that a girl brought up by a prostitute can be married. A woman on her death bed is much worried about her little daughter. She is more worried about the baby. No one is ready to take the
responsibility of the girl Radha. Sridevi a prostitute pities the girl and comes forward to look after Radha. The dying mother hesitates because she wishes her daughter to be a housewife. Sridevi promises to bring Radha as per the expectations of her mother. Then mother of Radha dies. Sridevi's life is totally changed she leaves her profession. Her only motto is to make Radha a good family girl Sridevi's past life haunts her. So she leaves for a new place and brings her up in a true Hindu Style. Pativrata ideology is instilled in her.

Radha falls in love with one Mohan. Mohan marries her in a temple. But Mohan's father settles another match to him. Ananda Rao, a pseudo social reformer, wants to spoil Radha. Sridevi fights tooth and nail. Upon this, Ananda Rao reveals the background of Radha to Mohan's father. So Mohan's father did his son's marriage with Uma, an educated rich girl. Uma gradually comes to know about Mohan's secret marriage with Radha. She was unable to tolerate the mischief. She wants to take revenge. She moves in clubs. She comes under the influence of Anand. Her ultra modern behaviour wounds the parents of Mohan. Sridevi's words come to their memory. "Sridevi says that Radha's real mother was not a prostitute. Radha ultimately wins the hearts of Mohan's parents. Her pativrata settled everything.
MAHATMA GANDHI

Kaba Gandhi was Diwan of Porbundar, native state in Gujarat. His son Mohandas Karamchand Gandhi was born in 1869. Mohandas Karamchand Gandhi studied in England. He came back to India as a qualified Bar at Law., i.e., Barrister. Dada Abdul Seth, an Indian Business man in South Africa, was involved in a court litigation. Mohandas got appointed as lawyer to plead his case in South African Court of Law. Abdul Seth won the suit. Mohandas Gandhi determined to stay back in South Africa as lawyer. Polak couple became his friends. These people began to think of Indians' problems.

Those were the days of Boyar war in South Africa. Gandhiji established Indian Ambulance core to help English in the war. Along with Boyars, Zulul tribe also revolted against the English. Then Gandhi along with Indians helped the English.

Gandhiji meanwhile visited India and returned with many Indians. This became eyesore for the English. They planned to kill Gandhi.

Gandhiji started a Ashram called phoenix in Durban for the Indians. He started publishing a paper Indian Opinion. His son anilal and his Wife Kasturba were staying with him.
In those days, Gopala Krishna Gokhale visited South Africa to see the realities of Indian peoples' lives. In Johannesburg, he was given a warm welcome. Gandhiji was shown dressed up in European style. Gokhale fought against the unnecessary taxes imposed on Indians there, but in vain. Gandhi, thinking of alternatives decided on Satyagraha.

Meanwhile, Deena Bandhu Andrews was sent to South Africa by Gokhale to serve the Indians there. Satyagraha started. The Indian mining workers started strike. Even ladies participated and they were in the forefront. Madame Lassarus gave shelter to the Satyagrahis in her home. Thousands of men and women participated in Satyagraha. A South Indian young lady, Valli Ammal by name, who was just seventeen years old participated in Satyagraha. She was sent to jail where she was dead.

Satyagrahis marched from Natal to Transvaal in order to intensify the Satyagraha there. Some Europeans too were in Satyagraha. Kelambak was important among them. He was also sent to jail.

South African government was shaken by Satyagraha. Smutts compromised with Gandhiji. He abolished the taxes imposed on Indians.
The Indians in South Africa established a library there. The coronation ceremony of George V took place in Delhi in 1912.

Afterwards, Gandhiji went to England along with his family. A grand reception at Bombay was arranged when Gandhi ji returned to India. Gandhiji began dressing in Indian style.

Gandhiji spent sometime with Ravindranath Tagore in Santhiniketan. Later on he toured entire India. At last, settled in Sabarmathi Ashram in Ahmedabad. He made up his mind to serve Harijans. One Harijan girl Lakshmi was brought up by Gandhiji. He realised the sorry state of affairs of the peasants of Champaran. He noticed that only Satyagraha was the solution. He won the battle through Satyagraha.

