



RITUALS AND FAIRS OF TELANGANA – A CULTURAL STUDY

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ABSTRACT:

The region of Telangana has its own diverse folk arts that reflect their people's culture and everyday life. Highly defined to its local culture are folk arts. For the Telangana movement, these creative forms were the way to convey and enhance the social, ritual, moral and emotional reality of ordinary people in their own castes and regions. The Cultural Army is a vital tool for building any movement to provide mobility between the masses.



KEYWORDS: Telangana movement plans , political strategies and conditions.

INTRODUCTION:

This is how the Telangana movement plans the political strategies and conditions that demand inspiration from the region's traditional folk culture. In order to mobilise and retain psycho-social support for the Movement traditional incentive was effectively used. This will focus on the role played in the Telangana Movement by the folk art forms.

SAMMAKKA – SARAKKA JATARA

It is the tradition of the tribals to worship the martyrs who sacrificed their lives for a noble ambition, for the people and for those who believed in them, considering them as gods and offering offerings to them as a sign of gratitude.

The Sammakka Saralamma Medaram Jatara was started to mark the sacrifices of Sammakka Saramma. These are the tribal heroes who braced themselves for war and gave their lives in that battle when the people were in danger. A fair is held once every two years in Maghamasam at Medaram in Tadwai mandal of Warangal district. It is known as one of the largest fairs in Asia. It will be celebrated in February in the year 2109. There is a lot of history behind these festivals. In the 13th century, during the reign of the Kakatiya emperor Prataparudra, the Godavari coast was ruled by a Koyadora ruler named Medaraju. One day Koyadora, who went hunting, saw a baby being cared for by a tiger. Medaraju gives the baby a suitable name and raises it. He marries the young Sammakka to Pagidda, a vassal of the Kakatiyas and his nephew. Koyadora of Pagiddaraju Medaram area. He had children named Saralamma, Nagulamma and Jampanna. They used to make kappam every year for the Kakatiyas.

Due to the drought, they could not pay the kappam for a year. Orugallu did not forgive their pleas. They come to war. Even though the military strength of the tribals is low, they prepare for war with pride. The battle rages on the banks of the Sampengi river. But the tribals could not face the well-

trained Kakatiya army. Pagiddaraju, Nagulamma, Saralamma and her husband Govindaraja lost their lives in the battle. Not wanting to be caught by the enemy, Jampanna jumps into the Sampenga river and sacrifices his life.

Since then Sampenge vagu is popularly known as Jampanna vagu. Injured in the battle, Sammakka goes towards Chilakalagutta, northeast of Medara and disappears. Koyadoras searched and found a saffron tree near the stump near the peafowl tree. The tribals believe that the same agreement should be followed. Since then Sammakka Saralammas are worshiped here as goddesses.

With this atrocity, there was a transformation in Prataparudu. He conducts the Samakka-Sarammaku Utsava with spiritual thought. Thus the tradition established by Prataparudu continues today as the Medaram fair.

The tribes worshiped Sammakka Saralamma forms under the juvvi tree, which are symbols of bravery and endurance. It started as a small fair a few centuries ago and today it is famous as the largest fair in Asia.

Fair features:

The nymphs Sammakka and Saralamma have no forms. 2 m. The fair begins with a gunja (stick) in the middle of a gadda (aruga) built in the radius and the forest is brought and added to the gadda. Vanam means the bamboo that grows on the rock in the forest is brought to the forest by white people on the eve of Maghaphurnami. The women of the Pujaras family clean the house with devotion. Later the entire program is conducted by men. As a part of the fair, on the first day, a pole is placed on Saralamma Gadde. Priests bring Saralamma from the temple in Kannepelli village, four kilometers away from Medara, with the traditional beating of drums. At that time childless women will be blessed. The priests who bring Saralamma from the temple walk on her back and come out of the temple. On the same day and at the same time, Pagiddaraju and Govindaraja also come to the throne.

