Chapter III

TOURISM IN ANDHRA PRADESH
Andhra Pradesh is one of the 28 states in India situated on the South-Eastern coast. It is fourth largest state by area and fifth largest by population. Its capital city is Hyderabad. It has the Coastline of 972 Kms among the States of India. The primary official language of Andhra Pradesh is Telugu and the co-official language is Urdu.

**Physiographic:** Physiographical Andhra Pradesh can be divided into three zones namely the Coastal plains, the Eastern Ghats and the western peneplains. The plains spread along the Bay of Bengal are separated from the Western part of the State by the Eastern Ghats the two major rivers flowing through are the Krishna, and the Godavari and the Pennar. The major rivers with its several tributes in the largest river system in the peninsula form the most fertile. The west of the Eastern Ghats is the peneplained zone of the Deccan plateau. Its topography is characterized by rounded hills, rolling plains, broad open valleys and heaps of rocks and boulders. The northern portion of the plateau is very hilly and forested while the southern portion has a number of tanks for irrigation. Thus the state can be classified into three parts that is Costal Andhra, which comprises the Coastal plain, Telangana, the Northern portion of the Deccan plateau and the Rayalaseema – the Southern portion.

**Geography:** Andhra Pradesh is the homeland of the Telugu people, who are also known as the Andhras. According to the historical geology, it is one of the few oldest land masses of the Indian Sub-Continent-older in geological age than the Himalayas of the Indo-gangetic plain. It is covered by the oldest rocks of the earth, the archeans, and had attained stability earlier than other parts of India. 'Geographically, too, Andhra Pradesh occupies a unique and pivotal position in the sub-continent. Curiously enough, the northern and the western boarders of the State approximate respectively with the Central latitudinal and longitudinal lines of the Indian Subcontinent. It is situated on the central part of the eastern sea-board and spread
westward into Deccan plateau upto 77°E. The northern boundary runs roughly across the latitudinal line of 20°N. Though it is accidental, this central position has been, all along the course of history, a decisive factor in giving shape to Telugu culture. It has a common Inland boundary - on the south with Tamilnadu and Karnataka, on the west with Karnataka and Maharastra and on the north with Madhya Pradesh and Orissa. On the east is the Bay of Bengal. The total area of Andhra Pradesh is 2,75,045 square kilometers.

**Geology**: The geology of the area may be described as an epitome of the geology of peninsular India. Deccan traps, 70 million years old, occupy a small area of approximately 10,000 square kilometers in the north and north-west part of the state. The granite rocks of the Deccan the special Indian rock types of Charnockites and Khondalites of the Eastern Ghats and the schistose rocks of Nellore belt. Rocks occurring in the Kadapa basin, mainly confirmed to some parts of Rayalaseema, are also quite old-ranging between 600-1500 million years. The world's largest Barites deposits of Mangampeta and the high quality Chrysolite Asbestos of Pulivendula in Kadapa district occur in these formations. The vast quantity of lava that spreads over the western plateau of Andhra Pradesh must have deposited itself there as a result of the stupendous volcanic outburst that took place in the peninsula at some period in the hoary past. The thickness of the lava in the region is 30 meters to 90 meters. Looking broadly at the physical features of the area we can easily distinguish five zones.

1. The Krishna - Godavari Delta
2. The Foot-hill zone or zone of the coastal plains
3. The Eastern Ghats (North & South)
4. The western plateau and basins
5. Hyderabad plateau.
In common usage, the first three are grouped together under the name of the Coastal area, the fourth of Rayalaseema and the last of Telangana.

1. The Krishna-Godavari Delta is a composite delta of the two great rivers, the Krishna and the Godavari. This area has been since the drawn of history, a habitat of man and was mentioned by Ptolemy (90-168 A.D.), the ancient Roman geographer, and others as a prosperous one. The Coastal area of the delta was the site of some of the earliest settlements of Europeans in India.

2. The zone of the coastal plains and undulating uplands the average elevation of the coastal plains is below of 75m and that of the uplands is between 75m and 300m. Andhra Pradesh has a coastline of 972 kilometers. The coastline is practically unsheltered and is lacking is natural harbours.

3. The Eastern Ghats, which forms the eastern flank of the Deccan plateau, overlooking the Bay of Bengal. The term 'Ghats' itself is a misnomer, for they have no continuity, structural or topographical, which is essential for Ghats. It is an uplifted peneplain, the continuity of which is broken by the inter-fluvial uplands between the Krishna and the Godavari.

4. The western plateau consists of a series of the basins around the middle course of the Penna and its tributaries. The whole area is crosses by trap dykes, some running north-south and others North-East to South-West.

5. The Hyderabad plateau consists mostly of peneplains developed in the old gneissic rocks. The most general level lies between 490m of to 600m. In the South, the Krishna-Tungabhadra valley lies at 300 meters to 450 meters. Hyderabad (17°20| N, 78°E) the capital of Andhra Pradesh, is situated in this region, fairly close to the western boarder of the state.
Soils: Much of the soil of the Telugu area is red variety, deficient in organic matter and poor in plant nutrients but rich in phosphoric acid. The black soil occupies the next place is extent and is found predominantly in the lava Telangana District of the regions. The Coastal alluvium which stretches as the belt throughout the length of the Coast, expect for a short interruption of a few kilometers near Visakhapatnam in the north. Another kind of the Soil by far the most important one, is the deltanic alluvium found in the double delta of the rivers, the Godavari and the Krishna, extending over hundreds of kilometers around the Kolleru Lake. The remaining soils are the Laterite ones. They vary from deep red to brown or black in colour. These soils are usually well drained and porous. They are generally poor in organic matter and in plant nutrients. From an agricultural point of view, they are well suited for gardening and for the production of pulses and oil seeds.

Water Resources: The Andhra Pradesh area can be called a riverrine land. It is a gift of the five rivers - the Godavari, the Krishna, the Penna, the Nagavali and the Vamsadhrara which flows down from the crest of the Deccan Plateau. The biggest of all the rivers is the Godavari, also known as “Dakshina Ganga”. It originates at Triambuk near Nasik in the westernghats, about 110 km. It enters Andhra Pradesh near Basara in the Adilabad District. It joins the Sea after flouring for nearly 615 km in the Telugu area. The main tributaries of the river are the Manjira, the Pranahita, the Indravathi and the Sabari. The river Krishna is the traditional sources of which are spouts from the image of a Cow's mouth in the ancient temple of Mahadeva in Mahabaleswar at Maharastra. The Krishna River enters Andhra Pradesh near Gadwal in Mahabubnagar district and flows through the plateau reign for 335 Kms. The total course of the river in Andhra Pradesh is nearly 720 Kms. The Pennar which originates in the hills northwest of Nandidurg (Varaha Hills) in the Karnataka state flows 40
Kms before it enters Andhra Pradesh in Hindupur (Anantapur Dt). The Pennar at its entry into the Telugu area is 610 meters, above sea-level and so can better be utilized for the irrigation of the uplands of the Rayalaseema region. The minor rivers are of very short lengths and the main rainfall being concentrated in the monsoon period, the rivers empty themselves quickly into the sea.

**Climate:** The climate of Andhra Pradesh may be described as tropical-monsoonal type. Difference of rainfall, both regional and seasonal, are more pronounced than differences of temperature. The hottest places are situated either further Inland on the Coastal plain or on the Deccan plateau. In the Coastal area, the maximum temperature in a day in May usually varies from 39.0°C to 43.7°C while the maximum day temperatures varying from 29°C to 29.5°C and a maximum temperature of 44°C-45°C, where as the minimum stands at about 37 C-38 C in Telangana, the mean maximum and minimum temperatures in May and December at Ramagundam are 44UC and 13UC respectively. The central plateau which is termed as Rayalaseema, is the endemic famine zone of Andhra, the rainfall being less than 62.5cm in general. In the Telangana region the rainfall varies from 77.5cm in the South of 102.5cm. In the Coastal area, the average rainfall is 100cm. This high rainfall on the Coast is due to both the monsoons - northeast and southeast. Annual fluctuations in rainfall are sometimes very heavy in Andhra Pradesh. Excess is as bad as a deficit and a flood is as disastrous as a drought. During the period between 1870–1990 A.D., Coastal Andhra witnessed twelve floods and five droughts while Rayalaseema suffered eight floods and five droughts while Rayalaseema suffered eight floods and fourteen droughts. Most of the rainwater is led by the streamlets in the rivers and a good lot is stored in tanks, especially in the highlands, for irrigation purposes.
Forests: The natural vegetation of the area comprises either forest or mixed jungles of trees thorny bushes and grass, depending on the amount of precipitation, Soil conditions and interference by Man. The principle forests tracts are situated in Telangana, in the Agency areas of Visakhapatnam and Godavari Districts and in the Nallamala range of Kurnool and its extensions. These have a rich variety of flora, among which the more useful species of timber are Kosum, Toon, Rosewood, Irul, Sandalwood and Teak. The agency tracts and the Nallamala contain enormous quantities of Bamboo, awaiting exploitation the forest wealth of Andhra Pradesh can in no way be compared with that of such states of Assam, Madhya Pradesh and Karnataka. The forest area comprises 21% of the total area and this is higher than the all India figure of 15%. But a large part of this forest area is unproductive. This defect in natural vegetation is to a good extent compensated by the efforts of man. Cultivated vegetation is fairly high when compared with the rest of the peninsular India and some parts of the Gangetic plain. No account of the flora will be complete without the mention of the two trees - the Banyan (Marri) and the Pipul (Aswatha or Ravi) – the presence of which is a conspicuous feature in all the villages of Andhra Pradesh since the dawn of History. This is evidenced in the description of villages given in Gathasaptasathi of Hala, the Satavahana ruler of the First Century A.D. Thus Andhra was area of different Physiographical, features with geographical, geological and ecological variances which forming itself is natural division. The lands the forts, the plains, and hills were all connected by age-old routes which connected on the rivers in the state. So it remained a cultural and economic-region throughout full the history.¹

Tourism in Andhra Pradesh

Tourism as a phenomenon means the movement of people (both within and across the national borders). According to Wahab (1975) the anatomy of the tourism phenomenon, is basically composed of three elements, namely, man (the human element as the author of the act of tourism), space (the physical element to be necessarily covered by the act itself). And time (the temporal element which is consumed by the trip itself and the stay at the distribution).²

The percept of tourism is typified by (i) a movement of people to different destinations having two key elements: one, the journey and two, the stays, both of which come off not within but outside the normal area/place of domicile and work; (ii) the movement is primarily of a temporary nature and for relatively a short duration making it different from migration; (iii) it brings about activities dissimilar to those of the host population of the place visited; (iv) the prime purpose for participation in tourism is by and large recreation and certainly not the purpose of seeking permanent residence or employment remunerated from within the place visited and, finally (v) tourism, in an abstract sense, is basically a pleasure activity implying a use of readily disposable incomes and of free time of one's own free will. Tourism is usually defined as the movement of people away from their normal place of residence and here is the first problem. Whether it is purpose or the distance that forms the point of focus? In other words, of the two which one is the determining factor or the desideratum? The World Tourism Organization (WTO) gave certain recommendations in this context in the United Nations Conference on International Travel and Tourism, held at Rome, in 1963. It introduced the term visitor to describe 'any person visiting a country other than that in which he has his usual place of residence, for any reason than following

² Krishna Kumari, M. (1990), Social and Cultural Medieval Andhra, New Delhi, p-9
an occupation, remunerated from within the country visited’. This definition was held
to include two generalizations of visitors:

a. Tourists, categorized as temporary visitors staying at least 24 hours with a
   purpose classified as leisure (recreation, sport, holiday, health, study or
   religion), or business, family, mission or meeting.

b. Excursionists, classified as temporary visitors staying less than 24 hours,
   including cruise travelers but excluding travelers in transit.

Tourism is an activity of multidimensional, multifaceted nature involving many
lives and assorted economic activities. In other words, it can be regarded as a whole
range of individuals (hosts and guests), business, organizations and places
(destinations) put together in some characteristic manner to produce a travel
experience. To some extent, this is an observation on the Byzantine nature of tourism
besides being symptomatic of its rawness and immaturity as a field of study. Though
various attempts have been there to define tourism but only to provide for particular
needs and situations.

Defining tourism technically for a specific purpose is relatively less
problematic while defining it conceptually in a precise manner is somewhat complex,
if not impossible. Holloway (1992)\(^3\) tries to define a tourist, in the context of 20th
century mass tourism, as 'someone who travels to see something different, and then
complains when he finds things are not the same. It is a simple tourism that any
attempt aimed at defining tourism and detailing its field of reference in all respect
must take into account the' different groups that enter into and are affected by this vast
industry as their attitudes and objectivities are crucial to the development of a
complete definition.

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McIntosh and Goeldner (1990) in the process of defining tourism have identified four different perspectives of tourism, viz, The Tourist, The business, The Government and the host community.

**The Tourist:** The tourist/visitor looks for diverse psychic and physical experiences and satisfactions from the tourism from the tourism activity. And the nature of these experiences will mostly find out the destinations chosen and the activities experienced and enjoyed or participated in. The businesses catering tourist goods and services—Business people behold tourism as an opening to make profit by famishing goods and services demanded by the tourist market. The government and the host community or area—the government looks on tourism as a capital and megabucks factor in the economy. It outlooks-altitude bears upon the income and employment generation capabilities of this business for its citizens apart from the foreign exchange earnings from international tourism and the public/government revenue in the form of tax receipts from tourist expenditures, directly and/or indirectly.

**The Host Community:** Local resident most often consider tourism as a cultural and employment factor. It is primarily the effect of interaction between large numbers of international visitors as guests and the local residents as hosts which may be promising or unpromising or both that is of significance and interest to this group.

In the light of the above tourism may be defined as the sum of the phenomena and relationships arising from the interaction of tourist, business suppliers, host governments and host communities in the process of attracting and hosting these tourists and other visitors. Gilbert (1992)\(^4\) goes on to say that the use of term tourism has generated a range of complex meanings and these over tune have come to be

\(^4\)Modali Nagabhushana sarma, Mudigonda Veerabhadra Sastry, History and Culture of the Andhrs Hyderabad, 1995-p.19-23
identified with the movement of people; a sector of the economy; an identifiable industry; services which need to be provided for the travelers.