Some time passed. Rowlatt Committee recommended some administrative reforms. But Indians were not satisfied. Unrest started. Protest meeting was held at Jallianwallah Bagh in Amritsar. Officials indiscriminately opened fire Gandhiji could not tolerate.

Meanwhile Lokamanya Tilak passed away. The length and breadth of India mourned his death. A Statue was erected in his commemoration.
Gandhiji decided that Non-cooperation Movement was only solution. Congress met in Nagapore and Vijayaraghavachari chaired the session. Congress accepted the Gandhian ideas.

Ms. Slade, an English woman, changed her name as Mira Behan and became Gandhiji's disciple. Non-cooperation Movement started. Boycott of foreign cloth became the main characteristic of movement. Demand for national education led to the founding of National Educational Centers in Gujarat, Bihar and Benaras.

Government arrested Gandhiji and imprisoned him for six years. He fell sick when he was in jail. An operation was conducted and later on he was released.

In 1924, All India Congress Sessions were held in Belgaum. Gandhi ji was the President. On his advise, Sarojini Naidu left for South Africa. In order to continue unrest in legislative councils, Desabandu Chittaranjan Das started Swarajya Party.

Congress passed a resolution to boycott Simon Commission, in the session held at Madras in 1927. Foundation for the demand of 'urna Swaraj was also laid in the same session of Madras. Entire India boycotted Simon Commission.
The Congress met in 1928. A deadline, 1929, was fixed for the acceptance of Pandit Motilal Nehru's report, failing which, it was decided upon through a resolution to launch another non-cooperation movement.

Gandhiji sailed for England to attend Round Table Conference. A grand welcome was given there. Gandhiji was invited to the palace of King George the fifth. Gandhiji visited the textile mills of Lancashire. There he keenly watched the machines. Americans also invited Mahatma but he could not go. Vithal Bai Patel was deputed. Gandhi visited France and Switzerland. In Switzerland he met Romaine Rolland and others. He also visited Italy and met many warriors there. Afterwards reached motherland. Then he sought for an interview with the viceroy but permission was not granted.

Gandhi ji gave a call for salt Satyagraha. He started along with some followers to make salt at Dandi. Lakhs of Indians were at the back of Gandhiji. But notwithstanding the reality, Governor of Bombay, Sir Frederick Sykes, was addressing that entire India was pro-British. The people of India disobeyed the salt laws. Mahatma was re-jailed. Some days lapsed. Gandhi was set free. He started Harijan Movement. Mother Bharat Temple was built in Kasi. Gandhiji once again toured India as part of Harijan Movement. The doors of Meenakshi temple at Madurai and also Tanjore temple were opened for Harijan entry.
During the Bombay Congress Session in 1934, Gandhiji resigned the membership of Congress. But the proceedings of Congress were conducted in accordance with Gandhiji's word.

Textile industry is dearer to Mahatma. A Khadi Exhibition was held at Tiruvur. Two thousand women participated in it.

Gandhiji advised to convene Congress meetings in rural areas but not in towns. Accordingly Faizpur Congress was held. It was the first incident of holding Congress meetings in rural places.

Congress then decided to make entry into legislative bodies. Elections were held and Congress won. Congress came to power. Raja Gopalachari became Prime Minister of Madras. Prohibition was introduced. Salem district experimented prohibition and later it was extended to all other districts. Toddy shops were converted into Tea shops.

Gandhiji said that for the economic growth of India, Cottage industries alone have to be developed. Rural industries started reviving. Prohibition let loose unemployment and hence Gandhiji encouraged. Sweet toddy for the manufacture of jaggery and country sugar.
When Subhash Chandra Bose was in Australia on health grounds he got elected as President of Indian National Congress. He came to attend the Haripur Congress Session. He was led in a historic procession seated in a cart pulled by 51 pairs of good bullocks. One should witness the beauty of it.