The priests bring Pagiddaraju from Punugondala village of Kothaguda mandal which is 70 km from Medara. All this program is done on foot. One day break in between. Start walking again and reach Medara in the evening of the next day. Similarly, Govindarajaswamy is brought from Kondai in Eтуру Nagaram mandal, which is eight kilometers away from Medaram. The scene of reaching Medaram Gadde (a distance of 2 km) from Chilakala Gutta on the full moon day of Maghamasam is thrilling. Only three priests know the way of worship. The rest of the priests wait in the middle of the mound. The three priests also reach the Chilakala Gutta by separate paths. All the devotees wait for the arrival of the goddess at the bottom of the hill. After performing pujas on the mound, the priests bring down the image of Sammakka Goddess Kumkuma Bharina. A horn is blown as a signal. Goats, sheep and chickens are sacrificed when Sammakka is brought. Sivasattu poonakals and devotees will reach the sammakka on the bench. All the nymphs line up on the bench for the darshan of the devotees. Later in the evening they return to the village. People flock to Medaram Jatara not only from different districts of the state but also from neighboring Chhattisgarh and Madhya Pradesh.

The devotees who come in this way first take a holy bath in the Jampanna brook on the outskirts of Medaram and visit Jampanna who is standing on the bathing ghats. Some women perform pooja with gold (jaggery), turmeric, saffron and saree. It is a custom here to offer Niluvettu gold (jaggery) if the desired wishes are fulfilled. Those who have money come carrying gold. Sammakka's mother is worshiped and gold, lapped rice, turmeric and saffron are offered. Coconut is also beaten. They visit Pagidda Raju and Saramma next to it. Her husband Govindaraju also visits Swamy and comes out of the premises. About 80 sq. km around Medaram during the fair. Devotees camp in the area. 3 km in Jampanna river. The view of devotees bathing along the length reminds one of the Kumbh Mela. How to go: People coming from North can come via Hyderabad and get down at Warangal Railway Station and take a bus from there. Also those coming from the south can come via Vijayawada and get down at Khajipet or Warangal and take a bus from there. Every year the date of the fair is announced a few months before.

Nagoba Jatara

Recognized by the state government, this fair starts with a special puja on the Pushya Amavasya day of Pushya month (January-February). It is a tradition of tribals that all these pujas are performed through the same clans. Devotees from Maharashtra, Chhattisgarh, Madhya Pradesh, Odisha and other states also come in large numbers for this week-long fair.

Jatara.....Boygotte, a section of the Mesram clan belonging to the Sradhan community in the tribal tribe, worships the deity in the Jatara. According to the legend circulating there, around 550 AD. A few years ago, one of the clans was infected with an epidemic. Of the seven brothers, all the six brothers die except one. Later the deity appears and visits 125 surrounding villages and instructs them to bathe in the Hastina pond and perform abhishekam with Ganga water every year on the new moon day of Pushya month. By offering seven types of oblations, it appears. Since then, the temple is purified with Ganga water and fairs are held.

Another story.... The seven brothers of that clan left the village and joined a Golla, worked there for several years and earned some money and returned to their hometown Keslapur. On the way they stay at uncle's house. Uncle's daughter Indrawati thinks that they have come to kill uncle for not helping him when he was in trouble. She turns into a tiger and kills six brothers. The last one prays to the serpent god and with his help survives and reaches Keslapur. He begs the Nagadevata, who saved him, to settle down in the village. Goddess Nagoba agrees and settles there. The Boyagotte tribe of the Mesram clan enshrines and worships 16 female (sati) and 18 male (kama) deities along with him. Special features of the fair: Mesram tribals perform special pooja at the temple in Keslapur before the start of the fair. The earthen pot required for those pujas is made by the people of the same clan for generations. At the end of the preparation of the pot, the priest of the temple called Katoda, Pradhan goes to the villages where the Mesram clan tribes reside on the Edlabandi and announces the fair. At the end of the campaign, they reach the temple and perform special pujas. Later, seven people from that clan set out on foot to the Godavari river to fetch holy water. They take water from Hastina lagoon near Kalamadugu village in Jannaram Mandam and return. On the way, they reach the Indrai temple in Indravelli and offer prayers. After that they will stay for three days near Marrichetla in the suburb of Keslapur village. Where the family worships their dead ancestors during the year. These are called 'Thum' Pujas. By doing this, the adivasis believe that the souls of the dead will rest in peace and become gods. After the puja they leave for the Nagoba temple playing the traditional instruments such as Dolu and Kalikom. The newlyweds enter the temple first. After taking the blessings of the seven elders, a mud hut is made next to the temple.

