

REPRESENTATIVE LIST OF THE INTANGIBLE CULTURAL HERITAGE OF HUMANITY

**Deadline: 31 March 2026
for possible inscription in 2027**

*Instructions for completing the form are available at:
<https://ich.unesco.org/en/forms>*

A. State Party or States Parties

India

B. Name of the element

B.1. Name of the element in the languages and scripts of the community(ies) concerned

అహోబిలం పారువేట ఉత్సవం

B.2. Name of the element in English

Ahobilam Paruveta Utsavam

C. Name of the communities, groups or individuals concerned

Ahobilam Paruveta Utsavam is a unique festival celebrated in the 33 villages in and around Ahobilam village in the Nandyal District of Andhra Pradesh state in India. It is connected to the

temple of Lakshmi Narasimha Swamy in Ahobilam. It is Specific to Ahobilam region which is celebrated for almost days every year starting from the day of Kanuma, the third day of Sankranthi festival (the harvest festival). It is the longest celebrated temple festival in the country. The origin of this intangible Cultural heritage lost in times. However the available records shows that the festival of Ahobilam Paruveta Utsavam is being celebrated for more than 600 years which holds significant meaning for myriad communities, groups and individuals.

1. **Ahobilam Devasthanam**- Sri Ahobilam Math that administer Ahobilam temple is a 630-year-old spiritual institution, makes the arrangements for the proper celebrations of the Ahobilam Paruveta Utsavam. This institution is an important stake holder and coordinates all other participants and followers.
2. **Chenchus**- Chenchus are the tribal people who play a significant role in this festival. They collect honey and tree bark for the purpose of rituals connected with Ahobilam Paruveta Utsavam. They regard Goddess ChenchuLakshmi as their Sister and Ahobilam Narasimha Swamy as their Brother in Law.
3. **Vadla Kammara**-Individual from the family of Vadla Kammara(Carpenter) holds the traditional rights for making the Pallaki (Palanquin) for Paruveta
4. **Boyalu**-They are the Palanquin Bearers belong to the caste of Bestha Gangaputra. They are from the two villages of Alamuru and T.Lingamdinne who carry the Palanquin to all the villages connected with Ahobilam Paruveta Utsavam.
5. **Village Residents**- Residents of all the 33 villages who belong to various castes, creed, gender and religion. The celebrate this festival when the Lord Ahobila Narasimha Swamy visit their respective village.
6. **Traditional Practitioners**- Individuals such as Priests, Thiruchunam Player, Nishani (Drum Player),Bhajantri(Musicians), Chakali(Washerman) and service holders like Godugu (Royal Umbrella Holder)
7. **Artists**- performers of Artforms like Harikatha, Burra Katha (story telling), Veedhi Natakam(Drama) and Vachanam cheppevaru(who recite a unique style of praising lord in Telugu)
8. **Elected People's Representatives**- Member of Parliament,Nandyal Constituency, Member of Legislative Assembly,Allagadda Constituency, Sarpanch and other local representatives of the Villages connected with Ahobilam Paruveta Utsavam
9. **Various Departments and Wings of Government of Andhra Pradesh.**
10. **Indian National Trust for Arts and Cultural Heritage (INTACH),Nandyal Chapter** that is playing a significant role in preserving, promoting and documenting this festival.
11. Print and Electronic media, Commercial Industries primarily Markets, food and Tourism, designers and crafts persons, Agrarian community.
12. Groups and Volunteers who organise Community feasts.

Ahobilam Paruveta Utsavam is phenomenally inclusive and people from all sections of the society are concerned with the festival. Its Significance is widely cherished, transcending specific community, group or individual affiliations.

1. General information about the element

For Criterion R.1, States shall demonstrate that ‘the element constitutes intangible cultural heritage as defined in Article 2 of the Convention’.