Gandhiji established an Ideal School in Wardha wherein each student has to make Cotton Threads. They need to learn while sitting under shade giving trees. No benches were in school.

Many a time Gandhiji was invited to frontier states. This time he visited these places.

Gandhiji was immersed in constructive activities. Many changes crept in the world. It was time for Tripuri Congress. Subhas Bose got elected to Presidentship on contest. His health deteriorated by the time of Congress Session Almost all Andhra leaders attended it.

Gandhiji at that time was fasting in Rajkot native state for peoples rights there. He could not attend Tripuri Congress. Gandhi ji declared open the Bharata Mata temple constructed by Birla.
Differences cropped up between Subhas Chandra Bose and members of Congress Working Committee. So Bose started Forward Block, a new party. He resigned as president of Indian National Congress.

War started in Europe. Working Committee met in Wardah. They demanded to know the war aims of British government from Viceroy. In 1940, the Congress met in Ramgirh. Gandhiji, who quit party in Bombay came Ramgirh to rejoin the party. Maulana Abul Kalam Azad was second time elected as president of Congress. All members expressed solidarity and complete faith in the leadership of Gandhiji. The resolution moved by Gandhiji was accepted. Gandhiji started residing at Sevagram Ashram near Wardha. It is a peaceful place.

DEVATA [Goddess]

Mangamma is rich woman living in a village. She is kind hearted and godfearing woman. Her son Venu returns to his village after finishing his legal studies in England. His sister Sita and mother, who have been praying for his safe return, are delighted. Lakshmi, though born in a respectable family, whose father has become a boozer and becomes pauper has to serve the family of Mangamma as maid servant. Lakshmi is treated as one of the family members. Under the guidance of Mangamma both Sita and Lakshmi have become ideal women.
Venu feels attracted to the poor maid Lakshmi. One day, Mangamma and Sita went out to a neighbouring village and only Venu and Lakshmi remained at home. Venu in a moment of lust seduces Lakshmi. Next morning Venu consoles Lakshmi by promising to marry her.

Balaramaiah is the maternal uncle of Venu. He was claiming to hooking him as a husband for his fashionable daughter, Vimala, who has a mind of her own. Venu lives with Balaramaiah in Madras practising law. The richness of his uncle made Venu to agree for the marriage. Balaramaiah sends a telegraphic message to Mangamma to go Madras for fixing Venu’s marriage. For Lakshmi the news is like a bolt from the blue. She has to accompany Mangamma to Madras. Venu offered money to Lakshmi to marry somebody else. Lakshmi refuses the suggestion and requests him to be her husband at least mentally and leaves for her village.

Venu feels guilty, and avoids talking about his proposed marriage to Vimala. His problem solves itself when Vimala elopes with a pseudo poet, Sukumar. At the village, Lakshmi’s father fixes her marriage. Lakshmi reveals her mind and also discloses that she was pregnant. Lakshmi’s father loses his temper and slaps her. In order to save the honour of her father Lakshmi leaves the home to an unknown destiny.
Venu and his mother reach the village and come to know that Lakshmi left the village and her father is on death bed. Mangamma and Venu could not console the old man. He dies by angrily shouting at the man who spoiled the life of his daughter.

Filled with remorse, Venu confesses to his mother about his guilt. Then she agrees to accept Lakshmi as her daughter-in-law. Venu leaves home in search of Lakshmi.

Lakshmi delivers in the house of a Haridas who gave her shelter. For this, he faces a lot of problems and hardships and consequently she leaves the place, although her kid brother also accompanies her. Lakshmi, helpless in a wicked world with her child and brother wanders in search of food. In the process, Lakshmi goes out to earn money to treat her sick child, and is lured into a brothel. She escapes but lands in prison.

Her kid brother and child are forced to resort to begging and meet Sita and her mother who have come to the city to join Venu. They all go in search of Lakshmi and finds her in prison. She is set free and Venu apologises to her and they live happily thereafter.