Let us now examine the State of Andhra Pradesh, which hosted a variety of cultures, religions and traditions for thousands of years, continues to embrace all today. With a history dating back to a pre-Aryan era, Andhra Desa, as it was known for centuries, nurtured Vedic Philosophy and encouraged Jainism and Buddhism over two thousand years ago. The tradition continues with people belonging to various faiths, religious and casts coming together to make one vibrant state Andhra Pradesh. This is the land that gave the world such forms of art as Kalamkari, dance such as Kuchipudi, toys such as Kondapalli and diamonds such as the Kohinoor. From the ancient to the modern, from an old culture to a new civilization, the state has them all. People from all parts of the country and even from across the shores have made this their world.\(^5\) All types of tourism in Andhra Pradesh have registered phenomenal growth in the last decade ever since to Andhra Pradesh government decided to boost revenues from the tourism sector by projecting Andhra Pradesh as the ultimate tourist spot.

The reason why Andhra Pradesh has been doing well in all types of tourism is that Andhra Pradesh has always been known for its hospitality, uniqueness, and charm attributes that have been attracting foreign travelers of Andhra Pradesh in hordes. The Andhra Pradesh Government, in order to boost tourism of various kinds in Andhra Pradesh has set up a Ministry of Tourism and Culture. This ministry recently launched a campaign called 'Take Andhra Pradesh to the world and, Bring the World to Andhra Pradesh' order to encourage different types of tourism in Andhra Pradesh. As a result foreign tourists spent around US $ 15.4 billion during their trips to Andhra Pradesh in

2004. Being a state with tremendous diversity, Andhra Pradesh has a lot to offer in terms of tourism and related activities. The diversity that Andhra Pradesh is famous for ensures that there is something to do for all tourists in Andhra Pradesh, no matter what their interests are in Andhra Pradesh varieties of Tourism forms are available whose brief details are given below starting with the pilgrimage tourism.

**Pilgrimage Tourism:**

Pilgrimage is travel inspired by religious reasons towards holy places (elements of the geographic environment holy mountains, sites of revelations or the activities of the religious founders, shrines containing relics of saints or worshipped likeness, and so on). Such a trip can last several months. Special forms of this journey include the pilgrimages of the sick and dying. A pilgrim is one who journey to a sacred place, such as a holy shrine or a holy centre of his on her religion. In Andhra Pradesh there are so many pilgrim destinations such as temples, mosques and churches.6

Islamic Centres for Pilgrimage in Andhra Pradesh: Deval Mask-Nizamabad, Rayal Mask-Christianity is the third major religion of India. Although many of the present day Christians embraced the religion in recent times.

**Heritage Tourism:**

Tourism where heritage is the core product that is offered, heritage is the main motivating factor, Historic building, Monuments, traditional events and folklore practice. Tours taken up to the above is termed as Heritage Tourism. Forts, Palaces and other Historical buildings and performing Art forms are the Tourism products for Heritage Tourism. A few examples for it include:7

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<tr>
<td>Danthapuram</td>
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<td>Dhulikatta</td>
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<td>Bodhan</td>
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<td>Gandhari</td>
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<td>Kondaveedu</td>
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**Eco-Tourism:**

Tourism that consists of traveling to relatively undisturbed or uncontaminated natural areas with the specified object of studying, admiring and enjoying nature and its wild plants and animals as well as existing cultural manifestations (both of the past and present) found in these areas. Andhra Pradesh is blessed with nature's boundary and beauty with landscapes, hills, valleys, rivers, water bodies, coastlines, caves and waterfalls. Anantagiri Hills, Araku Valley, Belum Caves, Borra Caves, Durgam Cheruvu, Ettipotala Water Falls, Horsley Hills, Hyderabad Botanical Gardens, 'Jungle Bells' Nature Camp-Tyda, Kailasanatha Kona, Kuntala Falls, Nagarjuna Sagar, Pillala Marri, 'Tiger Wilds' Farahabad Nature Camp, Timmamma Marri Manu are some of the places for Eco-Tourism activity.  

**Wild Life- Tourism:**

Wild Life takes into account all types of flora and fauna available in the biosphere uninterrupted by human beings. In a narrow sense, Wild Life includes airy animal that lives in a free condition in environment that provides a habitat. It includes Insects, Spiders, Reptiles, Fish, Amphibians, Birds and Animals. In Andhra Pradesh Some of the areas where tourists can enjoy the wildlife and bird watching. Some Places: Nehru Zoological Park, Indhira Gandhi Zoo Park, Kawal Sanctuary, Pranahita Sanctuary, Sivaram, Eturunagaram, Pakhal Kinnerasani, Papikonda, Coringa, Kolleru, Krishna, Pocharam, Manjira, Nagarjuna Sagar-Srisailam, Rollapadu, Gundla Brahmeshwaram, Sri Lanka Malleswara, Nelapattu, Pulicat, Kaundinya, Sri...  

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Venkateswara, Kasu Brahmananda Reddy National Park, Mrugavani National Park, and Mahavir Harina Vanasthali National Park.⁹

**Beach-Tourism:**

Beach means coastal line with sand patches. People visiting coastal areas to spend their time at the beaches are known as beach tourism, enjoying the sea water and sand, this type of tourism most enjoying the tourists. The sand soaped with golden sunshine is ideal for people to go to the natural areas. With a coastline extending almost 1000 kms and nine districts along the shore, Andhra Pradesh affords the best beaches in the country. Words cannot describe the beauty of the Andhra beaches and one has to be able to see and feel the romanticism involved. Some Beaches in Andhra Pradesh: Baruva, Kalingapatnam, Bandaruvari Palem, Bhimili, Mangamarri Peta, Rishikonda, Ramakrishna, Lasons-Bay, Gangavaram, Uppada, Hope-Island, Annavaram, Antarvedi, Perupalem, Manginapudi, Surya Lanka, Vodarevu, Motupalli, Kottapatinam, Karedu, Ramayya PLtnam, Mypadu, Koduru, and Tupilipalem, are the best spots for Beach Tourism in the State. At Suryalanka near Bapatla, and Rishikonda APTDC has provided nice tourist facilities.¹⁰

**Water Fall-Tourism:**

Away the nature based tourism visiting Water Fall Spots is known as Water Fall Tourism as a part of Nature based Tourism resources apart from Water Bodies, Water Falls also attract tourism. Some Places: Pochchera, Kuntala, Ettipotala, Ahobalam, Talakona, Kailasanatha Kona, Kapilathirtham, Akasa Ganga, Papanasanam, Kotta Guda, Thado Mada are the spots where tourists are taken for a trip. Among these it is only at Ettipotala that Andhra Pradesh Tourism has created

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¹⁰ Andhra Pradesh: Comprehensive Tourist Guide., Department of Tourism, Hyderabad, 2005, p. 2
tourist facilities such as accommodation, restaurant and dynamic lighting. Lambada Dance is the special attraction here.\textsuperscript{11}

\textbf{Leisure and Recreation Tourism:}

Recreation is considered as a pleasurable, socially sanctioned activity that restores the individual, concomitant with the experience of leisure. Leisure is a free time available to a person after work, sleep and household activities. In this free time, an individual can do whatever he likes to refresh his/ her ideas. Hyderabad, Visakhapatnam, Tirupati, "Vijayawada, Warangal, Nagarjuna Sagar, Pillala Marri, Timmamma Marrimanu are the best and wonderful spots leisure and recreation tourism. Ramoji Film City, Pragathi Resorts, Djiola-Dhani, Alankruta Resorts, Dream Valley, Treasure Island, Run Way-9, Ocean Park, Celebrity Homes, Willow-Springs, Hyderabad Botanical Gardens, Durgam Cheruvu, Rishikonda, Bhavani island, are attracting lot of Leisure tourists round the year.\textsuperscript{12}

\textbf{Tribal-Tourism:}

Forms of tourism, in which the prime motivation of the tourist involves a desire to experience and interact with exotic ethnic peoples. Ethnic tourism more fundamentally involves placing local people themselves 'on stage' for the tourist to view, rather than simply serving a background player facilitating the experience. Rather than viewing historical monuments, natural wonders or even a local 'cultural milieu', the ethnic tourist comes specifically to view other people whose ways of life differ greatly from that of back home. Areas of Tribal Arts, Dances, and Folk Music include Adilabad, Nizamabad, Khammam, Warangal, Kuraool, Visakhapatnam and

\textsuperscript{11} Viswas Mehta (2005), Cultural Tourism Management, Authors Press, Udaipur, pp.19-25
\textsuperscript{12} Romila Chawla (2004), Heritage Tourism and Development., Sonali Publications, New Delhi, pp. 8-12
Vizayanagaram, and Srikakulam districts. The Araku Valley inhabited by the Savaras and Samantas is an ideal location for Tribal Tourism.\footnote{Raina, K. (2005), Ecology Wild Life and Tourism Development, Sarup & Sons, New Delhi, p. 5.}

The subsidiary of the Government of Andhra Pradesh, the Andhra Pradesh Tourism Development Corporation limited has taken initiative of identifying potential eco-tourism destinations, where the tribal people can be involved for the community based tourism in the state. It has successfully implemented a number of popular eco-tourism projects by involving the local community, at Belum caves, revamping of Borra caves, and an exotic jungle destination (Jungle Bells at Tyda in Visakhapatnam District), maradumilli in East Godavari District and Kolluru in West Godavari district. The above initiatives have yielded excellent results and provided good support to rural livelihoods and provide opportunity to the tourist for interacting with the local communities in sharing the local knowledge about primitive culture and traditions and bio-diversity in the area. The projects also have thrown open opportunities to the local tribal youth, ethnic minorities and women who participate in operating the eco-tourism projects on a community basis and sharing the benefits.

The eco-tourism projects are rural based and situated in eco-sensitive regions; They provide opportunity to the tourist to know about the flora, fauna, and environmental assets of the rural communities. It is great opportunity to showcase their local traditions, art forms and ethnic cuisine. The Government of Andhra Pradesh and all the stakeholders of the destination and community based tourism project are very carefully preserving their resources. The landscapes of the tribal areas of Andhra Pradesh are very beautiful. The Andhra Pradesh Forest Development Corporation, Andhra Pradesh Tourism Development Corporation and other Government organization are very strictly following the integrated green
constructions technologies and temporary structures to preserve the natural beauty and environment while creating infrastructure and facilities for tourists that fit in with the natural surroundings. Andhra Pradesh is encouraging community-based eco-tourism in convergence with various stakeholders from the government departments and the community. The Forest Department under their Community Forest Management Program supports the initiative by providing opportunities for jungle walks, forest retreats, wildlife tourism, bird watching and trekking.¹⁴

**Rural - Village-Tourism:**

Rural Tourism uses the countryside as its resource. It is associated with the search by urban dwellers for tranquility and space for outdoor recreation rather than being specifically linked to nature. Rural tourism includes visits to national and state parks, heritage structures in rural areas, scenic drives and enjoyment of the rural landscapes. This form of tourism provides experience of rural lifestyle with tourism visiting villages and staying with local communities in order to understand and experience their way of living. This includes in traditional houses often visiting the people local family, tasting the typical village or local cuisine, watching their daily activities, experiencing their dance, music, Fairs and festivities and also handicrafts. Some Specialties in Rural Tourism—Bull-Fights, Road Side Village Tourism (Village Tourism on High ways), Village Sports. This form helps the local artisans to flourish and the rural beapes preserved.¹⁵

**Business - Convention Tourism:**

This is emerged a new area in Tourism. Since Technology has been developing without leaps and bounds it has become inevitable to exchange views on the subjects and the experts will meet rendezvous on a designated date, and

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discussions and deliberations will be conducted and decisions will be taken. In order to exchange and convention tourism, all India commerce conference will be held every year at some designated destination and interested academicians will attend such meetings, etc. In order to share the latest knowledge, techniques, exchange of views among the intellectuals, leaders, business-men and professionals participate in these conferences, Languages, customs, countries and continents are not barriers to share and participate in the deliberations. Hitex and HICC, Taramathi Baradari and Hotel Marriot are the best venues for this type of Tourism in Hyderabad.\textsuperscript{16}

\textit{Adventure Tourism:}

Adventure Tourism involves trips with the specific purpose or exploring a new experience, often involving perceived risk or controlled danger associated with personal challenges, in a natural environment or exotic setting. Adventure tourism involves the use of a destinations natural resource base. The topography and natural features of same countries and regions are especially well suited for this form of tourism. Places like Araku Valley, Anantagiri, Horsely Hills, Vrzag Beach are the areas to explore Adventure Tourism. At Horsely hills, and Kailasagiri Land based adventures and in Hussain Sagar, Hyderabad and Vishakhapatnam Beach water based Tourism activities are already launched.\textsuperscript{17}

\textit{Health Tourism:}

In 1976 the World Health Organization (WHO) defined health as a complete state of physical, mental and social well-being, not just the obscene of disease or infirmity. Inspite of this longstanding definition, health in relation to tourism has been researched largely from the perspective of "tourist illnesses. Some research has explored the concept involving destinations with perceived health benefits, such as


\textsuperscript{17} Bhardwaj, D. S. Manjula Chowdary, S. S. Boora, Krishnan K. Kamra, Ravi Bhushan Kumar, Mahinder Chand, R. H. Taxak, (Edt) (2006), International Tourism Issues and Challenges, New Delhi, Pp. 165-225
spas, and forms of special interest tourism in which the tourist is actively seeking improved health. Nature is having solutions and Andhra Pradesh system of medicine consists of Ayurveda, Unani and Sidda, Homeopathi which provide solace to the onerous and complex health problems'. Some Important Places for Health Care: Fish Medicine Hospitals, Institute of Nature Cure-Jubli Hills-Hyderabad, Shantigiri Ayurveda, Siddha Hospital-Hyderabad, Pragati Sparsh Ayurveda Spa Health Resort-Hyderabad, and Alankruta Resorts-Hyderabad.