1.1. Provide a brief description of the element that can introduce it to readers who have never seen or experienced it.

Not to exceed 300 words

Ahobilam in the Nandyal District of Andhra Pradesh state of India is believed to be the avatara sthala (birthplace) of the Lord Narasimha swamy (Man-Lion form), the fourth incarnation of Lord Vishnu. Ahobilam Paruveta Utsavam also referred as Thiruvaliyata in inscriptions is celebrated annually, starting from the day of Kanuma festival, the third day of Sankranthi festival This intangible Cultural Heritage of India is specific to 33 villages with Ahobilam as its epicentre. As a part of this festival, the processional deity of Ahobilam -Sri Prahladavarada Swamy and Sri Jwala

Narasimha Swamy are taken to 33 villages which are majorly Tribal hamlets. The unique feature of Ahobilam Paruveta Utsavam is that it is celebrated for almost 45 days which makes it as the longest celebrated Temple festival. The 33 villages include- 1.Ahobilam 2.Bachepalli 3.Kondampalli 4.R.Krishnapuram 5.Kota Kandukuru 6.Marripalle 7.Yadawada 8.Alamuru 9.Thimannapalli 10.Narasapuram 11.Muthalur 12.Nallavagupalle 13.Chadaladinne 14.Bachapuram 15.Narasaraopeta(Middeluru) 16.Nagireddypalle 17.Padakandla 18.Allagadda 19.S.Lingamdinne 20.Sarvaypalle 21.P.Chintakunta 22.Devarayapuram 23.Gubagundam 24.Jambuladinne 25.Mandaluru 26.Nakkaladinne 27.Chandalur 28.Chilakaluru 29.Thippareddipalle 30.T.Lingamdinne 31.R.Nagulavaram 32.Thuvvapalle 33.Rudravaram

Ahobilam Paruveta Utsavam has the history of more than 600 years. According to Chenchus, the Lord Narasimha Swamy of Ahobilam is visiting these villages, to invite the people for his marriage with Chenchu Lakshmi (the incarnation of Goddess Mahalakshmi in Chenchus tribal clan). Traditional accounts reveals that the festival of Paruveta utsavam for almost 45 days was started by the Founder pontiff of Sri Ahobila Math as per the divine command received by him to propagate the philosophy of divine equality and Bhakthi(devotion)

Celebrations:

On the day of Makara Sankranthi, the processional deity of Upper Ahobilam- Sri Jwala Narasimha Swamy is taken to Lower Ahobilam down the hill. On the day of Kanuma the devotees irrespective of their caste, creed and gender, adhere "Narasimha Deeksha". In the evening of Kanuma day the deities are placed in a separate mantapa and rituals like Annakoototsavam(offering food to the lord) and Kumbha Harathi are performed. Later Gudikattu and Ayakattu (traditional honours to certain people) are given to some individuals, service holders who are associated themselves with this festival for generations. This practice of honours dates back to Kakatiyas of 13th Centaury.

Chenchus, the local tribal people play a significant role in the festival They shoot arrows at the deity as a mark of courtesy before the procession starts to the first village of Bachepalli.

Art forms:

In every village the lord's Palanquin is placed on a raised platform called Thelupu present at various locations and villagers offer pooja and perform rituals there. Art forms like Burrakatha, Veedhi Natakams is performed in which the main theme is the marriage of Lord Narasimha with Chenchu Lakshmi. During this long-celebrated festival, commercial activities and business takes place in the local markets and petty shops.

Unique feature:

The unique feature of Ahobilam Paruveta Utsavam is, regardless of their caste creed and gender people of all sections of society take part together. Even more the surprisingly people from other religions particularly Muslims offer their prayers. In some villages like one in Chandaluru, the Lord Narasimha Swamy is seated beside the religious structures of Muslims which makes it very clear that Ahobilam Paruveta Utsavam is the festival of Communal Harmony. Immediately after the return of the lord to Ahobilam, Paruveta Utsavam concludes and Brahmotsavam, the annual festival starts.