APAVADU [Scandal]
Prakash was a Taluk Office clerk. His wife Kamala was as beautiful as she was a melodious singer. His sister Kantham, though simple looking, was cleverer than she seemed.

There dwelt Venkaiah - a retired officer, an old widower who had married for a second time. He had a daughter Bojji, by his first wife. Anasuya, his second wife, was an ultra modern, pleasure seeking girl. Mangapathi, a local rowdy, was her handyman.

Wealthy Kamaraj, Prakash’s Chum since boyhood, was so accomplished in singing too, that there were gramophone records of his songs.

It was a day of Kittu’s birth day party. Kittu was Prakash’s son. All the neighbours were there as guests. Under pressure from the ladies Kamala sang a song. The mellifluous melody of her song spell-bound even Kamaraju. To his friendship with Prakash was added his admiration for Kamala’s musical talent and a further bend. And from that day the two families of Prakash and Kamaraj came closer in friendship and mutual exchange of visits were taking place.

The pleasure bound Anasuya longed to enmesh Kamaraj in her net by any means. Anasuya made bold to personally solicit Kamaraj’s
favour. **But he** spurned her firmly. And to the spurned **woman** came the seething fury of jealousy at **Kamaraj**'s intimacy with **Prakash**'s household. **Kamala** became for her an object of burning **hatred**.

Helped by the recommendation of **Kamaraj**, Prakash got the post of **Revenue Inspector** to the great joy of Kamala and **Kantham**. Prakash left on his circuit of camps entrusting the welfare of his family to **Kamaraj**'s care. Seizing this to lend colour to their evil story, Anasuya and Mangapathi set about spreading the rumour that there was illicit relationship between Kamala and **Kamaraj**. Anasuya, with three months old pregnancy set her heart on abortion, lest child birth should take away from her youth. Mangapathi brought for her three packets of a "Cure all" claimed to be effective for abortion, from a bearded quack of the bazaar. Prakash had returned from camp. **Kamaraj** sent through his servant **Kotappa** some sweetmeats to **Prakash**'s household. Anasuya way laid the servant and slipped into the sweetmeats a bit of paper with the words, "Love's tribute to beloved Kamala". It was **Prakash**'s sister **Kantham** who received the sweet **meats**. She gave one of the sweet meats to **Bojji**, Anasuya's step daughter who happened to come there just **then**. she crumpled the wrappings and the chit without looking at it and threw them off, keeping the sweets aside.

Two out of the three packets that Mangapathi brought were enough **for** the abortion - seeking Anasuya to death's door but **even**
in her suffering she lied that her illness was the result of eating one of the sweets sent by Kamaraj to Kamala though Bojji vehemently-tried to expose this falsehood. The examining doctor sent her to the hospital sending the discarded third packet on the floor for chemical examination.

The whole place was simmering with cheap gossip. Kamaraj's sweets to Kamala and Anasuya's sudden illness was the talk on every tongue. Ratnamma too heard about it. It reached Prakash's ear too. But the innocent and unsuspecting husband gave serious attention to it. One night on the way to his home Kamaraj stopped his car at Prakash's house. Going inside he tumbled and fell down. Kantam hurried out and stood aghast. Kamala was frightened. Mangapathi made decisive notices from the neighbouring compounds. Before the day broke scandal broke out in all its lurid and varied issues. Finding Mangapathi and Anasuya guilty of attempted abortion, the court sentenced the rowdy to six months and Anasuya to three months imprisonment. Venkaiah the old husband fled the disgrace by going on an extensive pilgrimage. But Mangapathi's gang continued their campaign of malicious propaganda against Kamaraj and Kamala.

Kantham was pacing in the room restlessly, agitated by the scandalous talk that had come to her ears too. Some ants stung her feet, all of a sudden. On investigation she found the wrapper
around the sweets with the fake chit introduced by Anasuya. Kantam was stunned at the contents of the chit and Kamaraj’s seeming wickedness. From the club she went straight to Ratnam. Ratnam was dumb struck at the discloser. Brushing aside Ratnam’s pleas for patient investigation, Kantam rushed out for her brother. Ratnam looked at Kamaraj. Together they took Kotappa to task and wrung out a confession from him about Anasuya’s trickery. By comparing with the note, once Anasuya sent to Kamaraj, they established her handwriting.

