



SISTAKARANAMS



A Chronicle of Gothrams and Family Names



AYYANNAMAHANTI RAMA KRISHNA RAO
(A R K RAO)



SISTAKARANAMS

A Chronicle of Gothrams and Family Names

Compiled by
Ayyannamahanti Rama Krishna Rao (ARK RAO)
(Former Director, MSME, Ministry of MSME, GOI)
Visakhapatnam
2024

Preface

I am Ayyannamahanti Rama Krishna Rao, s/o Satyanarayana (Late) and was born in a traditional Sistakaranam family.

In the year 2010, I along with Shri Dabbiru Krishna Rao garu, Shri Kuppili Haragopala Rao garu and Shri Sadasivuni Venkateswara Rao garu started Sistakaranam Welfare Association, Hyderabad. The four-member team expanded into a widespread body with our good welfare activities. I served the Association as General Secretary and Working President. Shri Dabbiru Venkata Krishnarao garu was President of the Association.

I tried to gather as much information as possible from various sources in compiling this small booklet.

I dedicate this book to my beloved wife Smt. Prameela Rani

AYYANNAMAHANTI RAMA KRISHNA RAO,
VISAKHAPATNAM

CONTENTS

INTRODUCTION 4

THE CASTE 5

CULTURAL AND SOCIAL STATUS 7

SISTAKARANAM GOTHRAMS AND FAMILY NAMES 9

 FAMILY NAMES 9

 SISTAKARANAM GOTHRAMS 13

 GOTHRAMS and FAMILY NAMES IN EAST, WEST, KRISHNA, RAYALASEEMA and
 OTHER PLACES 17

MARRIAGES OF SISTAKARANAMS 20

 THE DIFFERENT STAGES 20

 MARRIAGE FUNCTION 23

REFERENCE 28

INTRODUCTION

The word CASTE is of Portuguese Origin and its Sanskrit meaning is JATI which means Race. The Indian caste system is the result of social classification based on four types of Varnas of ancient Indian culture, namely four groups called Brahmana, Kshatriya, Vaishya and Sudra. It was further transformed by various rulers in medieval, early modern, and modern India, especially in the aftermath of the collapse of the Mughal Empire and the establishment of British rule. Today it consists of two different concepts, Varna and Jati (Caste). The Caste became the most predominant factor in the Hindu system from time to time and is still followed in demarcating the society.

Korono, Karana or Karanam is a caste mostly prevalent in Odisha, Andhra Pradesh and Telangana states. The caste now spread across the country and abroad as many families migrated in search of jobs. But wherever they are, they originally belong to the three districts of north coastal Andhra Pradesh, that is Srikakulam, Vizianagaram and Visakhapatnam. In Odisha Karanam or Korono speak Odiya language as their mother tongue. In Telugu-speaking states the caste is known as Sistakaranam. Sistakaranams have a language like Odiya but do not have a script like Odiya. It is called Karanala Bhasha. Elderly people still speak this language at home in many villages of North Coastal Andhra Pradesh. However, this language is slowly vanishing as it has no script. The present generation predominantly speaks Telugu as their Mother Tongue. The Caste is officially recognized in Andhra Pradesh and Telangana under the BC Category of castes (BC-D) with reservation in Educational Institutions and Employment. This facility is limited to these two states only. Sistakaranams in other states also speak the local languages of that region. The other names of the Caste are also known as Karanam, Karanalu, Sistukaranalu, Sristukaranam, Sistikaranalu, Sistukaranalu, Sristikaranalu, Sistakaranalu and chitti Karanalu.

THE CASTE

The Sistakaranam CASTE/Community is said to be a migratory community from elsewhere. It is understood from the literature that the Karanam community originally migrated from the Cuttack and Puri districts of Odisha. Some schools of thought believe that we are migrants from Bangladesh region. There is no concrete evidence for these schools of thought. There is some evidence that the cast might have its origin in the Utkal region of Odisha State. This is because their spoken language, Karanala Bhasha, is like Odiya language. The Karanala bhasha has many words from Odiya and Telugu languages. Now the language is vanishing as Telugu is the working Language in the states of Andhra Pradesh and Telangana states. In Odisha, the caste is called Kayastha Karanam or Koron/ Korono. Patnaik, Mohanty and Das are the three main titles used by Odisha Karanam as a suffix to their names and in Telugu states also they are being used in addition to Rao as a suffix to the name. Examples are Durgumahanti, Ayyannamahanti(y), and so on. These surnames may have the prefix of their ancestral origin. (forefather name). The Telugu Sistakaranams use village names also as their surnames. It indicates that their ancestral origin is that village. Examples are Balivada, Kuppli, Nandigam, Kallepalli, etc. At the same time, the ancestral father's name is also used as a surname. Examples are Kuppannagari, Dasamantaraao, Muraharirao etc. In short, it is understood that the Sistakaranam Caste is a migratory from the Eastern Regions of India. Since there was no professional activity, these people preferred education and getting jobs as their livelihood. Hence, they were doing revenue accounting and other jobs in various dynasties. The Sistakaranams living in the present Andhra Pradesh/Telangana part are predominantly Telugu-speaking people. After the occupation of this region by the Vijayanagar Empire Sistakarams were assigned to look after various Royal Management duties, in particular Revenue Activities as they are better educated. One influential family in a revenue village was assigned this duty and the name Grama Karanam was designated. The Sistakaranam name was adopted by Telugu Karanam as a separate identity. However, in villages, they are mostly known as Karanam. Since Sistakaranams are migratory caste from Odisha, we are Kayasthas like Odisha Karanam. It is misunderstood by some people that we are Niyogi Brahmins and this is wrong in my opinion. Sistakaranams

replaced Niyogi Brahmin duties of Revenue work, particularly in the North Coastal districts of Andhra Pradesh. Hence it does not mean that they are Niyogi Brahmins. The Gothrams may be similar since the Rishi names are adopted as our Gothrams. The Sistakaranams have a mixed language of Telugu and Odiya called Karanala Bhasha. They are also called Karanam, Karanalu, Sistukaranalu, Srestikaranam, and Sistikaranam at different places. However, these are all the same. In border districts of Andhra Pradesh, they are often called as Telugu Karanalu or Oriya Karanalu. The Sistakaranam Caste is officially recognized in Andhra Pradesh and Telangana states and was given BC(D) Status by both Governments. Sistakaranam is a well-recognized caste with over 550 Surnames and about 30 Gothrams. Though a systematic caste survey is not done it is believed that the caste has a population of 4 to 5 lakhs across the country and abroad. Sizable families are living in the two Telugu States with some migrators in other states in India.

Karanam means a writer or a professional and traditionally employment is their profession. Since employment was the only source of income many families migrated to different parts of the states and abroad. These people are hard-working and can compete with others and have an edge over them in fetching good employment. The community is now a decentralized one. They are widespread in the states of Andhra Pradesh, and Telangana. There is a sizable presence of Sistakaranam families in the Indian states of Bihar, Jharkhand, West Bengal, Delhi, Karnataka, Maharashtra, Tamil Nadu, Gujarat and many other states. They also adopted the local culture and learned the language of that region to have better employment. However, they always keep their links with their native place for alliances.