Another important program is Bheting... Katoda, Pradhan and five others purify the ayam with Ganga water. After 10 pm, in the presence of District Collector ITD APOL and other district officials, Nagoba will be worshiped with new grains. All the daughter-in-laws in Mesram Vamsiu conduct a program called Bheting to introduce each other. On the day of Bheting, they wear white clothes and go to the temple without showing their faces. Bheting is performed after 12 o'clock in the night after worshipping Goddess Nagoba.

The end of the fair. Mandagajali. tribes perform a ceremony called Mandagajali near the Nagoba temple. Females entertain themselves with games. Men do karasamu. Later, without going inside the temple, they worship the deity from outside and travel to Shampur Budandev fair in Ootnur Mandam. They perform pooja there and reach their homes. Nagoba Gudi is located in Keslapur Village, Indrawelli Mandal, Adilabad District. 326 km to Hyderabad. the distance (Road route via Hyderabad-Siddhipet-Karimnagar-Ramagundam-Mandamarri) Rail route: Hyderabad to Adilabad 492 km (Hyderabad-Nizamabad-Adilabad) town can be reached by rail. From there one can go to Keslapur which is 38 km away by road (by bus).

Pedagattu Lingamantula Swamy Jatara

Lakhs of people come from Telangana as well as bordering states for this biennial fair (2019) near Suryapet. It is said that this fair has a history of 200 years. AD It is said that in the 11th century, a

king named Druvudu of the Rashtrakuta clan built a village here in his name and the village got its name Durajpalli after him. During the five days of the fair, the surroundings of Pedgattu are crowded with people. People come not only from Telugu states but also from Maharashtra, Chhattisgarh, Orissa and Karnataka states. This fair has something special. It is customary for brothers and sisters to buy glasses at the fair. Also the Yadavas worship Lingamant who is the protector of their precious cows. Attracting lakhs of people, this fair has been recognized by the government since 1967. How to go: Durajpalli village is located 6 km from Suryapet on the Hyderabad-Vijayawada national highway.

Edupayala Durgamma Jatara

Edupayala Durgamma is a shrine with hundreds of years of history, situated on the banks of the river Edupayala in Nagasanipalli village of Papannapet mandal of Medak district. Telangana is known as a famous pilgrimage center and tourist center in the state.

At the end of the Dwapara era, Parikshithu Maharaja was bitten by Sarparaju and lost his life. The king's son Janamejaya set out to eradicate the serpent lineage that had caused the death of his father. He builds Yajna Gundas and performs this Yagya with the seven gods like Jamadagni, Atri, Kasyapi, Vishwamitra, Vashishta Gautami and Bharadwaja. As a result of the yajna all the serpents came and were burnt in the fire, Nagulatalli prayed to the gods as she was worried that the serpent race would end. Garutman brings the river Bhogavati in the underworld to give the Nagas access to the holy world. On reaching Yajnasthali, the river Bhogavati split into seven legs and flowed. Sarpayajna drowned the snakes and touched the feet of Goddess Durga who appeared in a rock cave and merged into the Godavari. Performing Yajna with seven rushus.. Due to the fact that Ganga Devi split into seven legs and flowed with this history, Amma got the name Durga Mata of Seven Legs.