**Medical Tourism:**

Tourists from all over the world have been throughout India to avail themselves of cost-effective but super quality healthcare in terms of surgical procedures and general medical attention. There are several medical institutes in the country that cater to foreign patients and impart top-quality healthcare at a fraction of which it would have cost in developed nations such as USA and UK. It is expected that medical tourism in India will hold a value around US $ 2 billion by 2012. The City of Hyderabad attracts around 45% of medical tourism from foreign countries. Since there are many Hospitals offering world class health care at Appolo Hospitals, Care Hospitals, Image Hospitals, Global Hospitals, and KIMS, most of the clients from Emirates and other countries are visiting for this purpose.18

**Spiritual Tourism:**

Using holy places and personalities to get relieved of this mental solace is known as spiritual tourism. Different religions have different places to serve as spiritual centre winch turned in recent time as a spiritual tourism centers. Ever since the down of civilization on the earth Man has been an ardent worshippers of the power which in the guiding spirit behind existence and extinction. All the desires in

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their world best ever this concept irrespective of the name of that particular God and his Omni presence. *Spiritualism is part and parcel of human life.* Some Important Spiritual Places: Satya Sai Baba's-Prashanti Nilayam at Puttaparti, Ananthapur District, Ramakrishna Mutt, Jf K. Centre, Hyderabad, Rishi Valley, Horsely Hills, Vipassana Centre-Nagarjunasagar, Ananda Buddha Vihara-Hyderabad, Shivananda Murthi Ashraman-Tagarapuvalasa, and Devipuram—Anakapalli are some of the spots for Spiritual Tourism.19

**Endogenous-Tourism:**

Endogenous Tourism identifies beautiful natural places of interest that may be relatively remote, and where tourists can appreciate the natural beauty and experience the rural or tribal way of life in small groups and in a controlled manner. Rather than offering typical restaurant food, endogenous tourism encourages and trains local families in basic hospitality so that urban tourists get a chance to taste local food prepared and served in the traditional way. Thus, rather than putting pressure on natural resources, and destroying local customs and traditions, endogenous tourism helps to preserve and protect them. In Andhra Pradesh UNDP has selected Pochampalli and Srikalahasthi for development of Endogenous Tourism.20

**Cultural Tourism:**

Cultural Tourism can be defined broadly as the commercialized manifestation of the human desiring to see how others live. It is basea" on satisfying the demand of the curious tourist to see other people in their 'authentic' environment and to view the physical manifestations of their lives as expressed in arts and crafts, music, and ritual. literature, dance, food and drink, play, handicrafts, language and Cultural Tourism is that form of tourism whose object is, among other aims, the discovery of monuments

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and sites, it exerts on these last a very positive effect insofar as it contributes-to satisfy its own ends-to their maintenance and protection. Thus form of tourism justifies in fact the efforts which said maintenance and protection demand of the human community because of the socio-cultural and economic benefits which they bestow on all the populations concerned.

Cultural tourism is thus gaining ground in the state as it has got many art forms both performing and handicrafts. The only drawback is that in remote areas where the rural entertains, cuisine, arts and crafts are there, no proper marketing strategies are taken up by the government. However, with private agencies initiatives, this particular form is developing. Cultural tourism is arguably the oldest of the "new" tourism phenomena. People are traveling for what we now call cultural tourism reasons since the days of the Unmans; it is just that they were never recognized as being a discrete group of travelers before. Visiting historic sites, cultural landmarks, attending special events and festivals, or visiting museums have always been a part of the total tourism experience. Indeed, all travel involves a cultural element. By its very nature, the art of traveling, removes tourists from their home culture and places them temporarily in a different cultural milieu, whether in an adjacent city or in a village halfway around the world. But cultural tourism is seen as offering something more or different both to the tourist and the community that hosts the tourist.

Cultural tourism began to be recognized as a distinct product category in the late 1970s when tourism marketers and tourism researchers realized that some people traveled specifically to gain a deeper understanding of the cultural or heritage of a destination. Initially, it was regarded as a specialized, niche activity that was thought to be pursued by a small number of better educated, more affluent tourists who were looking for something other than the standard sand, sun, and sea holiday. It is only
since the fragmentation of the mass market in the 1990's that cultural tourism has been recognized for what it is: a high-profile, mass-market activity. Depending on the source and the destination, between 35 and 70% of international travelers are now considered cultural tourists (Richards 1996 Antolovic 1999). Based on these figures, as many as 240 million international journeys annually involve some element of cultural tourism. Today, arguably, cultural tourism has superseded ecotourism as the trendy tourism buzz word. It is not-surprising, then, that destinations are clamoring to get on the proverbial cultural tourism band wagon by promoting their cultural or heritage assets for tourist consumption, often without due consideration of the impact that tourism may have on them.

What is cultural tourism? Seems a simple question actually very difficult to answer because there are almost as many definitions or variations of definitions of cultural tourism as there are cultural tourists. The American chapter of ICOMOS, the International Council on Monuments and Sites, observed that "cultural tourism as a name means many things too many people and herein lies its strength and its weakness."

A number of definitions of cultural tourism were reviewed when preparing this text that supports this assertion. The tourism literature identifies the range of cultural tourism activities as including the use of such heritage assets as archaeological sites, museums, castles, palaces, historical buildings, famous buildings, ruins, art, sculpture, crafts, galleries, festivals, events, music and dance, folk arts, theatre, 'primitive cultures,' subcultures, ethnic communities, churches, cathedrals and other things that represents people and their cultures. Likewise, the array of cultural

23 State Minister Conference of Southern Region on Tourism 7th-8th August, 1993, Pp. 120-145
tourism products can include existing structures, modified facilities, and purpose-built attractions. The scale can vary from one building, to a cluster of buildings, a streetscape, a precinct within a community, an entire city or town, a region, or arguably to entire countries.

It is based on the mosaic of places, traditions, art forms, celebrations and experiences that portray this nation and its people, reflecting the diversity and charter of the United States. Garrison Keillor, in an address to the 1995 White House Conference on the Travel & Tourism, best described cultural tourism by saying, 'We need to think about Cultural Tourism because really there is no other kind of tourism. Its tourism is. People don't come to America for our airports; people don't come to America for our hotels, or the recreation facilities. They come for our culture; high culture, low culture, middle culture, right, left, real or imaged they come here to see America. Cultural Tourism is a form of Tourism whose definition has undergone number of changes from time to time worldwide. The following are the definitions available for adapting in research work.

Cultural Tourism is defined "Travel for essentially cultural motivations, which may include travel for specific overpasses, for example, to attend festivals or to visit a sites or moments, or may be more broadly motivated by the desire to experience cultural diversity or to immerse oneself in the culture of a region. Cultural Tourism "in recognized as a form of special interest tourism, where cultural forms the basis of either attracting tourists or motivating people to travel, other place it in a tourism systems context, recognizing that it involves interrelationships between people, places, and cultural heritage or define it in the context of the temporary movement of people. The World Tourism Organization defines cultural tourism as 'movement of persons essentially for cultural motivations such as study tours, performing arts and
cultural tours, travel to festivals and other events, visits to sites and monuments, study
nature, folklore or art, and pilgrimages.

Jafari Jaffer presents a more acceptable definition in his most famous work 'culture is a social mechanism that shapes and guides people’s thoughts values and beliefs and ultimately controls their behaviour. It is the collective programming of the mind which distinguishes the members of one human group from another, the interactive aggregate of common characteristics that influence a human group's response to the environment. Cultural Tourism can be defined broadly "It is based on satisfying the demand of the curios tourist to see another peoples in their "authentic" environment and to views the physical manifestations of their lives as expressed in arts and crafts, music, literature, dance, food and drink, lay, handicrafts language and ritual.24 Tourism or Tourist culture is a vague concept that describes behaviours and institutions which can be observed at tourism destinations but which are not straightforwardly parts of the cultures of either the host society or the visiting tourists.

The exact nature of these new tourist cultures becomes clearer if one uses an analogy with the already well explored variety of tourist arts, [which are one aspect of this culture. The host’s traditional cultural productions are often modified for touristic consumption, typically for ethnic or cultural tourism. As such, tourism is a powerful force in exposing and modifying local and traditional cultural for the 'gaze'. It thrives on forms of heritage such as archaeology, building and land scope restoration, and local festivals. But in ethnic and cultural tourism, it is a conservative and hostage force which tends to freeze traditions in stereotypically recognizable forms.

Heritage is a broad concept and includes the natural as well as the cultural environment. It encompasses landscapes, historic places, sites and built environments,

as well as biodiversity, collections, past and continuing cultural practices of historic development, forming the essence of diverse national, regional, indigenous and local identities and positive instrument for growth and change. The particular heritage and collective memory of each locality or community is irreplaceable and an important foundation for development, both now and into the future.

**Cultural Heritage Tourism:**

Cultural heritage tourism is based in the mosaic of places, traditions, art celebrations and experiences that portray this nation and its people, reflecting the diversity and character of the any region. Travelers who engage in cultural tourism activities visit the following:

1. Art galleries, theater and museum
2. Historic sites, and buildings
3. Cultural events, festivals and fairs
4. Ethnic communities and neighborhood and
5. Architectural and archaeological treasures

Cultural Tourism is linked to heritage through a collection of contributions of a culture, people or community, displaying the material evidence of its own identity through its cultural expressions. This link is unique and exceptional and constitutes a non renewable resource. Cultural heritage cannot become a consumer product nor can its relationship with the visitor be superficial. If the tourist is able to identify with the heritage, he can appreciate its value and the importance of preserving it and thus become an ally of museums.²⁵

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Cultural Tourism in Andhra Pradesh

It is not accidentally that Andhra Pradesh is the core of civilizations and the cradle of religions, a cradle for cultural tourism. The cultural tourism grew in the state at outset of the pilgrims' trips to the holy places like Tirupati. The scripts of travelers and the earlier pilgrims are comprehensive evidence and a thorough reference depicting all sorts of activities, namely, spiritual, intellectual, material, social and the traditions and customs in Andhra Pradesh in the past centuries. That implied that the motives of many pilgrims were cultural.

Andhra Pradesh is still, up till now, the central focus of attraction for pilgrims and visitors. That proves what it contains of religious places and archaeological sites were the destination of an intellectual who was eager to know history. Moreover, there are several and numerous ways to develop the cultural tourism in Andhra Pradesh None the less, tourism was still one targeted in the last decades. Yet the tourist utilities hadn't been developed nor the cultural environment had been exploited to attract new types of tourists beyond the religious tourism Due to occupation, the investors of the tourist sector could not well invest, in, Andhra Pradesh where the religious traces of tourism were maintained. Several tourists to the Andhra Pradesh territories ignore the nature of the local Community and they didn't know much about it. The religious tourism to the holy places has been known long ago. It reached its climax during the three last decades, due to the remarkable surplus in the field of world tourism. Great part of it is classified, in the field of cultural tourism because tourist programs which were prepared for those pilgrims, included, in addition to visiting holy places, a visit for various monuments and historical features. Sometimes, the local community participated in cultural ceremonies in the religious feasts and seasons. It was an important type of participation not only for its economic
development but it also ensured an opportunity for 'the Andhra people to introduce a true picture, for its history, civilization, society and heritage. In such programs, the tourist, not only prayed and worshiped, but he also visited the religious sites, and the historical and monumental places, and took part in the various festivals as well.

Nowadays, the religious tourism has become a mixed tourism because it ensures visiting both religious place- and cultural features. Several tour operators, which organize pilgrim trips to the holy places, incorporate in their programs, various cultural activities. Various types of pilgrims come to Andhra Pradesh because the religious places, for these religions, are available throughout the country. So, there should be appropriate programs for this cultural, religious and social diversity and provide services suitable for all the ages or the nature of each group; the religious tourism in Andhra Pradesh has a collective quality and takes place in all seasons.

Components of the Cultural Tourism

In order to study the cultural policy in Andhra Pradesh and specify its role in activating and developing society, overlapping elements ought to be tailored, and to examine its possible development and conditions that should be provided so is to realize that, the elements are.26 The following are the categories of it am destination in Andhra Pradesh is rich in Cultural past and events:

- Arts (performance and visual) Attractions
- Cycling/Walking trails/routes Events Festivals Folk events Musical heritage sites Heritage trails History
- Literature related sites/trails Markets/Craft Fairs
- Museums & Galleries (although tourism is not their primary raison d' etre)
  Sports (including extreme sport/activities) Venues & Theatres"

Walks (guided, or self guided with a leaflet)

The tourist places, in Andhra Pradesh can be divided, nominated for political rise in the frame of cultural policy, into three kinds. The Andhra Pradesh Tourism policy 1998,\textsuperscript{27} is implemented it required land and necessary climate to develop tourist courses and religious sites and improve museum exhibition, preparing guides, developing reception utilities and linking them with monuments and museum exploiting the names of some famous, cities with to tourist background as; Circuits Hyderabad, Nagarjuna Sagar, Visakhapatnam, Vijayawada, Warangal and Tirupati, Andhra Pradesh people have the opportunity to support and maintain the cultural identity on the international tourist map through conferences, symposia, tourist, exhibitions, consolidating bilateral relations with various states, reviewing laws legislations and tourists regulations currently in practice renovates them, to comply with the age requisites, and the stage needs. The achievement of those efforts and programs help in the employment and interaction of culture with tourist movement mechanism.

The core of cultural tourism is directly related with entertainment and thought, as watching of the new civilized, habited and historic features, museums, theatres, bookshops, the economical, social and scientific establishments, different markets and such things self-amusement through new observations and the change of routine, man has been familiarized with in his original homeland with a new climate, or extensive observation in the tourist areas, convey delight, happiness and relief to his soul and body, besides mental and thinking refreshing.

\textsuperscript{27} Andhra Pradesh Tourism Development Corporation., Profile, Hyderabad, 2003, p.7.
Shapes of Cultural Tourism

Andhra Pradesh tourism must witness a conversion from the traditional type to a new, -momentum where culture plays a significant role because the cultural tourism is the ideal field in creating integrity between culture and development. So, that should be accompanied with a change of the services offered to the tourist. In the past, interest was on the visit of the religious arches. Now, it is time to highlight the specialties of heritage, culture and civilization which many cities and parts are characterized. Through those specialties, tourist output may be promoted and developed. The cultural distinguished substance forwarded to tourists, is only a developing means of the tourist sector which may realize a comprehensive growth for the country. In order to achieve that, there ought to a set of available frameworks through which different cultural activities can be introduced; that helps to encourage cultural tourism as.  

Innovating opportunities: Cultural tourism, today, is no longer confined to the concept of historical wealth, but new elements have been introduced. Innovating occasions, exploiting certain circumstances, which realize the diversity of tourist output, to attract new categories of tourists and visitors to share in the occasions. It is possible to create several local occasions as; Deccan festival, Golconda festival, Rayalaseema Food and Dance festival.

Revival of the old roads and pathways: To revive the local and international remnant paths, which were used by pilgrims and merchants with all the pools, wells, khans, evidences, in old fashion and historic shapes, will certainly reinforce cultural tourism, as, religious courses, famous traveler’s routes, pilgrimage paths and old caravans. It is possible to open new tourist paths in all territories, whether on foot or

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28 Manjit Singh (2004), Management of State Tourism Development Corporations, New Delhi, Pp. 65-80
by tourist vehicles. Revival of paths, aims at expanding the tourist circle, to include various areas, with different tourist constituents, who contribute m tourist developing operation, and promoting the arches, where the economic track passes through, the discovery of sites and the curiosity of other societies, were the impetus for the nineteenth century famous travelers in the state.