After the kingdoms and monarchy system were abolished Sistakaranams continued to work as village officials (Municiff / Munasab and Village Karanam of revenue villages) in North Coastal Andhra Pradesh. Since these duties were performed by one or two families they were employed in other professional jobs also. Now Sistakaranams are seen in sizable numbers in employment in the Revenue Department, Banks, Teaching, State and Central Governments, Public Sector and Private Sector Enterprise across the country and abroad. Those who could compete in Competitive Examinations joined in higher positions also. Some families also migrated to the Rayalaseema Region. They also worked as Village

Officials in their respective places. Once the Munisiff / Village Karanam system was abolished these people became purely dependent on Employment. Since employment is the only source of income they became economically backward as sizable families did not have a fixed source of income. However, they continued to become academically strong and remained one of the brilliant sections of the Society. Some families migrated to different parts of the country. Those who had lands did agriculture also and remained in their native state. Wherever they lived, they continued to have an edge over others in education. Now there are Engineers, Doctors, Lawyers, Professors Central and State Government Officers and other lucrative professions

CULTURAL AND SOCIAL STATUS

Sistakaranams have similar customs of the upper strata of the society like Brahmins. They follow all rituals, and festivals like other Hindu Families. They also wear Sacred Thread (Yagnopaveetam) like Brahmins, but the only difference is the Upanayana for Sacred Thread is performed at the time of Marriage. In the case of the single son, it is performed at an early age of 7 or 11 years as per the guidance of the local priest. Sistakaranams are predominantly non-vegetarians like Odiya Karanam.

Sistakaranam culture is the combination of Odiya Karanam and Niyogi Brahmins. However, they don't belong to Niyogi Brahmins. Some section of the caste claims themselves as Niyogi Brahmins, but it is false. There is no concrete evidence. Our customs are like Odiya Karanam. There is no evidence that we are a sect of Niyogi Brahmins. It is pertinent to mention that certain groups of Niyogi Brahmins perform Karanam duties in many parts of Telugu States and hence some schools of thought believe that the Sistakaranam caste belongs to Niyogi Brahmin. There may be stray cases of love / arranged marriages. Sistakaranams are generally called Karanam or Karanalu. It is pertinent to mention that Niyogi Brahmins also did Village Karanam duties in some parts of the state as said earlier.

Sistakaranam caste has its roots in the Kayastha community of North India. Kayasthas believe that they are descendants of Lord Chitrageeta. Accounting and other revenue-related works are also done by Kayasthas.

In Odisha State Karanam is also known as Kayastha Karan. Sistakaranams have performed accounting and other related jobs in North Coastal Andhra Pradesh until the system was abolished in undivided Andhra Pradesh. Patwari was the other name who did such jobs in the Telangana region. The Karanam who did the village accounting job was called the Grama Karanam of the respective village /villages. Historically Grama Karanam post was a patrilineal occupation, passed from father to eldest son and so on. The Grama Karanam system was abolished in 1980 with the introduction of the Mandal Revenue system and the Grama Karanam post was rescinded. Now the system is that those who passed the respective examination became eligible to get that position. The rechristened name was Village Revenue Officer (VRO). Sistakaranam caste was declared a Backward Community during the regime of undivided Andhra Pradesh and is continuing to be under the same category/status as the Backward Communities under Category D in the states of Andhra Pradesh and Telangana. The notifications are covered under G.O. Ms.No.13 dated 19-2-2009 Of Govt. of Andhra Pradesh Backward Classes Welfare Department and G.O. Ms. No. 34 dated 8-10-2015 of Andhra Pradesh and Telangana States respectively. The status to include the caste in OBC is still pending approval in Central Government. It is understood that the recommendations of a committee constituted for the purpose had submitted the report. The introduction of the caste in OBC will help the community to get jobs in Central Services. It will also help with higher education by way of getting admissions to Central Educational Institutions like IIMs and IITs. Since the Sistakaranams are better educated, they are competing for other jobs and now a large number are employed as Engineers, Management Professionals, Doctors, Lawyers, Educationists and so on by state Governments.

Sistakaranams formed an Association in many states where a sizable population exists. Now there are Associations/groups in many states including Andhra Pradesh, Telangana, Delhi, Odisha, Karnataka, Maharashtra, Chhattisgarh, Jharkhand, and West Bengal. Now we have the All India Sistakaranam Association (AISKa) also.

SISTAKARANAM GOTHRAMS AND FAMILY NAMES

Sistakaranams have adopted their Titles/Surnames as prefixes of the name unlike their counterparts of Odisha who keep it as the suffix. Surname here means family name. Most of the families preferred to have village names also as surnames to keep their identity or place of Origin. Other castes also have surnames like Sistakaranam. This is because most of the surnames are derived from village names as their origin. In such cases, it is necessary to see the links such as the paternal surnames. A few retained the surnames by adding their ancestral forefather's name to Mahanti/ Mahanty. Examples are surnames like Ayyannamahanti, Durgumahanti, Venkumahanti and so on. The three titles Patnaik, Das and Mohanty/Mahanti are also taken from Odisha surnames with a prefix of the ancestral father as said above. The surname of village names might be to retain their identity. These are hypothetical because they might have preferred their identity by prefixing the generic male name (Forefather) with the title. This is purely an opinion and maybe differed by different schools of thought. Many families also preferred to retain Patnaik, Patro and Das as suffixes to their names.

Efforts are made to collect as much information as possible from different sources by compiling this booklet. They are given in the references as the bibliography. The surnames and Gothrams are separately given for better understanding and easy reference.

FAMILY NAMES

A—Adivishnu, Adaaru, Aluru, Addavuseela/Addapuseela, Ampavalli, Ampalam, Akkumahanti, Allumahanti, Alluvada, Aaalamuru, Amaram, Ananthapataikuni, Arikathota, Arabhi, Arasada, Aamiti/Aamity, Aaguru, Aaluru, Adaaru, Atturu, Allena, Avalangi, Anchanaala, Aakruti, Antaramahanti (y), Ayyannamahanti (y), Ainamahanti, Arjunamahanti (y)

B—Badandi, Badangi, Basangi, Badeyavalasa, Bahadursha, Baggam, Balaga, Balivada, Balaadare/Baladari, Balanki, Batlanki,

Balaramamahanti, Bandaru, Bandaarulanka, Bantupalli, Baratam, Barli, Belagam, Behara, Bhogila/Bogila, Bhasuru/Basuru, Bandaluppi, Bommaganti, Bondapalli, Bukkuru, Buragayala, Budarayavalasa, Budumuru, Buravill /Buravelli, Bhusayavalasa / Busayavalasa, Bysayavalasa, Badrimahanti, Binnumahanti, Beerumahanti, Beram, Bandarulanka, Bandhu, Bitrapati, Bhimavaram, Bukkuru, Busanavalasa, Bevarta, Bobbina, Bommaganti, Bondu, Boddumahanti, Borra, Bogida, Bhusanavalasa / Bhusayavalasa, Bodonayak.