- 1.2. *Who are the bearers and practitioners of the element? Are there any specific roles, including gender-related ones or categories of persons with special responsibilities for the practice and transmission of the element? If so, who are they and what are their responsibilities?*

Not to exceed 100 words

Ahobilam Paruveta Utsavam is an all-inclusive and all embarrassing element, celebrated by all sections of people in the 33 villages irrespective of their caste, creed, gender and religion. However, Certain individuals who belong to various castes have specific roles and responsibilities:

1. Ahobilam Devasthanam and its priests and service holders-The priests headed by the Mudrakartha(the representative of Pontiff of Ahobila Math) are Brahmin Srivaishnavas who prepare the tour plan, prasada to the Deity and perform the poojas and rituals.
2. Chenchus -the tribal community collect honey, wood, tubers and sacred mango leaves from the forest and offer them to the lord on Kanuma day. They follow the unique feature of shooting arrows at the lord's palanquin while the procession starts.
3. Reddy Karanam-they are the village headman and the Village Revenue Officials who plan for the peaceful and successful celebration of the festival.
4. Vadla Kammara-the individual is the temple carpenter who carve the wood and make the Paruveta Palanquin.
5. Gumastha-is the temple clerk who serves Thakeedu(notices)to the villages Connected with the Paruveta about the schedule and to make proper arrangements.
6. Kondigadu-As referred in Ahobilam Kaifiayaths(village accounts) collected by Colonel Mackenzie, Kondigadu is the disciple of Mudrakartha and headman of Dasari Chenchu groups. He dispatch the thakeedu given by the Devasthanam to all the villages.
7. Boyalu-they are the Palanquin bearers who carry the palanquin to every village. They are the group of individuals belonging to Bestha Ganga Putra Community from the villages of Alamuru and T.Lingamdinne.
8. Godugu-the royal Umbrella Bearer of Ahobila Narasimha Swamy.
9. Chakali-They are the washermen who carry lamps and lights during Paruveta festival.
10. Thiruchunam Player-He plays a special instrument called Thiruchunnam
11. Bajantri-are the individuals from Mangali caste who are the temple Musicians.
12. Nishani is the individual from Mala Caste who play Thappeta (a special type of Drum). He belongs from Scheduled caste who also receive honours on par with other communities.
13. Jaanda holder- Jaanda is a yellow-coloured flag with mango leaves on the top tied to a long Bamboo stick which is carried throughout the completion of the festival as a mark of invitation for the divine wedding.
14. Besides above groups and Individuals who practice the traditions hereditarily for many generations there are creative communities comprising Cultural practitioners, performers of art forms like Burrakatha, Veedhi Natakam and Vachanam recitation. Business communities and devotees who engage in the worship and the diverse partakers irrespective of caste creed gender and age-all enrich the continuity of this living heritage through practice, participation and transmission.

1.3. *How are the knowledge and skills related to the element transmitted today?*

Not to exceed 100 words

Knowledge and skills associated with Ahobilam Paruveta Utsavam and its socio-cultural manifestations are transmitted through intergenerational learning within the families, hereditary right holders and communities. The Mudrakartha and priests of Ahobilam Devasthanam imparts the knowledge of rituals and poojas to the practitioners.

The performers of art forms of Burrakatha, VeedhiNatakam, Musicians and Vachanam, dandakam reciters train their next generations through hereditary vocations. Chenchus preserve the knowledge of honey extraction, collection of wood, tree bark through continuing family traditions over several generations for centuries. Educational institutions, Cultural organisations, media and digital platforms aid in disseminating information and fostering awareness about the significance and diverse cultural meanings of Ahobilam Paruveta Utsavam. The main theme behind Ahobilam Paruveta utsavam that is the marriage of Ahobila Narasimha Swamy with Chenchulakshmi finds its representations everywhere from performing and visual arts to depictions in films such as Chenchu Lakshmi and Mahavatar Narasimha. Thus, the Knowledge and skills associated with Ahobilam Paruveta Utsavam are transmitted for centuries.