Inavolu Mallanna Jatara

Inavolu Mallikarjuna Swamy Temple situated at Inavolu village of Wardhannapet Mandal Warangal District and Telangana State is one of the ancient Lord Shiva temples in South India. The temple dates back to 11th century and was built by Kakatiya rulers. It was built with 108 pillars and has a giant magnificent Nruthaya Mandapam on eastern side. Historical Kakatiya Keerti Toranams (Giant Rocky Entrance Gates) were initially constructed here and subsequently at Warangal fort.

The presiding deity Shiva lingam of the temple referred to as 'Ardhapranavattam' (Shivalinga with half doom). The temple has four entrance gates with rich architectural carvings that epitomizing the cultural sophistication of Kakatiya dynasty.

The temple was built by a minister Ayyanna Deva of Kakatiya Kingdom – hence the name Inavolu. The presiding deity Sri Mallikarjuna Swamy is considered as one of the incarnations of Lord Siva. Mostly the Yadavas patronise the temples built for the deity.

The famous Inavolu Mallanna Jatara has begun on a grand note here on Bhogi. The religious event of historic Inavolu Mallikarjuna Swamy Jatara begins on Bhogi, the preceding day of Sankranti festival and continues till Ugadi the Telugu New Year. Grand Celebrations of Makara Sankranti - Maha Shiva Rathri - Ugadi - Deepavali - Every Masa Shivarathri.

Cheruvu Gattu Jatara

Sri Cheruvugattu Jadala Ramalingeswara Swamy Devasthanam is situated in chervugattu village which is in Narkethpally. It is said that when Sage Parashuram was leaving to avenge Kartavirya's death, Haiyas beheaded sage Jamadhagni. When this was learned by Parsuram he came back to the Asharam. There were a total of twenty one injuries because of the arrows on the deceased body. It is believed that sage parashuraman had sworn that he would slaughter the cruel Kshathriyas and then go back for performing penance on the Mahebdra Mountain. During the upsurge in evil warriors, Parsurama would return and kill them. Sage revolved around the earth 21 times to penalize and clear the earth from the evil Kshartiyas. The sage Parsurama built the temples of deities that varied across different territories. He did so while circumambulated the earth 21 times. Whilst doing so, he installed 108, Pilgrimage worthy temples for devotees to perform penance.

Chervugattu Temple is located in the Chervugattu (Yellareddygudem) village in Narketpally Mandal, Nalgonda District, Andhra Pradesh State, India. The Chervugattu Temple is at a distance of 16.3 km from District Nalgonda and is at a distance of 80 km from Hyderabad.

Kuravi Jatara

Historic Sri Veerabhadra Swamy temple is in the Kuravi mandal of the Mahabubabad district in Telangana State, India. This temple is dedicated to Lord Veerabhadra swamy, who is fierce looking Diety with three eyes and ten hands.

According to local lore, the Kuravi Veerabhadra Swamy temple was said to have been built during 900 AD by Bheema Raju of Vengi Chalukya dynasty. Later the renovation of temple was taken up by Kakatiya ruler Betharaju I. The reference of this temple has also made by the famous traveller 'Marko-Poli' as it stood as the capital of Vengi Chalukya Dynasty.

As Kakatiya kings were known to be followers of Lord Shiva, they constructed several temples across the empire and improved those already existed. Peddacheruvu is spread over on 100 acres of land and is just one kilometer to the historic Lord Veerabhadra Swamy temple. It has got excellent potential for development into a tourist spot. Kuravi is unique for its culture. Lord Veera Bhadra Swami and Bhadrakali temple is famous in temple. So many Tribel and non-tribel people comes to temple to get blessings of the god. Maha siva rathiri festival is biggest event in Kuravi. Other festivals people celebrate in Kuravi are "Bathukamma", "Bonalu", etc. Villages under Kuravi mainly depend on crops like cotton and chilli. Every monday there will be a big cattle fair(angadi) in the village. Farmers from all places comes to purchase and sell their cattles.

About Sri Veera Bhadra Swamy

The Eldest son of Lord Shiva is Shri Shri Shri Veerabhadra swamy. His brothers are kala Bhairavar, Ganapathy, Karthikeyan and Swami Iyappan. The ultimate destroyer of ego.