C—Chanchalama, Chadalavada, Chowdary, Chiguruvada, Chandrashekaruni, Chilaklaapalli, Chakaraapalli, Chittivalasa, Chinagodaba, Chikkalavalasa, Chandramahanti, Chintada, Chakradharamahanti, Champatruni.

D—Dabbiru, Durgumahanti, Donkada, Deeptimahanti, Dadhirao, Donepudi, Daasumahanti, Duggivalasa, dasamantarao, Damodarapatruni, Dattivalasa, Dandumahanti, Devakurti, Devupalli, Devaguptapu.

E—Ellumahanti,Eluri, Eluru, Elururelangi, Eethakota, Ereswarapu,Eekota. Eereswarapu

G---Gandreti, Galaavilli, Gara, Gijaba, Godaba, Gadagamma, Garbham, Gunupuram, Gumbapuram, Guruvugaru, Guruvam, Gadiyakari / Gadekari, Goberu, Gurumahanti, Gajarao, Gajagantarao / Gajakantharavu, Gajakanthavaaru, Goutula, Gayala, Ganthayati, Guru, Gurupatruni, Gumma, Gurupapa, Gurumahanti, Guggilapu, Gollumahanti, Gottuvalasa, Gottipati, Godugupati, Govindamahanti, Golkonda, Gouthula.

I---Itika, Ippili, Ippalavalasa, Illuru

J---Jakkuva, Jamili, Jamithi, Jaggumahanti, Jannumahanti, Jodumahanthi, Jogimahanti. Jogipadu, Joddumahanti, Jayathi, Jayanthi (in Brahmin also), Jaggumantri, Jayana, Jayasu, Juttiga, Jonnada.

K---Kaviti, Kavitibhadra, Kuppili, Kondavalasa, Karakavalasa, Karasavalasa / Kharasavalasa, Kagam, Kandisa, Kanapaka, Kannamakkuva, Kuppannagari, Kuppanna, Kantimahanti, Kantumahanti, Kasimahanti, Kadimahanti, Kalimahanti, Kalajamahanti, Kandamahanti, Kondumahanti, Kondalamahanti, Kanitimahanti, Kavimahanti, Kanakamahanti, Krushnamahanti, Krushnapatruni, Kottavalasa, Kasoa /

Khaspa, Kaspamakkuva, Koppara, Koduru, Kota, Kotla, Kotamahanti, Kotipam, Kottakki, Kotlanki, Kesavarapu, Komarthy, Kondadaadi, Kondapalli, Konkaada, Kompalli, Krishnapatra, Kottisa, Kottina, Kottu, Kottu(i)gummada, Kotagandredu / Kotagandreti, Korlam, Koduri, Kannam, Kagam, Krovidi / Krovvidi, Kaja, Kallepalli, kasimkota, Kimmi, Kimidi, Kavanam, Kuriti, Kuduma, / Koduma, Kuneti, Kurupam, Kurada / Koorada, Khandavilli, Kattamanchi, Kantimantri, Karanam, Kuneti, Kotlanki, Khalanki, Kanapaka, Kanchari, Kanchesi, Kondadaadi, Kompalli, Kottalanka, Korikena, Kambavalasa, Kandisha, Korumilli, Kotamahanti.

L--- Lavara, Laveti, Laveru, Lavudi / Lavudu, Locharla, Lumburu, Lottabhadra, Lakshmidharamahanti, Lakshmanapuram, Lingamahanti, Laddika, Lukalapu.

M--- Madapam, Mantri, Mantrini, Manthina, Madhumantri, Mandava, Magada, Mandakurti / manduvakurti, Madvarapu, Mandukurti, Marupalli, /Maripalli,Markonda, Markondapatnaikuni, Markondaputti, Mamidipalli, Mathina, Merangiri, Manipatruni, Makkuva, Maruvada, Madapalli, Mugada, Mulaga, Mosalikanti, Munagavalasa, Maradam, Madhavamahanti, Muraharirao, Muddarao, Madvarao, Mangaraju, Mungandi, Mahanthi, Masavalla / Masapalla, Munjapu, Mutyalu, Munimahanti, Murapaka, Mudvarapu, Mokhalingam, Meghavaram, Moturi, Mortha.

N---Naupada, Nahamantri, Narsipuram, Nadipalli, Nandigam, Nandivada, Nadukuru, Nadekaari, Nidaganti, Nagumalli, Nagumantri, Nagumahanti, Nagulamahanti, Narayanamahanti, Naguru, Nagamani, Nayaagararao, Muttakki, Nidagallu, Nidagantipatnaikuni, Nidadavolu, Neelampatnaikuni, Neelada, Neelaadi, Neelayavalasa, Neelapu, Nageswara, Nagangareesa.

P--- Pakki, Pakkilocharla, Parvatipuram, Padmapuram, Parasurampuram, Pachipenta, Palteru/Palateru, Panchaadi, Patruni, Patrunimahanti, Patrunimantri, Pattuwardhanam, Pattuwardhana, Pattumadhuri, Patnaikuni, Patnaik, Pedapenki /Pedapanki, Padala, Panchaadi/ Panchaali, Palavalasa, Ponnada, Peruri, Paalamettu, Palakurti, Palagurthi, Palisala, Paaraselli, Perumahanti, Pattapu, Pattabhi, Pittada, Pothumahanty, Pola, Polaki, Polumahanty, Paarisha, Poram, Potnuru, Pothubari, Poodimadaka,

Puvvada, Purushottamamahanti, Purumahanti, Prataparao, Pratapachandra, Patrunimantri.

R---Raghupatruni, Raghuramapatruni, Raghumahanti, Rajamahanti, Ramamahanti, Rampa, Rudramahanti, Rompalli, Regulavalasa, Ravupalli, Ravipalli, Rajapatruni, Ralapatruni, Regadi, Regidi, Rajapuram, Rajam, Rajeti, Rayagada, Ramanuja, Rottavalasa, Rega, Radhirao, Routu /Routula, Raja, Rajabahadur, Repaka, Repati, Ravada, Regulanka, Relangi, Revuvada, Revu, Rekapalli, Ryaali.

S--- Salehundam, Sekharamahanthi, Sadasivuni, Siripuram, Singumahanti, Sambhumahanti, Sankumahanti, Santimahanti, Saluru, Sivvam, Sirlam, Sekharamantri / Sekharamahanthi, Samantarao, Simham /Simhapu, Satamantarao, Sundarigari, Saatujoda, Surayavalasa, Santavuriti, Sahini, Samini,

Samijodi, Satamantarao, Sundarigari, Saatujoda, Srunvarapukota, Sajjalavaaru, /Sajjalavari, Saviniveesukurupam (SK), Samanthula, Sivini, Srigiri, Sabhinisukurupam, Sanaapatruni, Surayavalasa /Sureyavalasa, Saatujodi, Satumahanti, Sahu.