**Alternative Tourism:** It aims at creating an effective participation for special classes of the society in the cultural policy, also through ensuring more contacts and cooperation between Andhra Pradesh and tourists, through special programs, to a quaint them with the holy land, and its population. These new trends of the cultural tourism, aim at increasing the Andhra Pradesh tourist sites, in the tourist programs providing the chances for the tourists to spend more time with the local people. That requires arranging meetings with the civil, political religious groups, and providing the chances to debate with tourists. The aims of these programs may be realized through various activities including the arrangement of tourist program to stay with local families especially in historic old villages and cities like; Warangal; Art as and others, or preparing travel stations under bed ouin tents, or establishing traditional villages with designs, inspired from traditional architectural art. Movement among tourist places may be on foot or by traditional means like, Bullock Carts or bicycles.

Number of cultural activities can be assigned including programs like:

- Field visits including on foot-trips to climbing mountains in Araku Valley.
- Visits to the most important monastic centers in Andhra Pradesh as; Nagarjuna Konda & Amaravathi.
- To recognize the Andhra Pradesh community by visiting various villages and cities, taking part in cultural social activities, organizing meetings to talk about the current problems with new various groups.
- To participate in the informative religious festivals.
- To recognize the country life, and Bedouin life in Andhra Pradesh, through folklore and dance night, and recognize the Andhra Pradesh Cuisine, handicrafts, and popular music
- To take part in public religious seasons like; working in camps or participating in scout camps

Cultural tourism plays an important role in developing the country through the rural tourism, where concentration is on the natural, and habited human specialty of the country the country is distinguished with human, natural, habited, cultural surroundings, where all elements embrace, to display a unique tourist tableau. The traditional products or the weekly market which attract the tourist to such peasant areas, make it prettier.29

**Visiting Archaeological Sites for Cultural Tourism:**

The cultural tourist is more inclined to visit both cultural sites and cultural events. A site in Andhra Pradesh called Pandavula Gutta,30 there are a good number of rock shelters and natural caverns depicted with pre and protohistoric rock paintings. There are as many as 50 such rock art sites are discovered in Andhra Pradesh among which only a few rock shelters like the ones at Palakondalu31 in Kadapa district; Kethavaram 45 in Kurnool district are attracting tourists on a large scale. Next to the archaeological sites, cultural sites with monuments representing art and architecture represented by Temple and Gopuras serve as the products for Cultural Tourists. Temple located at Tirupati, Srisailam, Ahobilam, Bhadrachalam, Arasavalli, Annavaram, Lepakshi, Vemulawada, Yadagirigutta, Basara, Warangal (Bhadarakali),

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30 Department of India, Project Directory, Government of India, New Delhi, 2001, p. 124
31 Planning Commission of India., Seventh Five Year Plan, Government of India, New Delhi, p. 234
Gudimallam, Alampur, Hemavati and Ramappa, Temples are a few examples for cultural tourism centres.\textsuperscript{32}

**Temples as a Cultural Tourism Product**

**Brahmanical Temples:** It is interesting to note that the beginnings of temple architecture were found at Nagarjunakonda. The temples that were found here were dedicated to Kartikeya, Ashtabhuja swamy, Kapotesvara and other deities. Such temples can also be seen at Mukhalingam and in the Srisailam project area. They are considered to be the earliest Hindu temples known to South India.\textsuperscript{33}

The secular buildings during the reign of the Satavahanas and the Bcshavaku were gorgeous and storied with arched, rectangular and latticed windows. Their roofs were sometimes shaped after a wagonload, sometimes after a simple rectangular hut and sometimes with a circular curvilinear top. Terraces and balconies also figured in these structures. There were separate entrances and exits with fine arched torana decorations. The entrances cut a boundary wall much in the same way as some modern high-class residential buildings.

There was temple and secular building activity during the short reign of the salankayanas\textsuperscript{34} whom succeeded the Ikshavakus 227-309, but little that is notable has survived. The Chitrarathaswami temple at Vengi and the Vishnugrahaswami temple at Palur belonged to this period. The Vishnukundins, who succeeded the Salankayanas, encouraged rock-cut architecture, and the caves at Moghalrajapuram and Undavalli\textsuperscript{35} were excavated during this period. The facades at Moghalrajapuram show two pillars in the center, two pilasters on either side or a dvarapalaka at the extreme end of each pilaster. The Undavalli caves are storied with steps from one to another, while there

\textsuperscript{33} Andhra Pradesh Tourism Development Corporation Strategic Plans Personal Communiqué.
\textsuperscript{34} Sharma, K. K. (2004), Tourism and Socio-Cultural Development, New Delhi, p. 73.
\textsuperscript{35} Chandramouli., N. (2002), Rock Art of South India, Bharatiya Kalaprasan, New Delhi, p. 6.
are couching lions guarding the entrances of the caves in the second storey. The rock-cut temples at Bhairavakonda near Udayagiri are excellent examples of this architecture with an open courtyard, a mandapa and a square Garbhagriha. Each shrine has a fixed iconography scheme. These temples represent a mixture of Pallava and Chalukya architectural features and iconography. There is not much to say during the period of the Vakatakas except that they adopted many decorative architectural features of North India.

**The Eastern Chalukyan Temples:** The rule of the Eastern Chalukyas is significant for the development of temple architecture in coastal Andhra, The size of the early temples of the Eastern Chalukyas can be gauged from the colossal Dvarapalakas installed in them. Three prominent styles of architecture, namely, Nagara, Vesara and Dravidian Flourished during their period. An Amalaka sikhara and a curvilinear tower were the marks of perfection in Vesara style. They constructed a number of temples and the most important of them were the aroma temples of Amaravati, Draksharama, Bhimavaram, Samalkot and Chebrolu. At Jammidoddi in Vijayawada, beautiful seated lion capitals of the pillars of a mandapa came to light and they indicate the type that was in existence at the time of the early Eastern Chalukyas. The next stage in the development of pillars can be seen in the Bhimeswara temple at Draksharama and Bhimavaram. The Bhimeswara temple is not only the biggest of all the aroma temples but also the most notable because of its historical association and wealth of inscriptions.40

A fresh spirit and the introduction of some new elements mark the temples of the Chola period. The Pallava lion motif was replaced by a row of griffin heads which

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38 Nalinaksha Datt (1941), Early Monastic Buddhism, Calcutta, p. 125.
are characteristic of Chola architecture. The pillars are better proportioned and show a change of order. Their abacus was considerably expanded and combined with the lotus form underneath.

**The Eastern Ganga Temples** Who ruled over a portion of this State also, constructed several Saivate temples in the Kalinga style of architecture. The Mukhalingesvara temple, believed to have been constructed in the 9th century A.D., is one of the best preserved temples in the Kalinga style. Two such temples built in rekha pattern have come to light from Jayanti near Vizianagaram. They are said to have been constructed in the 10th and 11th centuries and they were dedicated to Siva and Parvati. They contain rich and beautiful floral architecture. Another temple with similar features was found at Saripalle in Vizianagaram district.⁴¹ There is a group of three temples at Mukhalingam and they are known as Golingeswara, Rajaraj and Chandrasekhara. The central shrine of Golingeshvara has a lot of iconography on its niches and between pilasters, and it includes the figures of deities like Surya, Vishnu, Vayu and Agni. The mithuna motifs and the Surasundaris in Kudus in this temple remind us of the figures found in Orissa and Khajuraho.⁴²

**The Rashtra Kuta Temples (753-973)** during the rule of the Rashtra-kutas, an aggressive religious spirit pervaded the territory and the Buddhist Viharas were converted into temples and new ones were built on a grand scale. The Rashtrakutas were favorable disposed to Jainism. Some of the temples at Bhavanasi Sangam, Gudem and Muchumani are said to have belonged to this period. Some are in the Dravidian style and some are in the Kadamba Nagara style. The temples having plain walls stepped pyramidal superstructure and square Sikhara represent this style.

⁴¹ Subrahmanyam, R. (Etal.), Nagarjunakonda-1; 1954-60, Delhi, 1975, p. 98  
⁴² Rea., A. A Buddhist Monastery on Ramathirtham Hills, Visakhapatnam District; ASIAR, 1910-11, pp.70-80
The Western Chalukyan Temples (550-775) Western Chalukyans of Kalyana were fond of architecture, and the buildings constructed by them were characterized by a breadth of vision, loftiness of spirit and superior craftsmanship. A majority of them are temples and they form a magnificent group. They exhibit a happy blend of the north and the South Indian styles. In this connection, the temples at Alampur in Mahabubnagar district deserve mention. Besides containing pleasing and refined features, these temples reveal the influence of the rock-hewn architecture of the Chalukyas of Badami. It is said that at Kolliipaka, one could dig and find a Linga and Nandi anywhere. At Panagal also, these Chalukyas erected a temple. The temples of this period represented the Nagara style.

The Kakatiyan Temples (1000-1323) Who succeeded the Western Chalukyas, inherited the architectural style of the latter. They introduced their own innovations and raised a number of monuments. They expressed themselves best through the religious art, which preserved the balance between architecture and sculpture. The most important temples of the period are at Palampet, Hanamkonda, Warangal fort and Panagal (Nalgonda district). The temple at Palampet, described as the brightest gem in the galaxy of the medieval Deccan temple architecture, was constructed by Recharla Rudra, a general of Kakatiya Ganapatip. The figures in the temple are of a heterogeneous character comprising Gods, Goddesses, warriors, acrobats, musicians, mithuna pairs and dancing girls. The bracket-images of this temple are famous.43

The Vijayanagara Temples (1336-1680) which was established, mainly for the propagation of the Vedic dharma and Hindu religious ideals, encouraged temple builds activity. The most striking characteristic is the design of the pillar shaft

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43 Annual Reports of the Department of Archaeology & Museums, Government of Andhra Pradesh, Hyderabad for 1930-34, p. 4.
decorated with rearing horses and rampant hippocripts. Many new adjuncts like shrines and halls were added. The Vijayanagara architecture fused various elements of Chalukya and Chola art, and produced extremely beautiful gopuras and mandapas. The most typical of them can be found at Tirupati, Tadipatri, Srikalahasti and Penukonda. Two temples at Tadiptri represent the Vijayanagara style. The temples at Lepakshi in Anantapur district and Somayapalem in Chittoor district are also of Vijayanagara times, a Distinct Indo-Persian Architectural Style.44

Came into use in the Deccan after the Establishment of the Bahmani dynasty in A. D. 1347. It was greatly influenced by the building art of Iran. During the period under review, religious architecture outweighed secular construction, and stress was also laid on the military architecture. Series of strong forts were constructed at strategic points of the kingdom. The earlier phase of the Bahmani style comprised both tombs and mosques. The general features of the tombs are a square structure on a plinth with sloping or battered walls, low flat domes, tall and narrow arched doorways, parapets and fluted turrets at corners.45

**The Qutub Shahi Monuments:** Also, the Indo-Persian architecture continued. It was, however, influenced by the local traditions of building methods of ornamentation, and the Qutub Shahis had developed their own style of architecture which still manifests itself in the simplicity-cum-grandeur of arches and pillars, and symmetry of domes and minarets. The style is distinguishable from that of the Bahamanis and the contemporary dynasties.46 The building activity started during the period of Ibrahim Qutub Shah reached an unprecedented level in the reign of Muhammad-Quli Qutub Shah. The Qutub Shahi buildings in general comprising large and spacious vulted

46 SivaramaMurty, C. (1983), Panorama of South Indian Jaina Art, Delhi, p.199.
halls, and colossal entrance arches like the Char Kaman and the great Charminar in Hyderabad indicate a remarkable skill in the structural field.  

The mosques that were constructed during this period have flat roofs with vaulted ceiling and they are domiciles resting on the intersection of arches springing from the columns. There is also a shouldered variety. The Bala Hisar, Baradari of Golconda and Baradari of Bhongir are examples of this type. Mention can also be made of the Toli Masjid situated in the Sowkari Karwana in the vicinity of Hyderabad. It is splendor in stone, which exhibits great engineering skill and architectural design and grandeur. It holds the eyes enthralled. It' was built by Musa Khan. He was supervising the construction of the Mecca Masjid. In return for his services he was given one Dumri on every rupee spent in the construction of the Mecca Masjid. He constructed the Toli Masjid from the money, which thus accumulated. Therefore, Toli Masjid is also known as Dumri Masjid.  

Also prevailed during the Qutub Shahi period ' and its chief characteristic features are the arch, the dome and the minaret. From the simple arch of the Jami Masjid built in the Golconda fort, the architecture advanced to the highly ornamental buildings of the new city founded by Muhammad-Quli Qutub Shah, became markedly prominent in the minarets of Charminar, in the Jamia Masjid of Hyderabad and, to a certain extent, in the panels of Darush-Shifa. The dome is not prominent in the buildings constructed in the new capital except Charminar ans Jamia Masjid. Another characteristics feature of few buildings in the city is the use of enameled tiles of the most approved Persian pattern.
**Temples and Cultural Tourism:** The following are some of the some and attracting both Heritage and Cultural of the temples which bear historical and cultural significance burst from within and outside the country. They include.\(^{50}\)

**Tirupati**

Tirupati is a temple town in the Chittoor District of Andhra Pradesh, India. It is located in the foothills of Tirumala. The Venkateswara Temple, a sacred Hindu Temple, Second richest religious Shrive after Vatican was built by Srikrishna Deva Raya atop the Tirumala hills. The temple has a magnificent dome and doorway plated with pure gold. Tirupati is located in the Southeastern part of Andhra Pradesh. The sacred Tirumala hills are located at an elevation of 860 m. One of the most important pilgrim centres in India, the temple draws millions of pilgrims annually and is believed to be the busiest pilgrimage centre in the world. Tirupati town itself has several temples and is famous for its red wooden tags, copper and brass idols. Tirupati is the abode of the 'Kaliyuga' deity Lord Venkateswara, popularly known as Balaji, Tirupati has for centuries remained a destination divine and this feeling grows on once as one goes round the various temples and spots of natural beauty surrounding this major town.\(^{51}\)

**Tourist places Around the Tirupati:** Akasa Ganga Sila Toranam on Tirumala Hills, Kapila Thirtham at Tirupati, Alamelu Manga (Padamavathi Devi), Agestesvara Svami Temple and Avinakshmma temple at Narayanavanam, Vedanarayanasvami Temple at Nagalapuram, Prasannavenkatesvarasvami templeat Appalayagunta near Tiruchanur, Kalyana Srinivasulasvami Temple at Srinvasamangapuram near Tirupati, Varasiddi Vinayakaswami temple at Kanipakam, Chittor, Siddesvara shrine at Talakona and also waterfalls. Temple at Tiruchanur, Narayana vanam, Nagulapuram Temples,

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\(^{50}\) Sundara, A. (1980), The Early Chamber Tombs of South India, Delhi, Pp. 103–117.