Returning from camp, Prakash thought of calling on Kamaraj. The moment he set foot into the street he noticed funny things happening. People laughed at him derisively and mocking sounds from women carrying water to street vendors, tongues were clapping about Kamala and Kamaraj. There was even a poster on the wall with the words Kamala—Kamaraj Talkie. In a volcanic rage he poured lava upon the poor Kamala. Horrible words flew like machine gun bullets at the innocent girl. Kamala’s heart bled white with mortification. A thousand tragic thoughts ran through her. Suicide beckoned her as preferable to a life of slander and shame. With a last, anguished look through eyes with tears at her beloved husband and darling son, both fast asleep, she left the house and jumped into a ruined well.
Dawn. The doors were wide open and Kamala not to be seen. Kantham was deeply agitated. She woke up her brother and insisted Kamala was innocent. She told him about the chit in the sweets. Kamaraj's intentions were bad perhaps, but Kamala was pure, she pleaded.

Patience and temper against Kamaraj rode high in Prakash's heart. With Kantham frantically running after him, he rushed to Kamaraj and fell on him.

Ratnamma and Kantam restrained him. Ratnamma convinced him about Anasuya's deception.

Just then Kotappa came rushing in, with the news that Kamala had been hauled out of the ruined well and that she was injured all over. All ran to the scene and got medical aid to Kamala.

Realising Kamala's purity and Kamaraj's innocence, all felt deeply remorseful. Anasuya's vile scheming was now patent to all.

Anasuya and Mangapathi were pining in prison. And once again the families of Kamaraj and Prakash, emerging into sunlight out of the clouds of scandal, were happily restored to the old harmony of friendship.
**PANTULAMMA [Lady Teacher]**

While man proposes, God disposes is the irony. Nirmala is a teacher in a girls' school of Rangapuram. Raoji is the Municipal Chairman of that town. He is instrumental in her appointment who was an orphan. Raoji is an evil man and Rajayya supports him in such activities. Suri Sastri is a music master who teaches music to Nirmala. He advises Nirmala to be cautious with Raoji. Nirmala, out of gratitude, hosted a dinner, where he misbehaves and tries to seduce her. Nirmala escapes and seeks refuge in Suri Sastri's music hall. Raoji targets his tirade at Suri Sastri. The parents of Suri Sastri misunderstand him. Nirmala had to lose her job also. Both Suri Sastri and Nirmala set out for a fresh life in a new place. In the journey they were way laid and robbed off everything. One friend of Sastri's father helped them thinking they were wife and husband. Sastri was forced by them to tie thali thinking robbers took away her original thali. Suri Sastri and Nirmala restarted their life by opening a music school. They were leading a life of mental worry and instability. Gradually Nirmala made up her mind to accept Sastri as her husband but Sastri did not agree. Meanwhile, Raoji's political fortunes dwindled with no confidence motion moved against him. Sastri was summoned back home to see his ailing mother. Sastri reveals about his marriage with Nirmala. Sastri's' father tells him to live with her as Hindu dharma insists it. However, he allowed the couple to lead a happy
life as representatives of a new era. Nirmala got her old teacher post and leads a happy life with her husband.