T--- Tara / Thara, Thogadam, Talasamudram, Tonangi, Thattikota, Toomula, Thyada / Tyada, Thumbali, Thumarada, Thaallaburidi, Thaalapudi, TekkaliThamatakhandi, Thimmiri, Thimmirisi, Thalagam, Thulagam, Thampatapalli, Thangellamudi, Thamasi, Tirupatimahanti, Teeparti, Thogaram, Tholagam.

U--- Uriti, Udhani, Urlaam, Udhandarao, Uddavolu, Uddanda, Ulluru / Vulluru,

V-----Vandrangi, Vuriti, Venkumahanti, Veerumahanti, Vishnumahanti, Vedullavalasa, Vantharam, Vadada, Vappangi, Veeraghattam, Veenam, / Venum, Vishaayi, Vutapalli, Vutavalli, Vupadrapu, Vuddanda / Uddanda, Vuttaravalli, Vunukuru, Vadekaari, Vandava, Vallapuram, Vaddanam, Vasishta, Vaatapam, Vanapalli, Vadavalasa, Vasudeva, Vippalavalasa, Vinnakota, Vishvanadhuni, Viyasi, Viryala, Venkatapuram.

Y---Yellumahanti, Yodhimahanti, Yogimahanti, Yeluri / Yeluru, Yelururelangi, Yeruvada.

SISTAKARANAM GOTHRAMS

Gothram / Gothra is the name of Saint / Rishi to whom they are stated to be the decedents. Gothram is passed on from father to child and so it is patrilineal. Accordingly, different families have different Gothrams. The Gothram of a particular family name cannot have marriage alliances with the same Gothram and Surname. That is to say that a Nageswara Gothram person cannot marry a person with Nageswara Gothram and so on. This is strictly followed in the community. However, there are instances that the same gothram person married a person (Maybe a Love marriage). In such cases, one person, either bride or bridegroom is adopted by another Gothram Parent. Sometimes it creates confusion and should be avoided. Also, if the father is adopted by another Gothram person, the Gothram of the adopted father is taken as the Gothram of the Son/ Daughter. The Gothram relates to blood relations. Many marry the same Gothram person of the adopted family as the original Gothram of the bride/ bridegroom was of different origins of birth. However, it is advisable to take the opinion of a learned priest. This is my opinion only and may be differed by other schools of thought.

The word Gothra / Gothram means lineage to a particular Rishi or origin of the Saint. Each Gothram has 3 or more Pravaras who are disciples of that particular Saint/ Rishi. There are instances if there is a compulsion to get an alliance the particular person is adopted by a parent of another Gothram and marriages are performed. It is believed that adopting a child by a person automatically gets that adopted family name and gets that Gothram. How is this correct is not known as it is not documented anywhere as far as my knowledge goes. Gothram on the other hand can also mean Cow. Land, Veda and Guru. In wedding Ceremonies gothrams of the Bride and Bridegroom are loudly read to verify that they are not breaking the rule of swagothram. Details of Gothrams with surnames are given below one by one.

ANGEERASA:

(Nageswara, Nagangarisa, Nagarushi, Nagasira, Nagrindra)

Since there are many surnames in Nageswara Gothram it is given separately. However, it is shown here also for the reference of some people who retained Angeerasa as Gothram.

Ayyannamahanti / Ayyannamahanty/ Ainamahanty (in Godavari districts some families spell like that), Aluru, Narayanamahanti, Potnuru, Pedapanki, Santavuriti, Vuriti / Uriti, Jaggumahanti, Patnaikuni, Makkuva, Ananthapatnaikuni, Raghupatruni, Nagumahanti, Kallepalli, Madapam, Mandakuriti / Mandunakuriti, Uddandaraao, Samantaraao, Vedullavalasa, Maripalli, Kimidi, Kurada, Rajamahanti, Behara (Parvatipuram), Kasp/Khaspa, Venkumahanti (Nageswara also), Urlam, Lumburu, Kandamahanti, Kantimahanti, Raghumahanti, Vutavalli/Vutapalli, Pittada, Deepthimahanti, Singumahanti, Perumahanti, Pavada/Papada, Pedapenki.

BHARADWAJA:

Pakki, Bogila, Rayagada, Madwarao, Rajeti, Donkada, Simhapu, Vantaram, Veeraghattam, Dadhirao, Godaba, Kurada, Bhasuru/Basuru, Regulavalasa, Manipatruni, Nagamani, Choudary, Kottisa, Regidi, Kottugumada, Kimmi, Manapuram, Behara (Bontalakoduru), Radhirao, Arikathota, Chilakalapalli, Vadada, Vutavalli/ Vutapalli, Neelayavalasa, Shivvam, Shirlam, Chandrasekharuni, Kannaam, Medapalli, Balivada, Sekharamahanti, Gurumahanti, Ponnada, Rudramahanti, Nagumantri, Bandaluppi, Kasp, Bevarta, Devupalli, Baladari, Pattapu, Vaddanam, Srigiri, Agurti, Somaraju, Palteru/Palateru, Bodonayakuni

GOWTHAMA:

Karakavalasa, Rottavalasa, Uddavolu, Patrunimahanti, Mamidipalli, Jakkuva, Bantupalli, Garbham, Kompalli, Budarayavalasa, Samini, Poram, Busayavalasa,

Akkumahanti, Godugupati, Goberu, Raja, Itakoti/ Eetakoti, Kottalanka, Illuru, Manjapu, Eekota, Eatakota.

ATREYA:

Kondavalasa, Munagavalasa, Vandrangi, Baggam, Lavara, Kalimahanti.

MADGALYA / MADGALYASA /MADGALA):

Sekharamahanti, Panchadi, Rega, Tamarakhandi, Markondaputti, Markondapatnaikuni, Arasada, Mantri.

VASISHTA:

Singumahanti (Karkateswara gothram also in some families), Cherukuvada, Regullanka, Vanapalli, Varu, Trirparti, Revada, Laddika, Kotla, Ramanujam.

KOUNDINYA (KOUNDILYA):

Mantri, Gajagantarao, Muraharirao, Amaram, Chikkalavalasa, Venkumahanti, Jayati, Aguru, Gara, Korlam, Kagaam, Arasada, Kanthamantri, Cherukuvada.

KARKATESWARA:

Singumahanti

SANDILYA:

Ippili, Balivada, Aamiti, Locharla, Nandigam, Kavitibhadra, Ravupalli, Pachipenta, Koorada, Sekharamahanti, Behara, Bandaru, Aadivishnu, Kesavarapu, Thathapudi / Thatapudi, Buragayala, Borra, Munganda, Pulugurti.

PARASARA:

Neeladi, Chakradharamahanti, Veenum, Jamiti, Kondalamahanti, Venum.