1.4. *What social functions and cultural meanings does the element have nowadays for the communities concerned?*

Not to exceed 200 words

Ahobilam Paruveta Utsavam is celebrated by the people from all sections of society irrespective of social and economic back grounds. Though it has been celebrated for more than six centuries it stands as a living example/model for an ideal society where people with different opinions, caste, creed, gender and religion can live together and celebrate a festival in common. It breaks all the social barriers and show a way for peaceful coexistence. Ahobilam Paruveta Utsavam serves as a corner stone for social cohesion and cultural identity of individuals. Culturally it enhances community engagement, reinforces the universal values of righteousness, inclusivity and gratitude. Though it is an age-old temple festival, it has the ideas of present-day Constitutional principles of Liberty, Equality and fraternity. It is the living expression of India's idea of "Vasudaiva Kutumbakam"(All are one family), Bhakthi(devotion) and "Paraspara Hitham"(Mutual wellbeing) and Lokakalyanam(Good for entire Humanity). Any modern society can sustain only when there is mutual respect, understanding and peaceful coexistence among different communities and Ahobilam Paruveta Utsavam is the living model for the same. It creates lively hood for several generations and catalyses innovation of cultural traditions and expressions. The role played by many downtrodden castes and the importance given to them inspires the future generations.

1.5. *Can the State Party or States Parties confirm that nothing in the element is incompatible with existing international human rights instruments?*

Not to exceed 50 words

Ahobilam Paruveta Utsavam is the living example for the ideas of equality, fraternity, freedom of thought and expression, inclusivity, which India, the ancient civilization in the world has been practicing since the time immemorial and adopted in its Constitution. It enhances the idea of Unity in Diversity and peaceful coexistence. Ahobilam Paruveta Utsavam makes the people from various sections of society to come together, dependent on each other and motivate them to think, act and express their cultural legacy in single voice. Every person irrespective of their Caste Creed, gender and religion is allowed to take the Narasimha Deeksha and the person who takes the Deeksha will be addressed as Swamy (God) but not identified with his caste, Creed or gender. By declaring Ahobilam Paruveta Utsavam as State Festival, Government of Andhra Pradesh recognised that it is festival communal Harmony and nothing in this element is incompatible with the human rights. Ahobilam Paruveta Utsavam promotes the values of Unity, Inclusivity, Cultural Diversity aligning with the principles of equality, non-discrimination. India as the signatory of UNESCO Intangible Cultural Heritage 2003 convention confirms that nothing in this Intangible Cultural Heritage is incompatible with the international Human Rights.

1.6. *Can the State Party or States Parties confirm that nothing in the element could be perceived as not compatible with the requirement of mutual respect among communities, groups and individuals?*

Not to exceed 50 words

The Underlying Philosophy of Ahobilam Paruveta Utsavam is the ultimate spiritual unity with the Divine. Communities, Groups and individuals though belong to different caste, creed, religion and gender join hands together in celebrating the festival at every stage. This enhances the concept of "Paraspara Hitheshinam"-Everyone working for other's wellbeing. Its inclusive nature cultivates mutual respect, regard and unity in diversity among individuals and community. Annadanam-offering food (community feast) is organised by villagers when Paruveta is celebrated in their village shows the mutual respect among the communities. Ahobilam Paruveta Utsavam promotes Social and communal harmony. No, such aspects associated with the festival could be construed as incompatible with the requirement of Mutual respect among communities, groups or individuals.

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- 1.7. *Can the State Party or States Parties confirm that nothing in the element could be perceived as not compatible with the requirement of sustainable development?*

Not to exceed 50 words

Ahobilam Paruveta Utsavam underlines the principle of “Satyam Sanathanam-Nitya Noothanam” meaning truth is very ancient but always appears as new one. It is the temple festival that is celebrated for more than six centuries which itself is the proof for sustainability. Its unique features like inclusivity, no discrimination among different castes and communities, traditional knowledge, communal harmony and passion to forward the traditions to the next generations contributes towards sustainable development. The step wells in the villages connected with Paruveta are the best examples for the water conservation measures. It contributes to achieving various SDG's particularly Gender Equality, Peace, Justice and strong institutions reduced inequalities, good health and wellbeing.