**SWARGA SEEMA [A Place Like Paradise]**

Murthy is an editor of *Natya Bharathi*. His wife is *Kalyani*. He is blessed with two children papa and Prabhu. Murthy went with his family to his in-laws house. Kalyani is the dearest daughter of Raghavaiah. He reared Kalyani with all affection as she lost her mother in her childhood. In the village Ganganna and his troupe plays *Rukmangada* a street play. *Ganganna's* daughter Subbi acted as Mohini in the play. Subbi is an attractive girl. She yearns to get on well in life and has enough talent. She can sing and dance. Attracted by the talents of Subbi, Murthy recommends her to a theater company. Murthy was instrumental for her meteoric rise. Everybody liked Subbi in theater plays. Her clothes and life style change along with her name, Subbi, Subbulu, Subbalakshmi, Sujatha and finally Sujatha Devi. She establishes her own theatre company and finally reaches Madras where Murthy is working as an editor. In Madras *Lakshmi Nivas Natya Mandali* played *Menaka* in which Sujatha acts as heroine. Murthy and Kalyani come to know that Sujatha is no other than Subbi and were very happy for her fame. Sujatha acknowledges her gratitude by presenting fruits and garlanding the Murthy couple. Pleased Kalyani, promised Sujatha to
have a drama written by her husband Murthy. Kalyani thought it gives lot of reputation to Murthy.

Days and Months passed but drama was not complete. Murthy writes the play in Sujatha's house. This long period of time was well utilised by Sujatha. She lured Murthy with her lusty looks and cunning talk. Murthy becomes her lover and she is all for him. He abandons his wife and children. Murthy did not heed to the good advise of proprietor of Natya Bharathi press. He quits the job and chooses to act the role of hero in the play, Rishyasringa written by him. Soon Murthy and Sujatha shot to fame by playing Rishyasringa at various places. Murthy completely neglects Kalyani. Her letters are not replied. Sad and facing poverty, Kalyani goes with her children to meet her husband in Bangalore. She returns insulted to her crumbling world as a broken woman. She was more sad for his behaviour towards children.

In order not to give pain to her father, Kalyani, instead of going to her father's village, left for an unknown place and took up tailoring as her occupation.

Soon Sujatha is bored with Murthy and looks around for a new lover. She finds in Naren such a man. Sujatha was waiting to abandon Murthy. One day an accident occurs on the stage and Murthy was seriously injured. He was hospitalised. He could not recover
soon. Murthy soon realised Sujatha's relationship with Naren. Murthy finds the ground under his feet pulled away by his nymphomaniac mistress. What can he do? The only thing he can do is to seek pardon from Kalyani. He was shocked to find that Kalyani and children were neither at his home nor at his in-law's. Kalyani's absence to save his honour further depressed Murthy. He madly moved around to find the whereabouts of Kalyani. He started selling Ektaras (country made musical instruments). In the process, he recognises his papa (daughter) and also finds his wife's place of residence. The poverty and hardship of Kalyani move him thoroughly and makes him further guilty. While papa was playing a tune of her father's song, Kalyani comes to know that Murthy is around. Murthy with guilty conscience enters the house at mid night. In the cover of darkness he hits a plate and the sound makes Kalyani awake. On seeing Murthy she falls on his feet. True love triumphs and all is well. A new chapter started in the life of Kalyani and Murthy. They regain the lost place of paradise i.e. Swarga Seema.

6RIHA PRAVESAM [Entering A New House]
The film begins with a shot of Janaki, the heroine, playing badminton in the college. Somalingam, the hero is her class mate. While she is playing, a few of her friends encourage her to protest against Somalingam, who was lecturing to the students about the
necessity for celibacy. Janaki interrupts the meeting, snatches the microphone from Somalingam, and delivers a passionate lecture about human relationships, defying Somalingam's view.

Janaki's father, who is in his late seventies, married Tulasamma after the death of his previous two wives. Janaki's step mother, Tulasamma, is not happy with Janaki's behaviour and fears she may go astray.

Unable to face her step mother's constant nagging, Janaki prays for strength. Tulasamma has decided to get Janaki married and has found a husband for her, Ramana Rao, a great actor and poet. During a meeting between the two, Janaki pretends to be slightly insane to discourage him. In spite of this Rao decides to marry her. Because of this, Rao is forced to cheat his girl friend, Lalitha, with false promise of marriage.