KASHYAPA / KASYAPA:

Makkuva, Dabbiru, Kuneti, Rajapuram, Gara, Kotagandreti, Khaspa, Purushottamamahanti, Padmapuram, Balaga, Patnaikuni, Kanapaka, Kottu Lavudi, Allena, Gandreti, Surayavalasa, Kaspamakkuva, Alluvada, Sambhumahanti, Dasumahanti, Santimahanti, Kasimahanti, Rajam, Binnumahanti, Kondalamahanti, Gowthula, Yeluri, Thumbali, Kotlanki, Vuddavolu, Jannumahanti, Golukonda, Ganuboyina, Vuddavolu.

SRIVATSA:

Rajapatruni, Sadasivuni, Ampalam, Nandigam, Jaddumahanti, Polumahanti, Potumahanti, Polaki, Bogimahanti, Jaggumahanti, Khalanki, Ippalavalasa.

KAUSHIKA:

Barli, Balaramamahanti, Chandrumahanti, Durgumahanti, Ramamahanti, Krishnamahanti, Rajamahanti, Salehundam, Tonangi, Korlam, Behara (S.Kota), Talasamudram, Kanthimahanti, Kantimahanti, Yellumahanti.

HARITHA:

Marsipuram, Damodarapatruni, Mulaga, Chinagodaba.

SANKHU:

Badangi, Chanchalam.

NAGESWARA:

Aduru, Alluvada (Kashyapa also),Ananthapatnaik(uni), Ayyannamahanti/ Ayyannamahanty / Ainamahanty, Baggam, Balaramamahanti (Kaushika also), Behara (Kausika, Bharadwaja, Angeerasa also), Bogida/ Bogila, Bukkuru, Buravalli, Chakradharamahanti, Chinthada, Chowdary /Choudari (Bharadwaja also), Chintada, Choudari (Bharadwaja Gothram also), Dasamantarao, Deeptimahanti (Nagangareesa also), Eluru, Gumma, Garu, Itika, Jaggumahanthi (Srivatsa also), Jaggumantri, Kallepalli (Nagangareesa also), Kambavalasa, Kondamahanti (Angeerasa also), Kantumahanti, Karachivalasa, Karasavalasa / Kharasavalasa, Kasimahanti, Kasimkota, Kasp/Khaspa(Kashyapa also), Naupada, Kimidi, Venkumahanti, Viswanadhuni, Vishayi, Vishnumahanti.

GARUDODARA:

Damodarapatruni

VISWASA:

Batlanki

VELISALA:

Nadekaari, Gadekaari

ALMISHA:

Dasamantarao

VISHNUVARDHANA:

Masapalla

ULIKESWARA/YA / GNAVALKYA:

Kuppili, Kuppannagari, Prataparao, Bondapalli, Kottakki, Tattikota, Belagam, Gadagamma, Galaavilli, Mugada, Samanthula.

GOTHRAMS and FAMILY NAMES IN EAST, WEST, KRISHNA, RAYALASEEMA and OTHER PLACES

(This is given separately to have a better understanding of the spread of the caste in various places. I feel that the Rayalaseema families retained the caste name as KARANAM)

The names and surnames appear to be different in some cases. Some of the surnames are also seen in North Coastal Andhra Pradesh. This might be due to migration. The information is collected from Shri Peruri Satyanarayana of Rajahmundry. Shri Lakshmi Srinivasa Vivaha Parichaya Vedika, Rajahmundry, East Godavari District. Some information was also provided by Shri Avilala Shreedhar, Tirupathi.

AATRISA / AATREYA:

Vandrangi, Munagavalasa, Kondavalasa, Baggam, Lavara.

ALMISHA:

Dasamantharao

ANGARASA / ANGEERASA:

Nageswara, Nagangarisa, Nagamalli, Naupada, Raghupatruni, Vuriti, Kanthimahanthy, Nagamahanty, Jaggumahanty, Narayanamahanty, Vutapalli, Potnuru, Pedapanki, Pittada, Santavuriti, Makkuva, Kandamahanty, Raghumahanty, Lumburu, Ananthapatnaikuni, Kallepalli, Madapam, Mandavakuritivaru, Vudamrao, Vedullavalasa, Marupalli, Khassa/ Khaspa, Kurada, Venkumahanty, Urlam, Rajamahanthi, Kimidi, Behara.

BHARADWAJA:

Pattapu, Vaddanam, Palakurti, Srigiri, Akurti, Somaraju, Pakki, Bogila, Rayagada, Maddarao, Donkada, Siryapu, Behara, Vadada, Kottiga, Rapeti, Chandrasekharuni, Medapalli, Kannam, Vantaram, Dhadharao, Vutapalli, Neelayavalasa, Radharao, Hiraghattapu, Kuraada, Regulavalasa, Manipatruni, Sirlam, Sivvam, Kimmi, Kottugamada, Basangi, Nagamani, Choudary, Kottisa, Regadi, Basuru, Manapuram, Arikathota, Chilakalapalli, Gadabu, Bodonayakuni (Odisha), Palteru/ Palateru.

GOWTHAMA/ GOWTHAMI:

Godugupati, Goberu, Eathakota / Ithakota, Kottalanka, Illuru, Munjapu, Karakavalasa, Jakkuva, Vuddavolu, Patrunimahanty, Budarayavalasa, Sahini, Kompalli, Poram, Mamidipalli, Gottuvalasa, Bantupalli, Garjam, Garbham, Raja.

GARGEYA:

Krovidi /Krovvidi, Beram, Moturi, Kaja, Eereswarapu, Devakurthi, Devagupatapu, Nitakki.

GARUDODARA/ GURUDICHARA:

Damodarapatruni

HARITHA:

Narsipuram, Damodarapatruni, Chinagodaba, Mulaga.

JAMADAGNI:

Pentapati, Komarthy, Juttiga, Eluru, Relangi, Jonnada, Palivala.

KASHYAPA /KASHYAPATRASYA:

Aadivishnu, Bandaru, Kesavarapu, Thalapudi, Buragaayala, Borra, Mungandi, Pulugurthi, Dabbiru, Thyada, Laveti, Khaspamakkuva, Rajapuram, Korugandreti, Khaspa, Purushottamamahanty, Padmapuram, Patnaikuni, Suyivalasa, Gandreti, Allukada (Alluvada), Balaga, Allina, Kottu, Lavudi.

KAUSHIKA:

Yellumahanthy, Kesimahanthy, Rajamahanthy, Durgumahanthy, Balaramamahanthy, Thonangi, Kollam, Potnuru, Thalasangudram, Kanthimahanthy.

MADGALYA:

Sekhjaramantri, Panchadi, Markanda, Arasada, Rega, Tamarakhandi, Markondapatnaikuni.

MANDUKYA:

Rompilli

NAGENDRA:

Thangellamudi, Khandavalli, Peruri, Pacharlapudi, Alamuru, Sundara, Aaluru.Vinnakontavaru.

PARASARA:

Nilandi

PRATISWARA RUSHI:

Chakradharamahanthi

SHRUNGARUSHI:

Samantharao

SANKHU/SANKHU RUSI/SANKHESI:

Badangi, Chanchalam.