- 1.8. *Are there customary practices governing access to the element? If yes, describe any specific measures that are in place to ensure their respect.*

Not to exceed 100 words

Ahobilam Paruveta Utsavam is the India's unique divine visitation festival that stands alone in the panorama of Indian religious festivals celebrations where the almighty himself undertakes a pilgrimage to visit his devotees. This Intangible Cultural Heritage declares that no soul is deprived of divine blessings merely due to circumstances of birth, social status, Physical limitations or economic constraints. This inclusive character of the festival and complete blindness towards caste, creed, religion and gender provides access to everyone regardless of their cultural, religious, gender and social background. Specific measures are often taken to unite the people from diverse back grounds. During the festival celebrations in the villages, the residents provide accommodation, food to the practitioners regardless of who they are. There are specific roles and responsibilities given to certain individuals and groups in organizing the festival but there are no exclusive customs or any practices exclusionary in nature or that limit access to the element rather it promotes inclusivity and participation of all.

2. Contribution to visibility, awareness, dialogue and sustainable development

For **Criterion R.2**, the States **shall demonstrate that ‘Inscription of the element will contribute to ensuring visibility and awareness of the significance of the intangible cultural heritage and to encouraging dialogue, thus reflecting cultural diversity worldwide and testifying to human creativity’**. In addition, States are encouraged, with reference to Chapter VI of the Operational Directives, to recognize the interdependence between the safeguarding of intangible cultural heritage and sustainable development.

Given its extensive nature, criterion R.2 will be assessed based on the information provided in the nomination file as a whole including the answers provided in this section.

2.1. Do communities concerned consider that the element contributes to the following?

- ☒ Ensuring visibility and awareness of the significance of intangible cultural heritage
- ☒ Encouraging dialogue
- ☒ Reflecting cultural diversity and testifying to human creativity

2.2. Do communities concerned consider that the element contributes to the following? (select only relevant options)

- ☒ Food security
- ☒ Health care
- ☒ Quality education
- ☒ Gender equality
- ☒ Inclusive economic development
- ☒ Environmental sustainability including climate change
- ☒ Peace and social cohesion
- ☐ Others (please specify):

2.3. Provide explanations in support of the statement(s) made above, as appropriate.

Not to exceed 200 words

- **Food security**-As a part of Ahobilam Paruveta Utsavam the residents of 33 Villages perform Annadanam (offering food) when they celebrate the festival in their respective village. They perform this as “Narayana Seva” meaning offering Food to the fellow being is offering Food to the God. This is done regardless of Caste, creed, gender or religion but only based on the ancient Indian principle of “Annam Bahu Kurvitha”-Serve Food to more needy people.
- **Health Care**- Ahobilam Paruveta Utsavam brings people together and creates a festive mood and enhances their social, mental and emotional well-being, thereby encouraging a healthy lifestyle. Chenchus have traditional knowledge on medicinal plants and herbs available in the forests. Doctors from neighbouring Tamil Nadu state organised free medical camps for the wellbeing of the villagers, particularly for the tribals. The Doctors headed by Dr.G.Shyamala was awarded with a highest recognition from Government of Tamil Nadu for their services to villagers connected with Ahobilam Paruveta.
- **Quality Education**-Ahobilam Paruveta Utsavam inculcates the spirit of equality, serves the needy, considers the fellow being as God and respects women as Goddess. The rituals and practices associated with it transmit the Knowledge from one generation to another, thereby preserving and promoting the cultural literacy. It even attracted people from other countries to do research on this divine journey. Smt.Dr.Ewa Debicka-Borek, of Jagiellonian University in Krakow Poland published a research paper “Hunt without Hunting: The Reflexivity of All the stories behind the Paruveta (Hunting Festival/Procession) in Ahobilam which shows the legacy of Ahobilam Paruveta Utsavam is Universal.
- **Gender Equality**-The practitioners of traditions associated with the Ahobilam Paruveta Utsavam strongly believe that they should offer Pooja along with their wife if married. Even women are allowed to recite Vachanams and to perform the art forms like Burrakatha. Narasimha Deeksha is open to all irrespective of their Gender.
- **Inclusive Economic Development**- Ahobilam Paruveta Utsavam stimulates inclusive Economic Development by providing opportunities for creative and Business communities. At Allagadda, streets are transformed into Markets where business takes place during Paruveta.
- **Environmental Sustainability and Climate Change**: Rituals in Ahobilam Paruveta Utsavam utilize natural materials – from the wood for making Palanquin to the honey, tree bark, sticks etc;
- **Peace and Social Cohesion**-Ahobilam Paruveta is the festival of communal harmony as it not only allows Hindus irrespective of their caste, creed and gender to take part but also the people from other religions. It demonstrates absolute equality and inclusiveness, thus fostering social cohesion and an egalitarian society.