Zoological Park, Pre-historic park, Venkateswara sanctuary, Chanragiri For, Talakona Water Falls and Kanipakam Temple and the other Places of Tourist Interest.  

Srisailam - Kurnool District: The Nallamalai ranges of hills and forests extend all the way in to Kurnool district of Andhra Pradesh. Amidst the thick forests lies one of the most famous temples in South India, the Bramaramba Mallikarjuna Swamy Temple at Srisailam, 235 Kms from Hyderabad. The approach to the temple a top of a range of hills is through thick forests. On the Rishabgiri hill on the South bank of the River Krishna is the temple housing one of the 12 Jyothirlingas' in the country. Srisailam is also the Venue of an engineering marvel in the form of a hydro-electric project across the river Krishna and Reservoir created house crocodiles. In feet, the Srisailam wildlife sanctuary also known as Project Tiger comprises areas in five districts of the State and in home to tigers, panthers and several wild animals. The Chenchus, a tribe living in the Nallamalais is involved in Tourism activities as Local guides and pathfinders in the Forest areas.

Ahobilam - Kurnool District: The shrine of Lord Narasimha is situated about 70 Kms from Nandyal in Kurnool District. It is only here that all nine forms of the deity or "Nava Narasimha"(Javala Narasimha, Santa Narasimha-Lakshmi Narasimha, Yoga Narasimha, Ugra Narasimha, Krodha Narasimha, Karangi Narasimha, Chatavathra Narasimha, Pavana Narasimha, Bhargava Narasimha) are worshipped. There is a lower Ahobilam and un upper Ahobilam. The shrine at Upper Ahobilam is a 9 Kms trek from the foot hills and the path passes through dense forests and beautiful dales interspersed by Silvery cascades.

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**Bhadrachalam - Khammam District:** Bhadrachalam stands on the left bank of the Godavari, 290 Kms from Hyderabad, in Khammam District comes high on the priority list, as this temple of Sitaramachandra Swamy is among the most famous temples in South India. Lakhs of devotees converge on the temple town during Srirama Navami, when a "Kalyanotsavam" is performed. Bhadrachalam takes its name from Bhadra, a sage, who attained his deliverance from Sri Rama. The annual Sri Rama Festival attracts a concourse of thousands of votaries from all over the country. The village is named after Bhadra as Bhadradri or Bhadrachalam. A trip on circuit to Perantalapalli on River Godavari offers a panoramic view of the Papikondalu ranges.53

**Arasavalli – Srikakulam District:** In the northern-most district in North coastal Andhra is situated the only Sun Temple in the State. Some 3 kms from the district head quarters town of Srikakulam, the Surya Narayana Swamy temple attracts pilgrims from all over the country. The temple is constructed in such a manner that the rays of the rising sun fall directly at the feet of the deity twice a year. And these two days attract lakhs of pilgrims from all around. The Surya Jayanthi Day or Ratha Sapthami brings thousands of pilgrims to have a dip in the Pushkarini and for darshan of the Sun God. Srikakulam is connected by Rail and stands just a little off the National Highway. It is just over 100 km north of Visakhapatnam.54

**Annavaram-East Godavari District:** Annavaram is 72 Kms from Rajahmundry, 124 Kms from Visakhapatnam and is a sacred pilgrim centre located on a hill top known as Ratnagiri. The presiding deity at Annavaram is Veeravenkata Satya Narayana Samy. It is believed that when Vrata is performed in the name of Satyanarayana Swamy by devotees, their wishes will be fulfilled. Main festival days are Bhishma

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54 Polavarapu Hymavati (2005), Knkatiya Vaibhava Toranalu Navodaya Book House, Hyderabad, p. 20
Ekadasi (January -February) and Kalyanotsavam, Vyshakha Ekadasi (April-May) are important.\textsuperscript{55}

**Lepakshi-Anantapuram District:** Lepakshi is a religious centre with some of the finest temple architecture and mural paintings. Situated 480 kms from Hyderabad in Ananthapur District, the place is easily accessible from Tirupati. The place is connected with the legend of Lord Rama. It is widely believed that "Jatayu", the bird, who confronted Ravan. After a prolonged resistance, Jatayu fell at this place with both his wings cut by Ravana with perseverance, Jatayu held on until the arrival of Lord Rama to give the message of Ravana having passed this way. On arrival, Rama uttered the words "Lepakshi" meaning "Get up Bird!" Thus this place is named after Lepakshi. The famous Veerabhadra temple and the monolithic Nandi are there.\textsuperscript{56}

**Vemulawada – Karimnagar District:** Vemulavada Raja Rajeshwara Temple is located 38 kms from Karimnagar at Vemulavada. This famous temple dedicated to Lord Raja Rajeshwara Swamy, draws pilgrims from far. Built by Chalukya Kings between the 50 and 93 A.D. the Complex houses several temples dedicated to deities like Sri Rama, Lakshmana, Goddess Lakshmi, Ganapati and Lord Padmanabha Swamy. Interesting there is a Muslim Dargah inside the temple complex where all devotees irrespective of Caste or Creed offer prayers. Mahasivaratri Festival and Kalyar Otsavam celebrated during January-February, March respectively draw maximum crowds.\textsuperscript{57}

**Yadagirigutta-Ranga Reddy District:** Seventy Kms from Hyderabad, located on the way to Warangal from Hyderabad, Yadagirigutta is the abode of Srilakshmi Narasimha Swamy whose protective presence is felt by believes everywhere. This is

\textsuperscript{55} Kedareshwari. J. (2004), Kondapalli Fort, Dept of Archaeology & Museums, Hyderabad, p. 2.
\textsuperscript{57} Usha Agrawal (2000), Directory of Museums In India, Delhi, Pp. 3-18.
known as Second Tirupati which attracts its thousands of people. It is a important pilgrim centre.  

**Basara-Adilabad District:** The famous Saraswati Temple of Basar is just 110 Kms from Nanded and falls in Adilabad District of Andhra Pradesh. Basar is well connected by Rail and Road from Nanded. The temple is one of the two famous Saraswathri temples in India, the other being in Kashmir. There is a marble image of Valmiki and his Samadhi near the temple. It is believed that this temple is one of the three temples constructed near the confluence of rvtanjira and Godavari River by Ashtrakutal. The image of Lakshmi stands beside Goddess Saraswati in the sancture sanctiorium. Due to the presence of Saraswati, Lakshmi and Kali, Basar is considered the abode of the divine trinity. This temple attracts huge crowds. Special poojas and celebrations are held at the temple during Mahasiva rathri, beginning 15 days before (Vasantha Panchami in the months of February or March) and continuing 3 days after the festival. Devi Navaratri is celebrated for ten ways during Dasara.

**Gudimallam Temple-Chittor District:** 18 Kms from Tirupati in Chittor district. From Tirupati Gudimallam Temple is well connected by Bus and there are frequent buses from Tirupati. Private transport is available from Tirupati. In village 3 Kms from Papanaidupete, an industrial village, and 8kms from Renigunta railway station by road. The place is famous for its structural temple complex dedicated to Parasurameswara with four parivara shrines. Etymologically the name of the village owes its origin to the elevated temple (Gudimallam) attributed by hoary antiquity. The linga of this temple is of very great significance from the point of art iconography. The figure of Siva is a master piece of creation and it is beautifully carved figure in

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58 Fairs and Festivals of Andhra Pradesh in 21 Volumes Published by Government of Andhra Pradesh., Hyderabad, 1964 (census of India), pp. 150-200.
life size, shown almost nude with no Yagnopavita or third eye. The Khandaparasu emphasizes the vedik Agni, Rudra and the semi nude feature represents the Sisnadeva aspect. A globular vessel and the carcass of a goat upside down are held in his two hands. The moving posture indicates the Bikshatana aspect, while his oblique (Virupaksha) reveals him as a yogi: at the same time he is shown as standing on the shoulders of a Yaksha, Mayulaka, who is almost crushed by the load as in the case of Nataraja. The empire suggests a colourful combination of various aspects of the Lord (Bhakthi Bhava) into a single figure.62

**Alampur Temples – Mahaboob Nagar District:** Twenty Five Kms from Kurnool city and is part of Mahaboobnagar district. From Kurnool Alampur is well connected by Bus and there are frequent busses from Kurnool. Private transport is available from Kurnool. On the bend of the Tungabhadra river, in the village of Halampur (now called Alampur), in their original homeland, it is said, one of the Chalukyas began the Nava Brahma temples as a coeval of the shrines already built at Aihole, Badami and Pattadakal. One legend associates the name Nava Brahma with the traditional herbs, Bala, Kumara, Arka, Vira, Vishwa and Padma, said to have been used by Rasa Siddhas, though the herbs symbolic of the shrines called Garuda, Swarga and Taraka are not known. These temples bean to be built from Sixth century onwards, but the exact dates are difficult to establish. The Chalukyas remained the main patrons.63

**Buddhist Sites and Monuments**

Tourists visit various places for varieties of reasons. They expect a varied experience out of visiting different places and attractions among which the architectural edifices are important.64 The story about the growth of architecture in

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Andhra Pradesh is no less fascinating. The Satavahanas left a great legacy in the field of architecture that excites our admiration. It speaks of a high civilization and abiding religious faith of the people. The artists of those times were alive to the social environment and reflected the sarjie in the art. Only religious art received encouragement and, so, this art was primarily devoted to divine service and flourished round the temple. But the traces of this art are no longer existent in the Deccan, for they were made mostly of mud. Bricks, bamboo and other perishable materials. The rock temples at Guntupalle\textsuperscript{65} near Eluru and Sankaram near Visakhapatnam are, however, assigned to the first few centuries of the Christian era. As the Satavahanas\textsuperscript{66} and the Ikshvakus patronized Buddhism, this area has several Buddhist monuments. They were divided into three types, namely, the Stupas, Chaityas and Viharas. Originally these structures were devoid of images but they were gradually included in them. The legends of Buddhism and the mythology of Hinduism provided inexhaustible material to the artists.

The Buddhist erected many Stupas from Salihundam near Srikakulam to Nellore, and among them, the Stupa at Amaravati in Guntur district was the biggest and the most famous monument. The Stupa at Bhattiprolu it’s a wheel-shaped Sariraka Stupa. It is the first example of this model and the later Stupas construction these lines belonged to the later Satavahana period. The ruins of such Stupas came to light at Chandavaram, Ghantasala, Gudivada, Jaggayyapeta, Goli and Nagarjunakonda. Some Chaityas were also in view at Kondapur in Medak distract, Vihara is found at Sankaram near Vishakhapatnam, built it is rock hewn. And all these places and many more alongside today offer themselves as potential spots of tourist interest. Fortunately too, these places can be visited from major towns and

\textsuperscript{66} Orissa., The Soul of India, Orissa Tourism, Orissa, 1998, p. 80.
cities in a circuit such sites as Ramathirtham, Simhachalam, Bhattiprolu, Buddhham, and Guntupalli are accessible from Vijayawada, while Phanigiri" and Dhulikatta are close to the State capital Hyderabad. The massive monolith of Buddha standing 17 meters high on what is known as the 'Rock of Gibraltar' in the Hussain Sagar Lake. Hyderabad is a landmark in the Cultural Tourism of Hyderabad. "The installation of the statue is a story by itself.\textsuperscript{67}

The monolith weighing over 320 tonnes was literally carted all the way from Raigiri in neighboring Nalgonda District, a distance of 60 Kms. The semi-sculpted monolith was brought to Hyderabad on a special trailer with 200 wheels that took two full days for the journey. Most of the sites are maintained by the Archaeological Survey of India while the State Department of Archaeology looks after some of them. Andhra Pradesh Tourism is making efforts to popularise the spots and provide travel and accommodation facility. There are even some Buddhist circuits offered by Andhra Pradesh Tourism to visit as many Buddhist sites as possible. There are museums at places like Nagarjuna Konda, Guntur, Amaravati and Hyderabad that display various Buddhist antiquities and relics gathered during the course of excavations at the various sites. Andhra Pradesh seems to be a repository of enlightenment as far as Gautama the Buddha is concerned.\textsuperscript{68}

Amaravati, Anupu, Bavikonda, Bhattiprolu, Buddhham, Chandavaram, Dantapuram, Dhulikatta, Ghantasala, Goli, Guntupalli, Jaggayyapeta, Kondapur, Malkonda, Nagarjunakonda, Nelakondapalli, Pavuralakonda, Ramathirtham, Sankaram, Salihundam, Thotlakonda, Phanigiri.\textsuperscript{69}

\textbf{Rock-Cut Buddhist Caves:} Monuments built over a period of time representing the built and religion heritage of any geographical region also serve as Tourist attractions not

\textsuperscript{67} Naini Krishna Kumari. (1996), Janapada Saraswati, Janapada Sahitya Parishath, Hyderabad, p. 77.
only to the people belonging to the Jaina Community but also to the Cultural and
Heritage tourists. Jain Temples at Bhilwara, Mt. Abu, Satrunjaya, Prabhaspatan,
Indore and Gwalior are attracting huge influx of tourists from the domestic sector.
There are also sites and Monuments in South India particularly Sravanabelagola,
Gadag in Karnataka, Panamalai and Jaina rock cut caves near Trichi in Tamilnadu are
listed under the Tourist spots. In Andhra Pradesh there is considerable number of
Jaina Monuments standing as testimonials to the ethos of the bygone era, now being
converted into Tourist spots. 70

**Jain Monuments**

There are also some Jain sites in Andhra Pradesh that are attracting the tourists
particularly religions and cultural tourists. These sites includes Rock Cut Caves at
Konakandla in Anantapur District, Brick Temples at Gollathagudi in Mahaboobnagar
District; recently renovated famous Jain Temple at Kolanupaka in Nalgond a District,
Jain Temples at Hemavati, in Anantapur District and Yellakonda in Ranga Reddy
District, the details of which are briefed here under. Next important sites include the
Jain Centres which are culturally rich as one can find temples, caves, sculptures and
museums that are attracting not only the majority of the Jain Community but also
tourists 71

**Islamic Heritage Centres As Cultural Tourism Products**

*Charminar:* The Charminar is as much the signature of Hyderabad as the Taj
Mahal of Agra or the Effil Tower is the Paris. Mohammed Quli Qutub Shah, the
founder of Hyderabad, built Charminar in 1591 at the centre of the original city
layout. It was said to have been built as a charm to ward off a deadly epidemic raging
at that time. Four graceful minarets soar to a height of 48.7 meters above the ground.