SANDILYA:

Balivada, Ippili, Amiti, Thocharla, Nandugam, Kavita, Bhadra, Ravupalli.

SRIVATSA / SRIVATSAVA:

Rajapatruni, Sadasivuni, Ampavari, Nandigam, Ippalavalasa, Boddumahanti, Polumahanty, Pothumahanty, Polankivaru, Jogumahanty,Balanki.

VALMIKI:

Baggam.

VISWAMITRA:

Nandivada, REevu, Rekapalli, Mortha, Thimmirisi, Ryali, Kadupu.

VASISHTA:

Cherukuvada, Regullanka, Vanapalli, Teeparthi, Revuvada, Laddika, Kotla, Ramanujam, Singumahanti, Koundilya / Koundisya, Mantri, Gajagantarao, Muraharirao, Amaram, Jayanti, Aguru, Gara, Korlam,

YAGNAVALAKASYA / ULIKESWARA:

Kuppili, Prataparao, Kottakki, Magada, Bondupalli, Tattikeeta, Galavalli, Kuppanna, Gadagamma, Belagam.

MARRIAGES OF SISTAKARANAMS

Sistakaramnam marriages predominantly have Odiya Culture mixed with the Andhra system. Over time, they also adopted the marriage system of the Niyogi Andhra system. However, the influence of the old system is still prevailing and it is more or less a mixed system as per the advice of the priest. The married woman wears Mangala Sutram (Sathamam), typically in the shape of a Betel Leaf (AAKUPUSTI) and a turmeric tube (KOMMU PUSTI). These are generally made of Gold as per tradition. This is as per the tradition of a particular family. It is customary to avoid marriages within the same gothram and same surname as they are treated as brother and sister. Marriages are also performed with the maternal Aunt's children and generally avoided with the paternal aunt's children. Similarly, if a person is adopted, they generally avoid alliances with the original parental surnames.

THE DIFFERENT STAGES

Materials required for various stages. Are Turmeric powder and Sindhoor made out of turmeric powder (Pasupu Kunkuma), Turmeric Roots (Pasupu Kommulu), Betal Leaves, Betel Nuts, Akshintalu (Turmeric soaked rice), Green Grass (Garika), Flowers of different varieties, Jaggery, Sandal Paste,

Kharpooram (Camphor), Brass lamp post, Cotton (Vothelu), Agarbatti and other items as per the traditional choice of that area.

Pelli Chupulu:

This is the first stage of marriage. The bride and bridegroom are allowed to see at a convenient place to discuss with each other and exchange views. A third person, preferably a married woman is allowed to participate in the discussion to help them. Cow milk, Curd, Honey, and Banana Fruits Later the parents and elderly people of the two families discuss whether they would be married couple and give their consent.

Godhuma Raayi:

(Some items are written in vernacular Telugu as the correct English meanings are not known)

This puja is the beginning of the marriage function. Materials required to perform include Bengal Gram, Wheat, Horse Gram, Green Gram, Black Gram, Paddy Grains / Rice, White Beans (Alasandalu/Jhunugulu), Black Sesame Seeds, and Chickpeas. These are called Navadhanyalu and are available at Puja materials suppliers. Agriculture grains (Navadhanyamulu), Stone Grinder (Thiragali), Rolu, Rokali, (Dehusking stone and Wooden Husker/Rokali), White new cotton, a small Ganesha, white cloth -Half a meter, and any other material as suggested by the local priest. This function is the beginning of marriage and is performed by the parents of the Bride and Bridegroom at their respective places. Three to five married women (Punya Stree) perform this function.

One small tumbler of white rice is placed in the new white cloth which is spread on a brass plate. A Ganesha Idol is prepared with Turmeric powder paste and placed on the rice. Puja is performed with the chanting of Ganesha Slokas. It is performed with the help of Green Grass, Turmeric dipped rice (Akshatalu), and flowers. The grinding stone, Circular Stone grinder and husking wooden pole (Thiragali, Rolu and Rokali) are washed and dried earlier and decorated with Turmeric Powder and Kunkuma (The one used as Bindi by Hindu Women). A turmeric root is tied to the husking pole. Wheat, Green Gram, and black gram are then ground to a powder with the help of a circular grinding stone. Similarly, Turmeric powder is prepared with the help of husking stone and pole (Rolu-Rokali), These

powders are used for Mangala Snanam (Holy Bath) which will be explained in the coming pages. Fruits and Thamboolam (Betel Leaves and sliced nuts) are offered to the women present at the function at the conclusion time of this function as respect. The date and time are fixed by the priest, and the function may be performed without a Priest. Some families do perform with the help of the Pries as per their custom. It is pertinent to note that Godhuma Rayi and Pandiri Rata are the beginning of all marriage rituals. After the function, the Bride and Bride Groom is not supposed to leave the village or town till the marriage function.

Pandiri Rata:

This is performed as a second stage and performed on the same day as the Godhuma Rayi function. Sometimes it is performed on a separate day also as per their convenience. This is performed by 3 to 5 married women (Punya Stree) and sometimes more also but should have odd numbers preferably. This day is most auspicious and the muhurtam is fixed by a priest. Additional Materials required for this function are Ganesh Idol (may not be required if a turmeric paste idol is used), Banana fruits (2 dozen), Betel Leaves and nuts (Tamboolam), Turmeric Roots, White cloth (dipped in turmeric added water and dried), Copper Coin, Harde (Karakkaya), Cotton Thread, Rice (one or two kgs), Coconuts (Green and Dried), Navadhanyams (Grains), Turmeric Powder and Turmaric Kunkuma (Bindi) Pearl, Pagadam, Neredu and Pala tree branches, Ippa Rata Branch (pole), Mango Leaves, Tulasi Leaves, Red Clay, Bucket and Brass Tumbler (Chembu), Cotton Reel, Jute Twine, Earthen Pot, small coins, etc. Some other related materials may also be added by the priest.

This function is separately performed at the Bride and Bride Groom places by the respective families. It is performed with sacred Archestra (Mangala Vaayidyam),

At the outset, the Bride / Bridegroom performed Mangala Snanam using turmeric powder and Green and Black gram paste as prepared earlier (Nalugu). New clothes are worn bride/ groom as well as their parents/ guardians who perform the function. Ganesh and Ganesh Pooja are performed and turmeric-coated cotton thread (Kankanam) along this a small mango leaf is tied to the right hand of Bride/ Bridegroom and also to their parents. This sacred thread should not be removed till the end of the

marriage. It is removed by the priest only. The branches of Pala, Neredu and Ippa are tied together with mango leaves tied with turmeric-dipped white cloth and thread. A pearl and a Copper coin also tie with the above items and kept in a bucket filled with red clay. After this Navadhanyams (9 varieties of grains), Milk and Akshatalu (sacred rice coated with turmeric) are placed in the while the Priest chants slokas. It is generally performed at the entrance of the houses of the respective Bride and Groom. Phala Daanam comprising of two Banana Fruits, A pair of Betel Leaves with Betalnut pieces and a coin is offered to all women present at the function as a respect. A Kalyana Mandapam is prepared with Clay and the mandapam shall be in a square shape of 6 feet size or even larger as per the guidance of the priest. It is then covered by a slurry of cow dung and decorated with Turmeric powder, Kumkum (Sindhoor) and rice flour. The clay mandapam shall have small extensions on four sides in the middle of the sides. Kalyana Mandapam is laid at both houses at their respective residences. The mandapam is prepared with Tank Clay. After it is dried for one or two days it is covered with cow dung solution and decorated with Rangoli. Rangoli is done with Rice flour and Kunkuma. Kalyana Mandapam is covered by four wooden poles (Pelli Pandiri) on corners. The size of the Pandal should be wide enough to allow sitting space to be near and dear. The Pandal (Pelli Pandiri) is covered by Coconut Palm Leaves. Mango Leaves/ small branches are tied to the Kalyana Mandapam. Mango leaves are considered auspicious.