2.4. States are encouraged to submit audiovisual materials that convey the communities' voice in support of the statements made above (optional).

☒ Materials (written, audiovisual or any other way) are submitted (referred to as 'R.2 materials')

1. Research Report of INTACH, Nandyal Chapter.
2. Research Paper by Dr. Ewa Debicka-Borek, of Jagiellonian University in Krakow Poland published a research paper "Hunt without Hunting: The Reflexivity of All the stories behind the Paruveta (Hunting Festival/Procession) in Ahobilam"
3. Photo Exhibition by Indira Gandhi National Centre for Arts, Regional Centre Tirupati (IGNCA), Ministry of Culture, Government of India
4. Go.Ms.No 09 dt:01-03-2024 YA, T&C Department, Government of Andhra Pradesh declaring Ahobilam Paruveta Utsavam as State Festival of Andhra Pradesh.
5. Memo given by Government of Telangana to offer Pattuvastrams
6. Message from Hon'ble Vice President of India for the Symposium
7. Message from Hon'ble Chief Minister of Andhra Pradesh
8. Message from Hon'ble Chairman of Sangeet Natak Akademi
9. Recent Photographs
10. Videos

3. Safeguarding measures

For **Criterion R.3**, States **shall demonstrate that 'safeguarding measures are elaborated that may protect and promote the element'**.

What safeguarding measures are put in place to protect and promote the element?

Include in your answer:

- the description of the safeguarding measures;
- the communities' role in the planning of measures described;
- the communities' role in the implementation of measures described.

Not to exceed 500 words

Ahobilam Paruveta is the festival of all. Historical inscriptions reveals that the festival was celebrated in a grand manner. Individuals, groups, communities and Government had taken many safe guarding measures to protect the traditions and cultural aspects of the festival and preserve and promote it for the future.

- A. Declaration of State Festival**-In order to preserve this intangible Cultural Heritage the state Government of Andhra Pradesh had declared Ahobilam Paruveta Utsavam as its State festival vide GO.Ms.No 09 dt 01-03-2024 Youth Advancement, Tourism and Culture Department.
- B. Offering of Pattu Vastrams by Government of Telangana**-Recognising the historical connection between Ahobilam, the Paruveta Utsavam and the past rulers of present-day Telangana region particularly Kakatiyas the state Government of Telangana is offering Pattuvastram as a honour to the festival at Rudravaram village vide Memo No:27140/Endts-II/A2/2024 dt:06-02-2024
- C. Best Spiritual Destination Award by Ministry of Tourism and Culture, Government of India**-Ahobilam Paruveta Utsavam promotes inclusiveness and equality which are the underlying principles of Spiritualism. Recognising its potential and contribution towards spiritual tourism, Ministry of Tourism and Culture, Government of India award Best Rural Tourism Village award under Spiritual Destination Category in the year 2024.
- D. ShobhaYatras, Symposium and Panel Discussions by INTACH Nandyal Chapter**-In order to promote the rich Cultural Heritage of Ahobilam Paruveta Utsavam, INTACH Nandyal chapter had been organising Shobhayatra (Heritage Walk) symposiums and panel discussions at various parts of our country with the support from National Sanskrit University, Tirupati and other Government bodies like Indira Gandhi National Centre for Arts(IGNCA) and Andhra Pradesh State Creativity and Culture Commission.
- E. Preserving the art forms**- Ahobilam Devasthanam had arranged various platforms during the festivals for the performance of Burrakatha, Vachanams and Natakams