71 Rama Raju, B. (1990), Telugu Janapada Sahityamu, Janapada Vignana Prachuranalu, Hyderabad, Pp. 67-110
Charminar has 45 prayer spaces and a mosque in it. Visitors can view the architectural splendor inside the Charminar. The monument illuminated in the evenings and a pedestrianisation project around the monument is under implementation.

**Mecca Masjid:** At two hundred yards southwest of the Charminar is the Mecca Masjid, so named because the bricks were brought from Mecca to build the central arch. The Qutub Shahis never finished the building of the mosque, which was completed by Aurangzeb in 1694. Mecca Masjid is poetry in stone, with a hall massing 67m and soaring to a height of 54 meters. Fifteen graceful arches-five to each of the three sides, support the roof. Towards the southern end of the mosque lie the marble graves of members of the Asaf Jahi dynasty.72

**Qutub Shahi Tombs:** The tombs of the legendry Qutub Shahi Kings lie about a kilometer away from Banjara Darwaza of the Golconda Fort. Planned and built by the Qutub Shahis themselves, these tombs are said to be the oldest historical monuments in Hyderabad. They form a large group and stand on a raised platform. The tombs are built in Persian, Pathan and Hindu architectural styles using grey granite, with stucco ornamentation, the only one of its kind in the world where an entire dynasty has been buried at one place. These are followed by Taramati Baradari, Chow Mahalla Complex, Purani Haveli Palace, Falaknuma Palace, Paigha tombs, Hazara Bal Mosque and Aminpur Darga in Kadapa.

**Forts as Cultural Tourism Products**

Forts as heritage structures are considered as Tourism Products for cultural tourists. The Andhra Pradesh State has many forts and fortifications details to die 4th Century AD to 17 Century A.D. Each Fort has its own feature to attract Tourism. There are mud, stone and brick forts in Andhra Pradesh. The following is a brief

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account on select Forts of A.P., which include Bhongir, Medak, Warangal, Golkonda, Gandikota, Bobbili, Penugonda, Chandragiri, Udayagiri and Kondapalli, which are attracting considerable number of Tourists.

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**Golconda Fort**

Hyderabad is well connected by Air, Rail and Road. The Fort is about 11 Kms from Hyderabad Railway Station and about 16 km from Hyderabad bus station. Excellent private transport is available from all parts of the twin-cities. The majestic ruins of Golconda fort stand as a backdrop to the sprawling city of Hyderabad. The Kakatiya Kings of Warangal built the original mud-and-brick fort on a hill in the year 1143. The hill derived its name Golconda from the Telugu words 'Golla' meaning 'shepherd' and 'Konda' meaning hill. It was ceded to the Bahamani kings of Gulbarga in 1364. In 1507 Quli Qutub-ul-Mulk declared Golconda an independent kingdom and in 1512 assumed the title of Sultan Quli Qutub Shah I. His capital, with Golconda fort as the seat of power, was named Muhammadanagar. The original mud-and-brick structure was strengthened and expanded during the next 62 years, during the reign of mrahim Qutub Shah and his son, Muhammad Quli Qutub Shah. The walls and

bastions were built of large blocks of masonry, some weighing several tons. The gates were studded with iron spikes and various other devices intended to prevent an onslaught by elephants. The fort's outermost walls traverse a circumference of nearly 7 Kms, with 87 semicircular bastions and 8 huge gates. The majority of the population lived within the fort walls. The royal, family and the more important nobles lived within a fortified inner portion. Type king's apartments were on the highest point of the hill known as Bala Hissar. Still in evidence is the remarkable water supply system of concealed laminated earthen pipes, the larger pipes earning wafer to the gardens and baths, and the smaller ones, drinking water to the highest and more remote parts of the fort.

An ingenious signaling device was incorporated in the construction of the Golconda Fort. The buildings of the Bala Hissar (the royal apartments) were so designed that a handclap at the main entrance arch, for instance, was transmitted clearly to another point more than 30 to 40 meters away.

This is a favorite stopping place for tourists, who are invited to test this out, Golconda, once a flourishing market for precious stones, may have been the basis for the Arabian Nights stories about the valley of jewels. The famous Kohinoor diamonds, which now adorns the British crown, is said to have been mined at Kollur in Bijapur. Kollur, the world's first diamond mine, was in the jurisdiction of the Golconda rulers.74

**Gandikota Fort:** Located at a distance of 77 Kms From Kadapa and 15 Kms from Jammalamadugu, Kadapa is well connected by Rail & Road, Jammalamadugu is well connected by road from Kadapa and there are frequent buses from Kadapa. But, from Jammalamadugu to Gandikota there is no frequent public transport. Private transport

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is available from Kadapa. Gandikota is a small village (Lat. 14° 4 N. and Long. 78°16 S.) on the Right Bank of the river Pennar, in Jammalamadugu taluk of Kadapa district, Andhra Pradesh. Here lies the famous fort of Gandikota, which acquired its name obviously due to the gorge, formed between the Erramalai range of hills, also known as Gandikota hills and the river Pennar that flows at its foot, reducing its width to a mere 300 ft. situated amidst beautiful landscape and wild forests, it is endowed with great potentialities of natural strength. Surrounded by a deep valley and impassable hills, with massive boulders of red granite and the river Pennar that flows about 300 ft. Below on the west and northern sides, it affords strong natural defiance to the occupants of the Fort. Roughly if occupies an area of about 5 miles in circumference and is circular on plan.

**Udayagiri Fort:** Seventy Eight Kms from Nellore. Nellore is well connected by Rail & Road. Udayagiri is well connected by road from Nellore and there are frequent buses from Nellore, Private transport is also available from Nellore. Udayagiri is a small village and the headquarters of a taluk named after it, in Nellore district, Andhra Pradesh. It is famous for the great hill fort, perched on the hills of Kondayapalem situated nearby. It's strategically importance lies in the fact that it controlled the eastern frontier of the mighty Vijayanagara Empire, and proved to be a bone of contention among the three super powers viz. The Rayas of Vijayanagar, the Bahmanis of Gulbarga and the Gulbarga and the Gajapatis of Orissa. The hills of Udayagiri on which lies the fort rise to a height of 3079 feats above the sea level. Its geological formation is gneiss, with upper deposit quartzes. The fortifications are in a fair state and the ascent is about five miles. It consists of eleven fortresses, 8 on the hill and 3 below.
There were eleven bastions, 12 guns, 23 gates, 11 reservoirs, 12 granaries, and 8 pagodas. It covers an area of about seven miles in circumference, covering 10,644.79 acres in extent. Most of the hills are under thick forest system, grouped as reserve Forest and hence inaccessible. The fort is not visible from outside and appears to be both a Vana and Giridurga. The existing fortifications reveal only Islamic features.  

**Chandragiri Fort:** 13 kms from Tirupati. Tirupati is well connected by Air, Rail & Road. From Tirupati Chandragiri is well connected by Bus and there are frequent buses from Tirupati. Private transport is also available from Tirupati. It is believed that Chandragiri was the headquarters of Vijayanagara Empire and capital from about 1592 A.D. The two structures called the Raja Mahal & Rani Mahal are constructed entirely of stone and brick; the former i.e. stone is used in place of wooden beams and are in the Indo-Seracenic Style. These Mahals seem to belong to the 16th or 17th century. The fort area has about 10 shrines, all in the Vijayanagara Style of architecture. The fort was probably raised during the period of Saluva Narasimha and the places and temples under Sri Krishna Devaraya and his successors. The fort stands on a huge rock, which is about 60 meters high.  

**Gooty Fort:** This place can be reached from Anatapur which is at a distance of 52 kms on the Kurnool Bangalore trunk Road. Ananthapur is well connected by Rail & Road. Gooty is well connected by road & Rail from Ananthapur and there are frequent buses from Ananthapur. Private transport is also available from Ananthapur. Gooty village is located on the slopes of a hill. Cultivable lands of black and red soil surround it.

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75 Sarma, I. K., Brahmanical Architecture during the Satavahanaperiod in Andhra, ITIHAS, Vol. VIII.  
The citadel is constructed on the western most periphery of the hillock. It is approached by pavenpath leading first to an outlying spur strongly fortified and known in earlier days as may be. The fortification includes walls connected by 14 gateways and a series of bastions. There are a number of wells. One of them is believed to have been connected with a stream at the foot of the hill. Thus, to explore the past and particularly the Historical structures of a fortification as seat of power, the above sites offer some clues to the modern day Tourists. Museums are categorized according to the nature of their collections, and the more attractive they are to different audiences, the number of visitors they will be able to attract. Eager to learn about something completely new and original, tourists prefer to go those museums that are representative of the history, culture and traditions of lie host country. Museums are the repositories of the cultural relics of an area. The various galleries of the Museums display artifacts/objects representing the history of mankind his life style technological and economic prefers and other anthropological matters. Hence people visit Museums are serving as Tourism Products Triumphant the World and Andhra Pradesh is not an exemption.\footnote{Krishna Kumari. M. (1988), An analysis of the political structure in Medieval Andhra Kingdoms: PAPHC, 12th session, Anakapalli, p. 75.}

**Select Fairs and Festivals of Andhra Pradesh**

Andhra Pradesh celebrates varieties of festivals occurring in various seasons which reflect the cultural values of the people. Some festivals are religions, some of secular and some of pure cultural. The some of these festivals has been identifies by the Andhra Pradesh Tourism and conducting some events during these festivals to attract tourists both domestic and foreign. In this regard, Andhra Pradesh Tourism has made certain attempts to tie up with the South Zone cultural Centre, Tanjore for making arrangements at important tourist destinations to organize cultural evenings.
light and sound shows, craft bazaars, food plazas and fares. Fairs and Festivals all round the year have borne fruits. These tourist promotion activities not only provide enjoyment to the tourists and expose them to the vast cultural tradition of the state of Andhra Pradesh but also create employment, earn valuable foreign exchange and help in the socioeconomic development of the region and environment. The Department of Tourism and Department of Culture, Government of Andhra Pradesh is making their festivals and fairs more attractive, to add colour to them so that more and more tourists can be attracted, both domestic and international.

**Common Festival Celebrated By the Hindus**

**UGADI (Telugu New Year's Day):** is celebrated on Chaitra Suddha Padyami (March -April) by every Hindu Andhra whether rich or poor. Panchanga Sravanam in the evening is universally observed by the rich and the poor alike in all towns and villages, Hindus gather in temples in towns and at the rachakarta or rachabanda (the village community platform) or the temple in the villages. The functions in towns during the night are the procession of Gods arid Katha Kalakshepams in the usual manner.

**Sri Rama Navami:** is celebrated on Chaitra Suddha Navami (March- April). Sri Rama, the Godking was born to Dasaratha, the king of Ayodhya on the ninth lunar day in the bright fortnight of the month of Chaitra (March—April) in the Punarvasu lunar asterism. On this occasion marriage is performed between the statues of Ram and Sita at Bhadrachalam, with great attention to detail and great splendor, by the temple priests. The chanting of the Vedas, the music of the wedding bells and the festivities make it a general public, the special invitees make it grand celebration. Apart from the general public, the special invitees include the Chief Minister and the entire Cabinet of the Government of Andhra Pradesh. In the olden days, the Qutub
Shahi monarchs used to send pearls and jewellery as gifts for the new couple. For many devotees of Lord Rama, it's a lifetime desire to witness the marriage.

**Vinayaka Chaviti:** is a common Hindu festival celebrated by the rich and the poor of the Hindu community, the scale of celebrations depending on the social status of the family. This is celebrated on the fourth day of waxing moon in this month of Bhadrapadam (August-September). This festival is also known as Ganesha Chaviti. The significance of this festival at Hyderabad conducted by the Bhagyanagar Utsava Samiti lies in the longest procession of Idols of Ganesha the different shapes and sizes before they are immersed in the Hussain Sagar lake. Minimum 10,00,000 people participate in the event among which at least 75% are visitors from other areas of the country, this is one promoting tourism at Hyderabad during the season. During the period the children play their own part. Every evening they dance round a group of *Gobhimmalu* decorated with *Pasupu, Kumkum* and a variety of flowers. They preserve each day's *Gobhimmalu* till the last clay. On the last day *Appalu* prepared with the flour of the rice in the pits and jaggery are offered to Boddemma. Later the plank is taken in a procession and immersed in a river, tank or well. The fortnight's store of Gobhimmalu are also taken by children with the procession and immersed.

**Batukamma:** Batakamma is a festival of goddess of Gauri and Laxmi (both called by the name 'Batakamma') performed by women of all ages during the Dasara festival for ten days. Right from the preparation of the image of the goddess to it’s 'nimajjan" (the withdrawing of the image by immersing it in waters), the rural women folk take great interest and perform the rites with devotional attention. It is very interesting to note that lakhs of people congregated at the Lakes and water bodies at the time of immersion of the Batukammas. The grand gala of the Festival attracts not only
relating of the residents at Warangal but also cultural tourists from different countries like Japan. This festival is celebrated only in Telangana Region of the State.

*Dasara:* is a festival of 10 days from Asviyuja Suddha Padyami to Dasami (September-October). It is believed that it is the anniversary of the clay when Bhagiratha the ancestor of Sri Rama brought down the river Ganga from Heaven. Dasahara means removal often sins. Dasara or Vijaya Dasami is perhaps a corrupt form of the word Dasahara. The Kanakadurga temple in Vijayawada is a holy shrine that attracts pilgrims from all over the country. Come Dasara (September-October), the hill top becomes the centre-staged of festivities for nine nights called Navaratri. The temple is spectacularly decorated with flowers and lights. According to Hindu mythology Goddess Durga, also called Kali Mata in North India, assumed the form of a ferocious deity to destroy demon Mahishasura. Thus she came to be called Mahishashura Mardhinj. Everyday Goddess Durga is worshipped in a different form and cultural programmes are organised!every night. On the last day of Dasara, she is worshipped as Mahishasura Mardhini, and the mythical episode of killing of Mahishasura is dramatically enacted.