History of the Temple

This temple is believed to be constructed by the famous ruler 'Bheema Raju' of Vengi Chalukya Dynasty and renovated by the Kakatiya ruler 'Betharaju-I. The reference of this temple has also made by the famous traveller 'Marko-Poli' as it stood as the capital of Vengi Chalukya Dynasty. The presiding diety is Lord Veerabhadra swamy is fierce looking Diety with three eyes and ten hands. The annual jathra Brahmotsavams will be celebrated during the mahasivarathri Festival.

Manyamkonda Jatara

Manyamkonda is a shrine located 17 km from Mahbubnagar town. It is known as Tirupati of the poor. It is 4 km inland from Mahbubnagar to Raichur interstate highway. Here is Srivenkateswara Swamy Devasthanam, a shrine in Mahbubnagar district. Manyamkonda Lakshmi Venkateswara Swamy, who is known as Palamuru Tirupati, also organizes annual Brahmotsavams. On a high hill, in a peaceful atmosphere, Swami is standing. Manyamkonda means the hill where monks do penance, it seems from Sthalapurana that monks did penance here hundreds of years ago. At present this temple is under the Devadaya department.

Sthalapurana says that a sage named Kesavayya appeared in the dream of Venkateswara Swamy and was hidden in the Manyamkonda cave, where he was buried to perform regular service activities. The next day, Keshaviah brought Manyamkonda into the campaign. It was Alahari Ramaiah who built the ghat road on the elevated hill many years later and brought it to its present state. Koneru also built a fresh water well. Initially known as Munulakonda as it was the place where the Munulas performed penance, over time the name settled as Manyankonda.

Manyamkonda Devasthanam is known as the second Tirupati. It is like 'Tirupati Tirupati, Thirikunte Manyamkonda'. The poor of Palamuru who cannot go to Tirupati which is far away, those who do not have time visit Swami here. During Brahmotsavam, buses go to the mound. On normal days,

one has to get down on Raichur main road and resort to private vehicles from there. Recently, the ghat road leading to the hill has been converted into a dual carriageway.

Kondagattu Jatara

Kondagattu Anjaneya Swamy Temple is a temple dedicated to Lord Anjaneya Swamy. It is one of the famous temples, located in Muthyumpeta village of Mallial mandal, Jagtial district, Telangana, India. It is located about 15 km from Jagtial, 35 km from Karimnagar.

According to the folklore, the temple was constructed by a cowherd about 300 years ago. The present day temple was renovated 160 years ago by Krishna Rao Deshmukh. Besides the main deity Anjaneya swamy, the temple also has the idols of Lord Venkateswara, Goddess Alwaarula and Goddess Lakshmi.

Devotees believe that people who do not have children, when offer puja for 40 days at this temple, then they will be blessed with a child And Devotees believe that people who have mental disability or other health diseases, when offer puja for 40 days at this temple, then they will be cured.

CONCLUSION

Telangana, the north western region of the erstwhile Andhra Pradesh and a separate state now, has a culture that is quite distinct from the other Telugu-speaking regions. The festivals celebrated in this state are marked by colour, veritable customs and legends and have well-defined rituals, steeped in myth and symbolism. There are two things that are very striking about Telangana's festivals. One, the exceptional veneration of female deities and participation of women, and two, the universality and secularity of the festivities, which encompass people of all castes and faiths with equal and uniform fervor. The cultural and religious calendar of Telangana does seem to be populated with a number of festivals and fairs. Some of the most important are the Brahmotsavams of various temples across the year, including those at Bhadrachalam Sri Sitaramachandra Swamy temple, the Vemulawada Raja Rajeswara Swami temple (*see p287*), Yadagirigutta Laxmi Narasimha Swamy temple, Dharmapuri in Karimnagar District, Bheemgal in Nizamabad District, Basar Saraswati temple are some of the more noted. Gudem Satyanarayana Swamy temple in Adilabad District is considered a must-visit destination for newly-weds and has many special occasions around the year.

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