- F. **Part of Curriculum**-Ahobilam Paruveta Utsavam is made as apart of Curriculum to the students of Class 7 in the state of Andhra Pradesh.
- G. **Safety Protocols** and arrangements by various Government Departments particularly, Police, Gram Panchayath, Revenue and Forests for the smooth, ecofriendly and peaceful celebrations.
- H. **Print and Electronic Media**- many stories, reports and news items are published in print and electronic media to bring awareness among the public about the rich cultural heritage of Ahobilam Paruveta Utsavam

Celebrations of Ahobilam Paruveta Utsavam for almost 45 days in the 33 villages in and around Ahobilam is Characterised by extensive community involvement and collaborations. Local leaders, religious and cultural organisations and civil societies work along side Government agencies to plan and implement safeguarding measures ensuring everyone can participate.

4. Community participation in the nomination process and consent

For Criterion R.4, States shall demonstrate that 'the element has been nominated following the widest possible participation of the community, group or, if applicable, individuals concerned and with their free, prior and informed consent'.

- 4.1. Describe how the communities, groups or individuals concerned have actively participated in all stages of the preparation of the nomination.

Not to exceed 300 words

Indian National Trust for Arts and Cultural Heritage (INTACH), Nandyal Chapter had prepared research report under the mentorship of Sri.M.V.Siva Kumar Reddy. During the research study, the team collected valuable information from the followers and custodians of Ahobilam Paruveta Utsavam and documented it. Ahobilam Devasthanam organised a program "Ahobila Narasimha Dasa" at various villages connected with Ahobilam Paruveta Utsavam where the villagers gathered at large numbers including the large set of stake holders. The principal motive behind organising such events was to inform the stake holders about the nomination process of the element in UNESCO's Representative List of Intangible Cultural Heritage of Humanity and getting their consent.

- Stake holders who have customary roles and responsibilities have given their Consent letter for the nomination.
- INTACH Nandyal chapter had requested the Gram Panchayaths to pass the resolutions for nomination to UNESCO. All the villages connected with Ahobilam Paruveta Utsavam have unanimously passed resolutions for the nomination which was endorsed by the Collector and District Magistrate of Nandyal District.
- Smt. Bhuma Akhila Priya garu, Hon'ble MLA of Allagadda assembly constituency and Sri. Kandula Durgesh garu, Hon'ble Minister for Youth Advancement, Tourism and Culture Department, Government of Andhra Pradesh had requested Sri. Nara Chandra Babu Naidu Garu, Hon'ble Chief Minister of Andhra Pradesh to recommend Government of India for the nomination, At the instructions of Hon'ble Chief Minister, the Secretary, YA, T&C Department of GoAP written their consent and request letters for the nomination to the Secretary, Ministry of Culture Government of India and to the Secretary, Sangeet Natak Akademi expressing their consent for the nomination. Vide DO Lr.No.CLTROSCC/1/2024 /C.No 2564091 dt:05-11-2024.
- Smt. Byreddy Shabari Garu, Hon'ble Member of Parliament, Nandyal Constituency had given her request and consent letter to Sri. Gajendra Singh Shekawath ji, Hon'ble Minister for Culture and Tourism, Government of India. All the consent letters are collected in the form of Signed Hard copy document. A section of consent letters is in Telugu, the mother tongue of most of the Communities involved in the festival and the corresponding translation are also appended along with the procured consent letters.

- ☐ ~~X~~ Consent (written, audiovisual or any other way) to the nomination of the element from the communities, groups or individuals concerned is attached in support to the description above (referred to as 'consent materials')

4.2. *Community organizations or representatives concerned*

Contact person for the communities:

Title (Ms/Mr, etc.): Mr.