One night, Janaki accidentally enters the house of Somalingam, the self confessed celibate. He tries to send her off, but Janaki is adamant about staying. She shows Somalingam that without human relationships people would not be able to function. When she is with Somalingam people doubted the character of Somalingam and they broke the furniture and sends Janaki out. Somalingam finds shelter in an ashram. Janaki is misunderstood by the people there and they injure her. The injured Janaki is admitted to the ashram where
Somalingam lives. There too Janaki tries to change Somalingam. After some days Ramana Rao finds out that Janaki is staying with Somalingam. By that time Somalingam is still undecided to accept Janaki's argument to leave celibacy or to continue to remain a Sanyasi. The ashram head scolds Janaki. Somalingam does not support her. Ramana Rao takes her home. The ashramites kick Somalingam out of ashram.

After considerable hardships, Somalingam realizes what Janaki said was true. Tulasamma again proposes marriage of Janaki with Ramana Rao. Janaki has to accept this proposal for the sake of her old father. But Janaki comes to know about the love of Lalitha and Ramana Rao. Janaki works out a plan. On the wedding day Lalitha takes the place of Janaki. No one recognises the veiled face of Lalitha. Somalingam by this time makes up his mind and comes there. He too thinks veiled Lalitha is Janaki. He tries to stop the wedding saying it is a forced marriage. Then Janaki appears and discloses how Ramana Rao deceived Lalitha. Along with the marriage of Ramana Rao and Lalitha, Sundara Rao, the father of Janaki, gets Somalingam and Janaki also married.

PALNATI YUDDHAM [The Battle Of Palnadu]
Revenge cannot be put down with revenge is an old Indian maxim. It is by revenge between the brothers that once happy and prosperous Palnadu turned into a barren and bleak country.

Nalagamaraju, the son of Anuguraju, is the ruler of Palnadu. His step brother Narasinga Raju is the viceroy. They are only figureheads and Brahmanaidu, the minister, is the sole steer man of the state. Nagamma of Gamalapadu, known as Nayakuralu, is jealous of Brahmanaidu’s leadership. She is a past master of state craft and diplomacy. But Brahmanna desists a woman to become popular politically with her tact and brilliance. Thereby internal rivalry arose between them. Both wait for an opportunity to wrest control from the other and this is provided when religion and caste become issues in the kingdom.

Brahmanaidu, a visionary as far as politics was concerned, wide opens the gates of the Chenna Kesava temple at Macherla for the Harijans, which has enraged Nagamma (a Shaivaite) and Narasinga Raju. Brahmanna appoints Kannamadasu, a lower caste person, as commander of the army - the entire army is outraged.

Realizing the political situation, Narasinga Raju invites Nagamma to sacrifice her communal and religious feelings and come to the aid of the kingdom - this is the beginning of the end.
Palnadu is divided. The divided territory of Macherla was ruled by Malideva with peace and tranquility with the guidance of Brahmanna, while at Gurjala, Nagamma took up the ministerial post by the request of Nalagama and Narasinga Raju who vested dictatorial powers in her.

The ingenious brain of Nagamma finds no rest until she harps upon a plan to bring back Macherla territory under the tag of Gurajala. She makes the viceroy a tool in her hands and invites the Macherla party for cock-fights on the Sankrati day, as she knows perfectly well about Brahmanna's weakness for them. She wins the dominion of Macherla with a false cock. Malideva and party, for the sake of the word given, leave their territory and go to Srisailam forests for seven years exile.

This horrid news had greatly affected the poor soul of Peramma, the only daughter of Nalagama and the wife of Alaraju, who had accompanied Macherla party to spend the horrid seven years in exile.

After the expiry of seven years, Brahmanna and party reach the boundary and send Alaraju as envoy as he is closely related to Nalagama, to regain their rights over Macherla. Nalagama and Peramma's joy knows no bounds on hearing this good news. But, Nagamma and Narasinga Raju planned and poisoned Alaraju and put the
blame for the murder on Brahmanna. The disillusioned and broken hearted Peramma commits Sahagamanam (sati) with the body of her husband, cursing the heartless and selfish politicians.