*Deepavali:* it is also called as Narka Clpthurdasi it is celebrated on Asviyuja Bahula Chathurdasi (September-October). Dhanalakshmi puja copies off on the New Moon Day (Amavasya) of Asviyujam. All Hindus believe that Lord Krishna along with his consort Sathyabhama killed Narakasura and returned home early in the morning of this day. Being an occasion for rejoice, elders and youngsters get up early in the morning, take oil bath and celebrate the happy occasion with a display of fireworks. It is a day of festivity with special food preparations. There is display of fireworks in the night. In towns and villages, hundreds of lamps are lit on pails and compound walls of their houses. The merchant class particularly the Marwaris performs Dhanalakshmi
puja in the night inviting friends and relatives. The Marwari’s commence accounts of the year on that day. Both in towns and villages an atmosphere of festivity prevails in every. With cleaning and white-washing the houses, purchasing family new clothes for themselves and the added daughters and sons in laws are invited for the fireworks are marked. This is an eagerly looked for other mimicry affords entertainments.

**Sankranthi**: Makara Sankrati or Uttarayana Sankranti is the Sun's entrance into the sign Capricorns (Makara) which is identified with the Uttarayana or return of the Sun to the north or to the winter solstice. The festival marks the rerun of the Sun to the northern hemisphere. It is observed from 13th to 15th January generally and for an additional day on the 16rh in the coastal districts of Andhra. It is also known as Fongal in Southern India and is dedicated to the glorification of agriculture. In the coastal districts of Andhra it is the most important festival.

Gangireddy, a colourfully decorated bull, comes dancing, swaying its head in tune with the music of its master. Girls compete with each other drawing exquisite patterns of Muggu on wet cow ground. Women make Gobbemmas, lumps dung topped with flowers, place them in front of balk thatched houses and dance around them to tunes. Haridas, a man dressed like Narada walks singing around with a copper vessel over his head, devotional songs to the accompaniment of a race is on. Tambura. A fierce competition of bullock cart Men dressed as mythological characters and animals in blown up puppets forms mesmerizing the children. All of miss in a typical at coastal Andhra village recreated to the last details Shilparamam during the pongal week in January, celebrating Sankranti.

**Mahasivaratri**: Falls on the fourteenth day of the waning moon in Magham (January-February). Pilgrims observe jagarana attend the purana kalakshepam, Harikathas or dramas with Saiva themes. The next morning they break their fast after a bath and
puja. During the second day also they desist from sleep. One general practice is Jhat
this festival is observed not at their residences but at holy places, such as Srisailim,
Mahankndi, Kalahasti, etc., at times hundreds of miles away from home with belief
that those places are further sanctified during the period by the presence of Devathas
that visit the centers to worship the presiding deity.

Kamadhanam or Holi: These two festivals clubbed together and celebrated all
over Andhra Pradesh. It commences on Phalguna Siddha Triodashi and concludes on
Padyami (February-March), though the actual Holi is celebrated on the Full Moon
Day. This festival is locally called as Kamuni Panduga, Kamanna Panduga or
Kamanna Punnamma. One legend which is current that all Christians in town and
village. For the uneducated Harijan converts of the village, Christmas is perhaps a
festival. Rich feasts of the year are held though they are not advanced enough to
conceive the idea of 'Christmas Father' or a 'Christmas Tree'. But the missionaries and
the local pastors are innovating, several methods of conversion on the Christmas day
processions singing songs in Telugu, door to door personal invitation to one and all of
the place to take part in the procession, enacting dramas of the life and teachings of
several of the Christian saints and arranging etc., about the saints are resorted to, to
support their mission.

Muslim Festivals The Muslims of the state celebrate two important festivals viz.,
Ramzan and Moharram

Ramzan: is an observance taken up and during the entire ninth month of Ramzan by
all on the last day of the month they celeb in Gha-e-hira (a cave) in Mecca at his
fortieth through doing penance year is believed to have acquired Quran Gabriel. The
observance of this express sent by Allah inonth is one of the five cardinal commands
regarding it are given in practices in Islam and the Quran.
Moharram: “The name of the first month of Muslim year is also the name given to the first ten days for the month observed by the Shiahs in commemoration of the martyrdom of Hussein, the second son of Fatimah, the Prophet’s daughter, by Ali. A short account of this tragic event is necessary to understand the quaint ceremonies which are observed on this festival. The Bhuti (curd and cooked rice with condiments) brought from home is offered fatihahas at the river and distributed in small quantities to as many of those assembled as possible. After the immersion ceremony, the alams are wrapped ubckith and kept in ashur khanhs for 3 days. Though no vegetarian food is prohibited from 3 days, it is observed only for a day except by the shias. Sherbath is generally distributed. After the third day the alams taken home and kept in safe custody for the next Moharram.

Tribal and Folk Festivals

Sammakka - Saralamma Jatara

Medaram is a small village in the forest area of the Mulugu taluk of Warangal district. Hence Sammakka Jatara is celebrated once in two years on a very large-scale for three days before Magha. Sammakka is a tribal goddess and the patrons and priests are Koyas. All the tribals of Mulugu area and the thousands of other Hindus congregate there during the celebrations. There is no permanent idol of the deity. A Koya tribal boy who gets a vision before the goddess in the farm of vermilion caskets, one representing the main duty Sammakka and the other her daughter Sarakka both tied to a piece of bamboo. This is installed on an earthen platform raised under a tree. Animals are scarified and vows are redeemed, intoxicants are widely used. Hundreds of people who are often possessed by the goddess come there dancing ecstatically throughout their journey. The special offering to the deity is jaggery which collects in
huge piles. Those who fulfill vows offer jaggery equal to their weight and jaggery is distributed as prasadam. More lakh of people congregate every day.

**Hurmur in the Utnur taluk of Adilabad District:** is inhabited by Pradhans and Gonds. It has Akipen, Avul Pen, Masob located outside the habitation area. Akipen, the guardian deity of the village, is worshipped at the time of the sowing. It is represented by two small word poles with a white flag. While installing the deity, soma leaves are placed beneath it. The day for the festival and celebrated according to the convenience of the village elders. This deity is worshipped for the successful germination of see sacrificed and prayers are offered for a good harvest. The ceremony concludes by midday and the villagers afterwards. Avul Pen, also called Pochamma is worshipped in the month of Chaitra and Shravana toward of epidemics. A goat is its meat is distributed equally among all the households in the village. Newly-married couples worship the deity for married life. Masoba the boundary deity represented by a triangular stone is worshipped in the month of November. Soon after the harvest the villagers place a small quantity of their new crop before the idol and invoke the deity to bless them with prosperity eat only after the Puja is over. Bonalu. It is the annual Ashada Jatara Festival held in the honour of Sri Ujjaini Mahakali in Hyderabad and other parts of Andhra Pradesh during which decorated pots known as Ghatams are filled with flowers and installed in various important temples.

**Government - Tourist Facilities**

Basic infrastructure systems that serve both purposes include electrical, water, sewage, communications government services (such as police) and transportation. One of the early but still often heard arguments for increased tourism development is that this industry can be built on existing infrastructure. Often existing infrastructure is at capacity or in such poor condition that increasing use will lead to overload and
system breakdown. An important task in development planning is to determine infrastructure capacity and expected demands before proceeding with physical development. Even in urban areas where the infrastructure, is often built with excess capacity. Infrastructure demands must be assessed to determine whether new development of the type proposed can be accommodated.78

Infrastructure technology has progressed from ground-based, systems to include satellite made possible by numerous satellites used for telecommunications. Advanced telecommunication systems transportation, systems taken for framed today are expansion of the Internet and World Wide anew tracking and worldwide-computerized reservation communicate with each other and to acquire utilizing microwaves for cellular telephones, and the new technology allows for the development of needed for decision-making. This type of need infrastructure by passing two or three generations of old technology. This is especially important for developing countries. Often their systems are so old and inadequate that the cost of upgrading to the most modern technology would be commensurate with, or perhaps even less expensive, than, rep wring existing; systems. This would be especially true with microwave telecommunications systems given this needed infrastructure investment some destinations, and hence their businesses, would be better able to complete with those in the developed world.

Infrastructure improvements are generally very expensive undertakings and are deemed the responsibility of government. Because of *ibis*, government exerts a strong; influence in the development of tourism. Government frequently uses the provision of infrastructure needs as an incentive to lure new businesses to an area. Significantly, the environmental impacts of a proposed development are increasingly

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considered before any government commitments are made for infrastructure
development or improvements. The results of the impact assessment may help
determine the amount of public funds, if any, will be made available for infrastructure
development or may used to identify the particular type of infrastructure technology
required to prevent undesirable impacts. Roads, railways lines, harbors, airport
runways, water, electricity, other power supplies, sewerage disposal systems and other
utilities to serve not only the local residents but also the tourist influx suitable
accommodation, restaurants and passenger transport terminals form the superstructure
of the region.

Adequate transportation infrastructure and access to tourism generating
regions is one of the most important requisites is for the department of any
destination, Chris Cooper calls this phenomenon as 'chicken and egg' because the
relationship between Tourism and Transportation is as such. The Andhra Pradesh
Tourism as identified the need of extensive Transport network early as 1998 and in its
Tourism policy-1998. 79 It clearly addressed for up gradation of the existing
connectivity by air, rail and road. Budgetary allocations to this effect were also made
in the subsequent, four years and now Andhra Pradesh is attracting a large no. of
Tourists as per their expectation and Transported safely, quickly and comfortably.
Cooper et al opine that Transportation for tourism is an essential element of the tourist
product in two ways; it is the means to reach the destination and it in necessary as a
means of movement at the destination. Increasingly, is transport is viewed as part of
leisure, the journey is at least as important as the destination it sell for some categories
of visitor, the trip is therefore seen as an attraction in its own right and certainly part
of the tourist experience. The views from the coach or the excitement of flying are

79 Gupta S.P. (2004), Krishna.,Cultural Tourism In India, New Delhi, p. 15.
both examples of the utility of travel. However, for the business traveler, transport may be seen as a necessary evil and is associated with a frictional element.

**In general, the visitor's mode of transport is affected by:**

1. Distance and time factors
2. Status and comfort
3. Safely and utility
4. Comparative price of services offered
5. Geographical position and isolation
6. Range of services offered; and
7. Level of competition between services

India, a destination for all seasons is attracting large number of tourists both from west and east. On realizing the fact that it in the responsibility of the Government to provide infrastructure at all most all the tourism destinations both nature based and culture based. Since tourism was given a priority for development, Government of India and various other state governments have geared their machinery for providing infrastructure facilities throughout the country. While providing, they have also taken various considerations such as that tourist from Middle East, European Countries, Central Asia and Far East. When compared to other countries, India is attracting to tourists just for its cultural sites and events. Most of the historical sites and monuments serve as tourism products for the consumptions of cultural tourist. It is the case with cultural events also. Though they are not happening on permanent basis but even for a temporary period of a particular event like the Pushkarams and Sammakka Saralamma Jatara etc., most of the tourists prefer safe transport, comfortable stay, hygienic food and branded tourist souvenirs. For this purpose local as government should rise to the occasion. Transportation plays a great
role in attracting the tourists. Government of India with the private partnership modernizing and upgrade the existing Airports and also introduced low-cost ties are carriers with its open sky policy. These facilities maximum been used by the tourist and tourism in promoted indirectly. Surface transport also plays a significant role in the promotion of tourism in any part of the world. India after realizing these things had invested thousands of crores for development of surface transport throughout India. State government also realized and decided to open up laying new roads and thus opening lessens known cultural sites and places to accessible.

Andhra Pradesh government as envisaged in its Vision 2020 and Tourism policy 2002 and 2006, many new tourism areas made available to the tourists. Coming to the accommodation sector like other state government is also providing tourism infrastructure at its six special tourism areas; at the same time it didn’t neglect the nook end corner of the state. At the major destinations private hotels are serving the visitors. In case of lesser known sites and monuments neither do not have any adequate facilities. In the recent past Andhra Pradesh Tourism, have in the state huge amount for construction of hotels at the prominent cultural tourism sites.80

**Air Transport**

The majority of travelers by air are by definition visitors; diplomats, crew and the other categories which are excluded for the purpose of tourist statistics make up the remainder, Air travel is well as savings valuable work time when travel attractive because of its speed and range and, exists, such, as with island communities, air is increasingly for business visitors, it offers status assign on a long haul basis. Where geographical isolation the dominant and often the only reasonably fast means of travel. Air transport comprises both scheduled and chartered categories and, in some

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parts of the World, air taxis. Charter transport by air emerged in the 1950 in Europe and North America, transporting holiday visitors from the colder northern climates to the southern sun destinations of the Mediterranean and Florida the Caribbean respectively. Air travel was costly until recent times and it is affordable to even middle class traveler as the low cost carriers are many on Indian routes particularly for the domestic tourists.81

**Bus Transport**

The Andhra Pradesh State Road Transport Corporation (APSRTC) provides 95 percent of bus services. It is a state-owned company which makes an annual profit of some Rs. 840. Lakhs. Not with standing this the government is reviewing the possibilities for privatizing the operation. APSRTC runs 18,300 buses according to eight classes of service ranging from luxury A/C busses, which connect the main district and state towards to local and basic buses. Special buses are also laid on for religious festivals such as Tirupati, from major towns in Andhra Pradesh as well as from Tamilnadu and Karnataka. Buses serve all settlements and virtually all tourist attractions. There are numerous socially oriented fare concessions. Normal fares vary considerably depending on the class of bus traveled. A bus fare to Tirupati can cost up to US$ 5.20 (Rs. 218.40) and that for Visakhapatnam US $ 6.00 (Rs. 252).

Travel times buses for Hyderabad-Tirupati (650 kms) are 12 to 14 hours and for Hyderabad-Visakhapatnam (640 kms) 15 hours. APSRTC also runs interstate services such as to Bangalore, Chennai, Mysore and Aurangabad. The Bus hub for the State is the twin cities, notably at the Golden Jubilee Bus Station in Secunderabad and the Imlibun Station has been recently built and is the source of Statewide and long distance services. It is reputed to be the largest station in South India with some

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100,000 people using it every day. Additional investment is heeded for new buses and particularly into exhaust emission improvements. Whilst buses are not the most numerous vehicles on the road (and apparently contribute only 10-15% of traffic pollution), the improvement of exhaust emissions from buses would help to set an example for other vehicle owners in improving air quality standards.