Family name: Kidambi

Given name: Sethu Raman

Institution/position: Additional Co Convenor, INTACH, Nandyal Chapter

Address: 2-15, Temple Street, Ahobilam(v),Nandyal (dt),Andhra Pradesh

Telephone number: 9494384808; 8639854032; 9440878658

Email address: prahladhavaradhan@gmail.com

Other relevant information: modullasiva_kumar@yahoo.com

- ☐ ~~X~~ Additional contact information for main community organizations or representatives, non-governmental organizations or other bodies concerned with the element are attached in a separate annex, and their details can be published on the website of the Convention as part of the nomination

5. Inventory

For Criterion R.5, States shall demonstrate that the element is identified and included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies) in conformity with Articles 11 and 12 of the Convention.

5.1. *Name of the inventory(ies) in which the element is included*

Intangible Cultural Heritage of India-National Inventory

5.2. *Name of the office(s), agency(ies), organization(s) or body(ies) responsible for maintaining and updating that (those) inventory(ies), both in the original language and in translation when the original language is not English or French*

Sangeet Natak Akademi, New Delhi

In fulfilment of its obligation under the UNESCO convention on Intangible Cultural Heritage, a statute to which India is a signatory, the Ministry of Culture, Government of India has notified Sangeet Natak Akademi, India's national Akademi for music ,dance and drama and an autonomous body of the Ministry of Culture as the nodal centre for coordinating India's nominations for various lists and other actions such as developing and maintaining the National Inventory of ICH and capacity building initiatives among others.

5.3. *Reference number(s) and name(s) of the element in the relevant inventory(ies)*

Reference No:

Intangible Cultural Heritage of India-National Inventory-Ahobilam Paruveta Utsavam

5.4. *Date of the element's inclusion in the inventory(ies)*

Is the information concerning the updating and periodicity of the inventory(ies), as well as the participation of communities, groups and NGOs concerned to the inventorying process, included in the periodic report on the implementation of the Convention?

- ☐ Yes, the information is included in the periodic report. Specify in the box below the year in which that report was submitted
- ☐ No, the information is not included in the periodic report. Provide information in the box below

Not to exceed 200 words

- ☐ An extract of inventory(ies) in English or in French and in the original language, if different, is submitted

6. Checklist for audiovisual materials

Confirm that the following audiovisual materials have been submitted:

- ☐ 10 recent photographs in high definition submitted
- ☐ Form ICH-07-photo is attached to grant rights for the 10 photographs submitted
- ☐ A video (from 5 to 10 minutes) is submitted
- ☐ Form ICH-07-video is attached to grant rights for the video submitted
- ☐ R.2 materials (written, audiovisual or any other way) submitted (*optional – with reference to section 2.3; audiovisual materials should last no more than ten minutes*)
- ☐ Form ICH-07-video is attached to grant rights for the R.2 materials submitted (*only if the materials are audiovisual*)
- ☐ Consent materials (written, audiovisual or any other way) submitted (*with reference to section 4.1; audiovisual materials should last no more than ten minutes*)
- ☐ Form ICH-07-video is attached to grant rights for the consent materials submitted (*only if the materials are audiovisual*)

7. Correspondence and signature

7.1. Designated contact person

Provide the contact details of a single person responsible for all correspondence concerning the nomination. For multinational nominations, provide complete contact information for one person designated by the States Parties as the main contact person for all correspondence relating to the nomination.

Title (Ms/Mr, etc.):

Family name:

Given name:

Institution/position:

Address:

Telephone number:

Email address:

Other relevant information:

7.2. *Other contact persons (for multinational nomination only)*

Provide below complete contact information for one person in each submitting State, other than the primary contact person identified above.

Title (Ms/Mr, etc.):
Family name:
Given name:
Institution/position:
Address:
Telephone number:
Email address:
Other relevant information:

7.3. *Signature on behalf of the State Party or States Parties*

Name:
Title:
Date:
Signature:

7.4. *Name(s), title(s) and signature(s) of other official(s) (for multinational nominations only).*

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