Balachandrudu, the martial son of Brahmanna, hears the news of the fatal death of Alaraju and rushes towards Macherla camp. There, Brahmanna is pleading for peace, but due to the mighty-intervention of his son, finally strikes the war drum. Balachandrudu takes the oath to get the head of Narasinga Raju.

Then ensued the bloody war. The parties clash with deadly strength. The battle between the brethren results in a number of people loosing their lives. At last Balachandrudu according to his oath brings the head of Narasinga and throws at the feet of Brahmanna, but sadly he also succumbs to the deadly wounds. All the great warriors fall as victims. Palnadu becomes a veritable graveyard. When Brahmanna rushes to the battle field unarmed and directly goes towards Nagamma, Nagamma advances with sword in hand to strike him. But on approaching him, she falls a victim to the super human powers of Brahmanna. Both Brahmanna and Nagamma pray before Lord Chenna Kesava to stop the deadly war and establish peace.
What is the secret of birth and death? Who is responsible for it? Vemana was one of those great men who endeavoured to find answers to these questions.

Those were the days of decline of Reddy Kingdom. Kondaveedu came under Gajapathis. Anavema Reddy elder brother of Vemana, was local ruler of Mooga Chintapalle. Narasamamba, wife of Anavema is a pious woman. The couple are tradition bound, god fearing and give much importance to values. Vemana does not have belief in all these. He does what he believes without any fear of society. He is attracted by two persons - one is his brother's daughter Jyothi and the second is Mohanangi, a prostitute. His best friend is Abhiramayya who wishes much to produce gold through the supposed skill with some herbal juice. Mohanangi is Vemana's world.

Vemana covers the shivering body of a poor old woman with the cloth of Goddess in a nearby temple. He argues cloth is more needed by that poor lady than the stone image of goddess. Poojari, the priest of the temple brings the matter to the notice of Anavema Narasamamba gives a mild rebuke to Vemana. Anavema ordered for (Samprokshanamu [ceremonial sprinkling of water] or consecration. Narasamamba attends this ceremony where Mohanangi saw her wearing a beautiful necklace. After this Mohanangi insisted to have that
particular necklace. Vemana gives her the same. Narasamamba gets angry and demands it be taken back. Abhiramayya came to the rescue of Vemana and brought back the necklace in disguising himself as Jangama. Anavema falls in arrears of paying revenue to the King. Not knowing this, Vemana stole away all the amount collected as revenue by his brother and did kanakaabhisheka to Mohanangi. Anavema unable to pay revenue surrendered himself to king. Vemana comes to know about this all and determined to get his brother released. Jyothi falls ill. Not heeding to her request, Vemana sets out to Mohanangi and asks her to give back the amount. She refuses to do so. Now wisdom dawns on Vemana. With the help of Abhiramayya, Vemana determines to produce gold. Days and mights passed without sleep. With power of the will and arduous trials he succeeds in producing gold. Jyothi's illness grows and her waiting for Vemana ultimately kills her. Vemana thinks that can the gold, produced by him, bring Jyothi's life back? Where has Jyothi gone? Or, for that matter, death is to all human beings like that! The death of Jyothi kindled the light of wisdom in Vemana. He searched for an answer to the secret of death. Who plays all this drama? Abhiramayya remits the gold produced by Vemana in the exchequer and gets Anavema released. Vemana after rigorous search got the darshan of Lord Shiva and enlightened. Vemana thus becomes a saint. Meanwhile Abhiramayya searched for the whereabouts of Vemana and found a different Vemana. He is proud to be a friend of Vemana the saint.
Vemana moved round Andhra and delivered sermon like maxims. Love towards all living beings, equality of all religions, worship of God are the main tenets of his preaching. He becomes considerably old before he decides to sit in a tomb alive (Samadhi). Vemana's brother and sister-in-law come to know about this through Abhiramayya. They visited him along with many and had the darshan. Vemana blessed all those who saw him entering the tomb alive. He still is alive through literature.