MARRIAGE FUNCTION

Items required:

Mangala Sutram (Kommu Puste/Aaku Puste made of Gold), Mattelu (Toe Rings- 4 Made of Silver), Jagery, Jeera seeds (Cumin), Betel Leaves(Tamalapaku) and betel nut slices (Vakkalu), Karakkaya (Herde), Cow Milk, Ghee, Cotton Thread Reel, Makutam / Basikam made of Palm Leaf - Thati Remmalu), Turmeric soaked dry cloth 2 meters long -Pasupu Pottelu, Lime Paste, 10 kgs Rice, Flaked Green Gram (Pesara Pappu), Turmeric soaked dry cloths (2 Meters each -Two Pieces-Pasupu Pothelu), Lime Paste, Rice (10 kgs), Flaked Green Gram (Persara Pappu), Salt, Tamarind, Ghee, Honey, Curd, Milk Red Chillis, Earthen Pot, Bamboo Baskets,

Tender Coconuts (10), Normal Coconuts(10), Green Banana, Banana Fruits(8 to10 Dozens) Mango Leaves for decoration, Coconut Leaves to cover Kalyanamandapam, Brass/Copper/ Silver Plate, 7 to 9 varieties of Sweets including Ariselu, Copper Pot, Sand, Red Bricks, Rice Flour, Homam Sticks, Sweet Gourd,JaggeryPot, / Block,Red Bangles, Makeup items for Bride, Umbrella, Pair of Chappals / Shoes, Dhوتي, Towel, Bronze ? Silver Tumbler, Gold / Silver Yagnopaveetam (jandhyam), Chuttuli, Pillaalu, Match Box, Lamps (2), Grinding Stones, Nagavalli Kaasu, Black Beads, Red Beads, Red Bangles, Scent, Camphor Garland (2), Camphor Flakes, Oil for Lamp, Flower Garlands (2), Jashmin Flower Garland (for Bride), Scissors, Pen Knife, Banana Leaves, Adda Leaves (Vistarlu), Dhوتي, Umbrella, Long Stick, Dhوتي, Towel and Saree for Priest Family, Small Coins 25 to 30. There may be some additional items as suggested by Priest. The customs differ at different places. However major items are specified here.

This marriage function is performed by the Priest. Marriage Function may be performed at a mutually agreed place. Marriage orchestra is a must. The Bride/Bride-Groom families are welcomed with orchestra (and taken to the designated place (Vididi), They are provided with all facilities till the completion of marriage.

Nail Removal Function (Kaallaghoru Sambaram):

This is done by a barber who trims the nails of the Bride and Bridegroom at the time of marriage before the Sacred Bath (Mangala Snanam).

Sacred Bath (Mangala Snanam):

A sacred bath is performed to both the Bride and Bridegroom at one place amid the chanting of orchestras. The powders ground earlier at the time of Godhuma Raayi are used for Mangala Snanam instead of soap. The Priest ties Kankanams to both. Kankanams were tied to their parents earlier and remained till the completion of Marriage. After Mangala Snanam Both Bride and Bridegroom go to their designated places (Vididi). They are provided with all the facilities needed.

Madhuparkam:

Madhuparkams are new clothes used to perform marriage. These new cloths are dipped in turmeric and lime mixed water (Pasupu Neellu) and

dried for use. The reason is that turmeric is auspicious for any sacred function. Adding a pinch of lime or a non-toxic chemical (Chinali Rangu) changes the color slightly to red. The other inherent reason might be to make the event colorful. It also makes the new clothes bacteria-free. The clothes are 3 to 4 meters long and cover the shoulders of the Bride and Bridegroom at the time of marriage. Items like Earthen Pots, Lamps and Bamboo Containers are also coated with Turmeric and Kunkuma. Kunkuma is made from turmeric with nontoxic coloring material (Chinala Rangu).

Nandisaralu:

This is the most important event. Parents of Bride and Bridegroom wear new clothes and sit in the Kalyana mandapam. Parents also need to tie Kankanams and worship the elders for blessings. They mustn't attend any death ceremonies for a specified period, maybe 3 months to one year as per their custom.

Vodibalu:

This is performed by the mother of the bridegroom. After this function, the mother of the bridegroom should not see the son till they are seated for Mangala Sutra dharana, that is, the tying of sacred thread in the neck of the bride by the bridegroom. The bridegroom and his mother sit opposite and a cloth curtain is placed in between them so that they cannot see each other. Son places Rice, Coconut, Betel Leaves and nuts in the Anchal (Pallu.Payyeda) of mother, which is spread by her. The bridegroom touches the feet of the mother for blessings without seeing her for her blessings. She wished him by putting her palm on her son as a gesture of love. Similarly, the mother offers sweets and milk to her son. After this, she leaves the Kalyana mandapam and only returns at the time of managala sutra dharana (Tying of sacred thread).

Alakasala (Kasi Yatra):

After the vodibalu function, the bridegroom leaves for a predetermined place away from the Kalyana Mandapam. Generally, this function is held in a nearby house or Garden/Park. After some time, the brother-in-law of the bridegroom (Brother of the Bride) goes to the bridegroom with different varieties of sweets and fruits accompanied by bridal women. He

offers Bridal Suits, Chappals / Shoes and offers a sweet drink preferably jaggery mixed water. Some gifts are also given to the bridegroom as a good gesture. In turn, the bridegroom also offers sweets and a golden ring to his fiancée's brother-in-law as a gesture of togetherness. This is a general custom in marriages. Her Brother-in-law then invites him for the marriage. All this is done in the presence of mangal Vayidyam (Musical Chanting). Simultaneously the mother-in-law of the bride decorates her daughter-in-law and plays some bridal games (Varimpu). The mother-in-law performs Gowri Pooja. The sister-in-law of the bride (Sister of the Bridegroom) wears toe rings to the bride (Matteli-Pallalu) and applies tamarind paste (Parayanam) to her legs. She also presents bridal bangles, Sindhur, and Makeup items to the bride as a gesture of affection and it is customary also. After this, the bridegroom's paternal aunt (Manatta) leads the bridegroom to the Kalyanamandapam. Here the parents of the Bride /Bridegroom offer new clothes to each other. New clothes are also offered to the Paternal Aunt by the parents of Bridegroom.