The Andhra Pradesh State is crossed by a number of National High ways for which there is a programme of upgrading. State highways and major district roads are also being improved as part of the Andhra Pradesh Roads and Building Department's (APRBD) 'Core Network' programme. However, funding problems are likely to continue for local roads, which comprise 70% of the State's network, where the burden falls on the Panchayat Raj system with all the inherent difficulties of raising and collecting local revenue. The result is that condition of the road network deteriorates significantly at the local level. Highway infrastructure is also particularly affected by monsoon flooding and main roads are washed out, especially in the Godavari and Krishna River delta areas. The total cost of road improvements 10 accommodates the required levels of economic growth for Andhra Pradesh in 2020 is estimated to be US $ 19 billion.

**Railway Transport**

Railway services in Andhra Pradesh are operated by South Central Railways. The State is well covered by rail links and many tourist attractions are sensed by, or are close to, a railway station. Monsoon flooding can also disrupt railway journeys. State has the rail connectivity to all major cities of the Country for transportation of goods traffic such as Coal, Iron, Food grains, Fertilizers, Minerals, Petroleum and general merchandise. South Central Railway with Headquarters at Secunderabad and divisional headquarters at Secunderabad, Hyderabad, Guntakal, Vijayawada, Nanded
and Guntur serving the area falling under Andhra Pradesh and Tamilnadu. Work Shops for maintenance of Locos, carriages and Wagons are at Lallaguda; Rayanapadu, Tirupati and Visakhapatnam division is falling under South Eastern Railways.

**Sea Ports**

Andhra Pradesh is strategically located and is the Gateway to South East and Far East Asia. The 974 Kms long coastline of Andhra Pradesh has thrown open numerous opportunities for the State to develop a number of ports along the coast. Visakhapatnam port is a prestigious port in the country for its largest cargo handling of more than 50 million tonnes per annum. The other ports are Kakainada, Krishnapatnam port, Gangavaram port are privatized and are under development. Nizampatnam port is open for privatization.

The Tourism Development and Management plan has identified short-term infrastructure projects estimated to require funding amounting to USS240 million. These projects are mainly public sector funded schemes that would support private sector tourism investment.\(^\text{82}\) Notwithstanding this, it is expected that all hotels will be built by the private sector who/that will also provide their own infrastructure elements as part of their development in respect of:

- Private access roads;
- On site generators to supplement existing mains electricity provision;

**Private Sector Investment for Tourist Infrastructure**

The Government of Andhra Pradesh intends to encourage private sector infrastructure investment into power generation and distribution, water supply for industry, airports, highways and roads, and telecommunications. The utilization or the

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\(^\text{82}\) Lavkush Misra. (2000), Religious Tourism In India, Mothi Publications, New Delhi, Pp81-82.
private sector for infrastructure investment essentially comes in two forms: first, private sector involvement in the construction and operation or infrastructure which, to date, has been undertaken principally in the telecommunications, road construction and electricity sectors; and second, the establishment of Government organizations to raise investment funding from the financial markets.  

**Places of Tourist Interest**

During this state Hyderabad the visitors can away varieties of forms of tourism that come under the cultural tourism sometime over lapped with the eco-tourism, adventure tourism, and pilgrimage tourism. People can visit Macca Masjid, Charminar etc., Golconda, Islamic buildings, Falaknuma, High Court, Assembly, Paigah Tombs, Purani Haveli, Raymond Tomb, State Museum, Salarjung Museum, Nizam Museum, Birla Museum, Shilparamam, Ravindra Bharati, and Buddha Purnima. Tankbund, Nehru Zoological Park, K. B. R. National Park, Harina Vanasthali, Kottaguda Botanical Gardens, Mrugavani, Hussain Sagar, Durgam Cheruvu, Ramoji Film City, Public Gardens, Necklace Road, N. T. R. Gardens, Lumbini Gardens, tourist also visit places which are located a little away from Hyderabad i.e. Keesaraguta, Chilkur, Anantha Giri, Bhongiri, and Shamirpet for Heritage, Cultural, Eco Rural and leisure pursuits. After the sightseeing is over the tourist want to have cultural performances of their entertainment component APTDC is organizing cultural shows occasionally at Taramati Baradari cultural complex and on its water fields.  

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**Shilparamam**

Hidden amidst the mountains at Madhapur beyond Jubilee Hills near Hyderabad lies Shilparamam. This popular crafts village features artists and artisans from all over India.\(^{85}\)

**Lalitha Kala Toranam**

Located in the heart of the City, adjoining Public Gardens, the Lalitha Kala Thoranam is a veritable centre-stage of fine arts and performing arts. The open air auditorium built as a tribute to the glory and grandeur of Telugu Tradition-time after time, play host to cultural programmes of an astounding variety from film festivals to award presentation.\(^{86}\)

**Ravindra Bharathi**

The Ravindra Bharathi originally was Government Organization and was later made an autonomous body in 1963. At present Ravindra Bharathi is under the Administrative Control of the Cultural Affairs Department Government of Andhra Pradesh has appointed Secretary to look after the affairs of Ravindra Bharathi in November, 1996. In recent years the cultural activity in the twin cities has picked up and there is a heavy demand. At present there is a programme every day at times two or more a day in this prestigious theatre. The common public is given an opportunity to enjoy the programmes in Ravindra Bharathi arranged by Department of Culture free of cost.

**Harihara Kala Bhavan-Thyagaraya Gana Sabha**

In this hall regularly cultural programmes were arranged; and Tyagaraya Gana Sabha also serves music and dance and other cultural programmes. Apart from the above there are also certain cultural sources organized by Andhra Pradesh Tourism

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\(^{85}\) The Hindu News Paper, 18th February, 2008.
\(^{86}\) Andhra Pradesh Tourism Development Corporation, Brochures, 2007.
such as Tank bund Tamasha, Andhra Pradesh Formation Day, Republican Day etc.,
some Hoteliers are also arranging Folk, Tribal and Cultural dance performances
occasionally in their lunching for the benefit of the tourist.

**Growth of Tourism in Andhra Pradesh**

Tourism is now a global industry involving hundreds of millions of people in
international as well as domestic travel each year. The World Tourism Organization
estimated (WTO, 2007) that there were 842 million international travelers in 2006
(this amounts to almost 12% of the world’s population). Although some of this
activity may comprise the same travellers involved in more than one journey per year
and hence the precise scale of tourism as an industry is in some doubt (Leiper, 1999);
tens of millions of people globally work directly in the industry and many more are
employed indirectly. Hundreds of millions of people are on the receiving end of
tourism activity as they live in what are termed destination areas, in supposed ‘host’
populations. Millions of dollars are spent each year on advertising and promoting
holidays and tourism products.

For much of recorded history, travel was difficult, uncomfortable, expensive
and frequently dangerous (Williams, 1998). Yet journeys were undertaken and this
implies some strong motivating factors. However, it is only in the last 150 years, as
travel has become more affordable and less difficult; that some of those who travelled
were prepared to openly admit that pleasure was one of the motivations for their
journeys.  

Tourism is a study of man away from his usual habitat, of the industry which
responds to his needs and the impacts that both he and the industry have for the host
socio-cultural, economic and physical environments.

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87 India Com., Near Buy, Hyderabad, 2007, pp. 98-100
Beaches in Andhra Pradesh

With a coastline of 970 Kilometres, it is but natural that Andhra Pradesh will have some beautiful and exotic beaches that offer a glorious escape for visitors looking to get plenty of sun, sand and sea. The pristine beaches are a haven of tranquility and can captivate visitors with their ethereal natural beauty. Beach tourism in the state is people-centric while ensuring that the biodiversity and socio-economic needs of the community are maintained. With so many beaches dotting the coastline of Andhra Pradesh, it often can be overwhelming to choose the best beaches to spend a memorable and fun-filled holiday and at the same time there is no dearth of choices. All beaches in the state can leave visitors mesmerised with their golden sand, turquoise waters of the Bay of Bengal and caressing warmth of the sun. Exploring each beach is a delight to the senses and can leave visitors yearning for more.

*Mypadu Beach*

Mypadu Beach is unique because of its long, uninterrupted stretch of greenery. The crystal clear waters and the golden sands of the beach make a heady mix for travellers, who are looking to rest, relax and rejuvenate. A dip in the water can refresh travellers, while watching the colour of the sea changing with each ray of the sun can enchant visitors. The golden sands of the beach make a wonderful bed to sunbathe. Located about 25 kilometres from Nellore city, this picturesque beach is a great place for a relaxing weekend. Visitors can even enjoy facial massages and sumptuous fare served at the food stalls close to the beach.

*Vodarevu (Prakasham)*

The Vodarevu Beach is about 6 kilometres from Chirala and offers a unique opportunity to enjoy the coconut trees lining one side of the beach and the golden sands merging on the other side with the crystal clear waters of the sea. This
spectacular beach offers a relaxing getaway from city life and splashing in the waves can rejuvenate people.

The tranquil setting of the beach can make visitors forget time and the beautiful sunsets and sunrises just add to the overall charm and attraction of the beach. The fishing boats dotting the shore offer rides into the sea to make the experience of spending time at Vodarevu Beach even more delightful and unforgettable.

**Rama Krishna Beach (Visakhapatnam)**

The exquisite natural beauty of Rama Krishna Beach has to be experienced to understand why visitors flock to it. The captivating beauty of the beach can leave visitors spellbound and at the same time offers a relaxing and delightful escape from the hustle and bustle of city life.

The beach offers exciting opportunities to surf and when visitors have had their fill of sun, sand and sea, they can explore the poignant Dutch cemeteries located along the beach. The coconut trees bordering the beach just add to the appeal and beauty of the place. The cool ocean breeze, the blue skies, the golden sands and the inviting waves of the sea make a heady mix that is worth experiencing.

**Rushi Konda Beach**

Located just 8 Kilometers from the port city of Visakhapatnam, Rushi Konda Beach is known as the Jewel of the East Coast. The unspoiled beauty of the beach is its main attraction and offers a unique opportunity to relax and enjoy the golden sands and gentle ocean currents.

The beach is a haven for water sports lovers and is popular among windsurfers and jet skiers. However, it is the scenic beauty of the beach that lures visitors throughout the year, who come to enjoy spending time amidst greenery, golden sands
and azure waters. The day the city celebrates the festival of colours, Holi, the beach gets transformed to a hue of vibrant colours, with people splashing color and water on each other.

**Uppada (East Godavari)**

Uppada Beach is about 5 Kilometers from Kakinada and offers a relaxed and rejuvenating ambience to enjoy the sun kissed sand and water. The pristine shoreline of the beach is perfect for sunbathing or swimming in the clean and clear waters of Bay of Bengal. The wide shoreline and the gradual inclination into the water make it a safe beach.

This scenic beach is a retreat from the everyday chaos of city life and the relaxing and refreshing ocean breeze, the invigorating waters and warm sunshine can recharge batteries and prepare visitors to face the rigours of daily life. This beach is perfect for families to spend time together and strengthen their bonds.

**Suryalanka (Guntur)**

Located just 9 kilometers from Bapatla in Guntur District, Suryalanka is the perfect weekend getaway beach for friends and families. The natural beauty of the beach is major draw for people, who are looking to refresh and rejuvenate themselves. The pristine beach is clean and the waters of the Bay of Bengal are crystal clear. Visitors can enjoy swimming and sunbathing without feeling squeezed, as the beach is wide and spacious.  

**Medical Tourism in Andhra Pradesh**

Just like in normal tourism, medical tourism too is taken up by tourist to get healthy soon, just that the reason is a bit more literal in medical tourism. Medical Tourism is done by people who are looking for a cost effective treatment for their

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[^88]: http://www.aptdc.gov.in/beaches.html
ailment in a different country. It is precisely a provision of low cost private medical care by joint venture of tourism industry with corporate players in medical sector. Earlier, people used to consider just the cost factor to choose the country for their treatment. But the trend has changed, and people are looking for places that offer a lot from a tourist perspective. This brought the spotlight to India. In India, there is not just low cost treatment and beautiful places to see. You can choose from a number of different types of treatment like Allopathic, Homeopathic, Ayurvedic and Unani.

And among many Indian states, Andhra Pradesh is slowly getting hold of the top position. The state has always been a favored place for people coming for rejuvenation through yoga and Ayurveda, but only few considered it for any kind of major surgery. However opening up of some world class hospitals has changed the mindset of the foreign tourists. The major surgeries here saved them almost half of what they would have to pay for the same surgery in their own country. Most modern equipments, experienced doctors and staff, home like environment, great nursing and effective post treatment services are some other factors that allure tourists to Andhra Pradesh.

The most known hospitals for medical tourism in Andhra Pradesh is Hyderabad's Apollo Hospital. It is a 650 bed multi specialty hospital with facilities comparable to the best in the world. Especially in cardiac treatment. It has a distinction of operating over 10000 cardiac patients with more than 99 percent success rate. Nizamia General Hospital is one of its kind hotel probably in the whole world. It uses Unani system of medicine to cure its patients and it has been in the profession since 1938. It is estimated that on average 1500 outpatients are treated everyday here.
name for itself, not just by treating patients, but by indulging in path breaking research in the field of eye diseases. It was started as a non-profit organization with the goal of providing help to underprivileged.

The state has proved its mettle time and again in the field of medicine and tourist care. Alternative medicine, rejuvenation therapy, Yoga and traditional healing systems have been the main stay for attracting tourists to Andhra Pradesh. Take up Medical tourism in Andhra Pradesh and you will not find a better way of enjoying your new found health.  

Conclusion

Given all the above dynamics and available facilities and un matching attractions in the State, tourists who come to Andhra Pradesh are required to be motivated to extend their stay for tourism purposes of the state. About certain tourism pockets of the State still many outsiders are unaware of its natural and manmade heritage attractions for spending their longer times. It is noticed that the urban areas are receiving adequate tourists and private businesses are relatively doing well but the same tempo has to be up scaled in all other regions and destinations too. Government of Andhra Pradesh presently promotes tourism activities in six major circuits” viz. Hyderabad–Warangal circuits, Srikakulam–Vishakapatnam circuit, Tirupati–Kurnool circuit, Vijayawada–Godavari districts circuit etc. The tourism department makes use of single window system, escort services etc to clear the major tourism projects. However, a method of successfully meeting all expectations of the tourists and leaving them with satisfactory experience of value for money is a very important element of tourism business. It shall be a welcoming approach that all requirements of the tourists are met by a single or through a specific approach considerably having

legal validity of the guest–host relationship as well as tourists–service providers
dispute free business under one-stop facility to enhance and manifold the tourism
business operations to make the tourism industry in the state a highly contributing one
for the state’s economy.