



Festivals And Utsavas in Kurnool District of Andhra Pradesh

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ABSTRACT

Kurnool district has one historical importance. This district acts as main door of Rayalaseema acts as Capital city. During the freedom fighting it played an important role. Nallamala forest, popular temples acts as signs of our sanskriti. The aims of present investigation is to study and analyze the festivals and Jatharas like Devaragattu. For this I have been selected the Devaragattu area. The Devaragattu present in Holagundha mandal, Aluru constituency of Kurnool district of Andhra Pradesh. The observation of present results were, annual 'banni' utsavam is held in a grand manner at Devaragattu hill on the outskirts of Neradi village in Holagunda mandal. About four lakh people from various places thronged the hill to watch the fete while 3,000 devotees clashed with each other with sticks, as part of 'banni' celebrations

KEYWORDS : Devaragattu, Festivals, Jatharas, Kurnool, Vijaya Dashami

INTRODUCTION

After visiting temples from olden days it came to known that as "Jathara". The Jathara means every year the peoples coming to one particular place and doing festival. Business relations, God relations came to place during Jathara and the entire year the person who as tied of doing all the field works the crop after coming in to their own hands they celebrate the festival with happiness. After tied of doing all the works that relates to strain they want to have relief. Man after developing in their mental direction developed customs tends to direct in the direction of caste. Some vital powers, that doesn't even know tend to search in the stones.

Jathara normally occurs during summer season after the crop has came to the house then grains, ground nuts and grains of pea all used during that time. Jatharas done on the name of that place or god.

Jatharas that occurs like this are participated by Sister-in-laws, relatives and neighbours at particular place. Daughters, relatives, brothers are respected in our sanskriti. Due to this benefits to the society, understanding, benefits to society are useful for the Jathara.

Not only like this benefits to society, benefits to the family, rearing of animals, rainfall in the right time, for benefits to the whole village these Jatharas are done.

Kurnool district has one historical importance Venkatalakshamma and Munirathamma (2013). This district acts as main door of Rayalaseema acts as Capital city. During the freedom fighting it played an important role. Nallamala forest, popular temples acts as signs of our sanskriti. In olden days Mourya, Shathavahana, Pallava, Chalukya-badhami, Rastrakuta, Yadhava, Kakathiya, and Vijayanagara kings rule this district. Bahumani, Bheejapur, Kuthubshahi and other kings also ruled this district.

Once up on a time this district is known as Kandhanavolu and after some period it is changed as Kurnool. This district has 158 mandals. In each mandal has are some villages. Like this in villages, mandals there is possibility of occurring Bhal Jatharas. Among all the Jathara Devaragattu is the prominent one.

MATERIALS AND METHODS

I have selected Aluru, Aspari, Halaharvi, Chippagiri, Holagunda and Devanakonda Mandals for the study and analysis of Festivals and Jatharas in Kurnool District.

OBSERVATION AND RESULTS

Aluru Mandal is located between Adoni (of Andhra Pradesh) and Bellary (of Karnataka). Aluru, Aspari, Halaharvi, Chippagiri, Holagunda

and Devanakonda are other neighboring mandals which are included in Aluru Assembly constituency. Aluru has shared state border with Bellary, Siruguppa taluks of Karnataka. Due to the border with Karnataka, people here speak Kannada and Telugu languages. The famous Devaragattu (popular pilgrim centre) is in Aluru taluk only to which people throng from all the south Indian states on the occasion of Vijaya Dashami (locally called as Banni). People celebrate Dasara, Ugadi and respective village festivals. People live here by cultivating the land and dairy production.

In this Devaragattu's hill place there was one idol was located known as Mala Malleswarulu Swamy (**Figure-1**). To this idol they do Vijaya Dashami utsav was carried out. In this utsavs there was called one utsav namely "Bunny utsavam", and stick festival. In this utsav every devotee uses the sticks and does sounds like Duurrugoparaj.

Dussera (Vijaya Dashami) festival is allows to start within one week police people will carry out their duties at that place. Before 7 days Aataru, Arikara, Neraniki, Neraniki thanda and various places every family sticks are under taken. In Dasani devotees pray the Mala Malleswarula Jaithayatra and participate in the stick festival and bunny utsavs. Devotees tend to reach the hill place within required time. This traditions (acharam) was carried out in munugu moodacharam was called as "Anagarika acharam" and was called by some sathana people but this tried by many news papers, TV channels and government but this is called as palce for many rivals. In doing like this stick festivals participation was called as one story. That was in previous days there was devils namely Mani, Mallasura and that devils was doing some rival activities against the muni and destroying the pooja activities. That muni's worshipped the Siva and Parvathi and asked them to kill them. According to their wish Siva was established as Moolavirat on the stone. And Siva was came with Parvathi on the horse and killed the Mani and Mallasura but these two devils asked one wish during their death that during every year they asked the narabhali but Siva against to their wish and said that during Vijayadasami, I will give one handful of blood and they listened their words and leaved their lives. After winning this battle on Vijayadasami completion, on that day Parvathi, Siva idols was worshipped and carried on the horse from the hill to the down. Before the vijayadasmii they tie the thread. After that dashami day mid night Neriki, Neranikithanda, Kothapeta, Karnataka, Maharashtra people will come to that place. First of all the respected people from the place wants to protect the idols without any rivalry activities.

After that people from various villages come with the sticks doing various works. At that time Neriki Thanda people were formed as groups and call the name Durrugopray and carry Divitis, Bhalas with their hands and come as groups by clapping their hands and the

place was calm will convert in to the battle field (**Figure-2&3**). The two groups will fight with sticks. It was treated as the work of god and they don't even stop the battle even through some people lost their lives (**Figure-4**). Most of the people suffer with various accidents, head injuries, legs injuries though they did not stop and they will continue the Uregimpa. After that they will go to Padhalagatlu. After doing pooja their the Pujari Gaurayya will give hand ful of blood from the thigh muscle. after that they put the medicine or ointment on the thigh and call Durrugoprag and travel towards the shama vrusham and do pooja there only up to the morning. In this way they do jatharas in Devaragattu.

This constituency has high illiteracy rate. Here the biggest problem for development is factionism and political instability. All the politicians are under the roots of factionism either directly or indirectly. Govt and dedicated officers would change the face of Aluru by educating the people and implementing the required development needs for better future.



Figure-1: God located in the Devaragattu, **Figure-2-3:** Indicates the two groups will fight with sticks, **Figure-4:** people lost their lives or fully injurious in Devaragattu Jathara

The annual 'banni' utsavam is held in a grand manner at Devaragattu hill on the outskirts of Neradi village in Holagunda mandal. About four lakh people from various places thronged the hill to watch the fete while 3,000 devotees clashed with each other with sticks, as part of 'banni' celebrations. According to folklore, lord Siva took the form of Bhairava to kill two rakshasas-- Mani and Mallasura. He killed the

two demons by fighting with sticks and ensured that there was no problem to the humanity.

People consider that severe injuries leading to oozing of blood, during the fight with sticks, are a good omen. In accordance with the belief, villagers of Neladiki, Neraniki thanda and Kothapet -- representing the followers of the lord, at midnight on Dasara, take the idols of Mala Malleswara Swamy from Devaragattu to their respective villages when villagers of Ellarti, Arikera, Maddigeri, Nitranatta, Sulavai and Hebbetam, representing the followers of demons, obstruct them.

CONCLUSIONS

In this process, both groups fight ferociously with sticks. However, none of the groups file cases against the other despite severe injuries. Though they fight hard on this day, they bear no personal grudge against each other.

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