Subha Lagnam:

The most important event of the marriage is Mangalasutra Dharana (tying of Sacred thread to Bride) at the predetermines auspicious time.

The bride and bridegroom shall wear new clothes. The bride shall wear a white dhoti and a towel. The clothes may be cotton or silk as per their choice.

The parents of the Bride and Bridegroom are seated on the Kalyana Mandapam half an hour before subha muhurtham to perform certain formalities. Near and dear relatives are also allowed to sit around. They are earlier tied with kankanams. Necessary pooja with chanting of holy slokas. The maternal Aunt leads the bridegroom to the Kalyana Mandapam. Then the priest performs the Yagnopaveetam (Jandhyam) pooja and golden and silver yagnopaveetams are allowed to be worn by the bridegroom. This is done even though such a function was performed at an early age also as a custom in certain families. This is called Upanayanam. Upanayanam is performed by the parents of the bridegroom in the presence of a priest. After Upanayanam the Bride is brought to the Kalyana Mandapam by the

Maternal Uncle (Menamama as per the prevailing custom). The bride is made to sit in a Bamboo Container (Veduru Butta) and brought by lifting her. This is now simplified by just accompanying her by Maternal Uncle. The bride comes with a decorated tender green coconut to the kalyana mandapam. The couple wears upper dhotis (pasupu pottelu) and comes to the Kalyana Mandapam. Then the dhotis of both are tied with the chanting of holy slokas. This is called Brahma Mudi. The father of the bride washes the legs of the bridegroom in a silver / Brass plate with turmeric mixed water and applies the turmeric paste to his legs (the paste is made red by adding a nontoxic coloring material). The priest puts jaggery and cummin seeds (Jeelakarra-Bellam) on two sets of Betel leaves and keeps them in the right-hand palms of both Bride and Bridegroom while chanting holy mantras. Then on the sumurtham time both place the leaves on the opposite person's head. That means the bride puts on Bridegroom's head and vice versa. In the next stage, the bridegroom ties the Mangala Sutra around the neck of the bride with 3 knots (moodu mullu). Generally, the paternal aunt facilitates the mangala sutra dharana.

The entire process till jeelakarra bellam is performed by keeping a white cloth in between so that they cannot see each other as per customs. After Mangala Sutra dharana, they are allowed to see each other and the priest advises them to sit side by side.

Talambralu:

This is a sort of bridal game to get both familiarized. Turmeric-coated rice is used for this purpose. Some people add Pearls also. Both Bride and bridegroom pour the rice into opposite person's head several times and enjoy the show. This is to familiarize each other. Turmeric-coated rice (Ashatalu) is also sprinkled by all elders both at the time of mangalasutra dharana and talabralu time.

Homam/Holy Fire:

The priest then performs Homam. A square brick enclosure is prepared with 9 to 11 red bricks and holy fire is prepared. A variety of small wooden sticks of different holy trees are used for this purpose. Pure ghee is used to facilitate the holy fire. The newly married couple are

directed to make seven rounds (Saptapadi) around the Holy fire (Agni Sakshi). This is the most important task in the Hindu Marriage system.

Other Formalities:

After the Mangala Sutradharana, the bride and bridegroom are advised to visit the home of the in-laws and some near relatives for their blessings at the place of marriage. Then the new couple are allowed to go to the bridegroom's house. At the entrance of the house, a small container (Chembu) with water mixed with Turmeric is kept and the bride enters the in-law's house by pushing the container with her right leg. This is a symbol of holding the house duties from the sister-in-law. (Maradalu). The first night after marriage is spent in either house at their convenience but generally in Bridegroom's house. The next task is to visit the father-in-law's house within 16 days. After this, the bride lives with the bridegroom. The bride and bridegroom are made to live separately in the Ashada Month of Telugu Calendar. This might be the reason to facilitate harvesting season at both houses. The bridegroom is generally invited by the in-laws to spend the first Makara Sankranti festival with them as per the prevailing customs.

----ohm-----

REFERENCE

(Original Books and Web Search.)

1. Indian Caste System, Edited by R.K Pruthi, 2004, Discovery Publishing House, New Delhi—<https://en.wikipedia.org>
2. Indian Caste system--Wikipedia—Gothram
3. <https://dictionnaire.sensagent.leparisien.fr/Karanam/en>
4. Quora.com/ what – caste-do-Patnaik-belong.
5. Wikipedia—Karan Kayastha
6. Sistakaranala Sampurna Charitra—Telugu-written by the Late Sri Kondavalasa Chalapati Rao—a private publication with limited circulation.
7. [http://www.ebooksread.com/authers-eng/edgar-thurston/castes-and Tribes-of-southern India-volume-4ala-shtml-](http://www.ebooksread.com/authers-eng/edgar-thurston/castes-and-Tribes-of-southern-India-volume-4ala-shtml-) (Castes and Tribesof

- Southern India by Edgar Thruston, C.I.E., Superintendent, Madras Government.Museum. et al (web search only)
8. pkpi4u.blogspot.com
 9. [https://en.wikipedia.org/wiki/Talk: Karan \(Caste\) Still in a state of Confusion.21.21.21](https://en.wikipedia.org/wiki/Talk:Karan_(Caste)_Still_in_a_state_of_Confusion.21.21.21)
 10. [https:// dictionary.sensagent.com/Karanam/en.en](https://dictionary.sensagent.com/Karanam/en.en)
 11. [http://www. history of Odisha.in/suryavamsi-administration- of- medieval- Odisha/Srikarana](http://www.historyofOdisha.in/suryavamsi-administration-of-medieval-Odisha/Srikarana) (writer of Accounts) ...Pattanayaka (Military Title).
 12. [https://www. Scribd.com / document/90055520 /Rishis/Gothra](https://www.Scribd.com/document/90055520/Rishis/Gothra).
 13. e-book of Vizianagaram Sistakaranam Association 2019.
 14. Sista Darshini, Published bt Sistakarana Sangham, Komarada Mandalam.

Edited and Designed by Ayyanamahanti Sai Nikhil

This book is a profound journey into the history, culture, and heritage of the Sistakaranam community, primarily found in Andhra Pradesh, Telangana, and Odisha. It delves deep into the origins of the community, tracing its migratory past, linguistic influences, and its place within the broader Indian caste system.

At its heart, the book explores the significance of gothrams lineages descending from ancient Rishis and family names, which serve as the cornerstone of the Sistakaranam identity. It reflects on the community's historical role as revenue officers and village officials, their evolution into an educated and professional class, and their invaluable contributions to education, government services, and the private sector.

In addition to a detailed exploration of surnames, gothrams, and their regional significance, this work offers a treasure trove of cultural insights, from marriage traditions to rituals that have shaped the community across generations.

