



Study of Traditional Cultures Events in Kurnool District of Andhra Pradesh and Their Aspects

KEYWORDS

Culture, Folk Science, Kurnool, Medicinal magic's

M Venkatalakshamma

Department of Telugu Studies, Sri Venkateswara University, Tirupati-517502, Andhra Pradesh, India.

*** N Munirathamma**

Department of Telugu Studies, Sri Venkateswara University, Tirupati-517502, Andhra Pradesh, India.

*Corresponding author

ABSTRACT *Kurnool District is a district in the state of Andhra Pradesh, India, located in the west-central part of the state on the southern banks of the Tungabhadra and Handri rivers. The city of Kurnool is currently the headquarters of the district. The Kurnool district has different types of cultures like Action theory, System, social integration, Cultural, socio-cultural integration, the most widely spoken languages, important caves, grammar of sound, artistic traditions, fashion and dying traditions, medicinal magic's, presage and other traditional cultures.*

INTRODUCTION:

Kurnool District is a district in the state of Andhra Pradesh, India, located in the west-central part of the state on the southern banks of the Tungabhadra and Handri rivers. The city of Kurnool is currently the headquarters of the district. It had a population of 4,053,463 of which 28.35% were urban as of 2011. The 10th Largest District in India. Area 17658 km². Population wise 53rd Place in India (Thoomati Donappa, 2001). Traditional culture, if understood in a broad sense, indicates all human activities such as religion, philosophy, moral standards, laws, politics, economic, society, history, literature and art, such as have been preserved, learned and transmitted in a given community or group over a long period of time. In this paper I shall confine my attention mainly to the medicinal, presage traditional cultures of Kurnool district. Focusing upon this point, I shall mention several factors which have supported modernization and cultures in Kurnool, and also try to point out some of the adverse effects brought about by that same modernization and cultures.

According to Burrowes (1996), in two recent approaches to the study of culture, in the 1980-1990s, the "cultural studies" and "cultural indicators" approaches, investigators explored the traditionally functionalist concern of "cultural systems integration." These two approaches could be synthesized in the investigating cultural systems. In Kurnool districts of Andhra Pradesh cultural indicators as, when cat arrives while going to do good work or someone sneezes or a woman having one child arrives, it is treated as sign of badness. Beliefs like this were deeply rooted in folk science. When going to somewhere asking about something or coming dead body in front of us, like these beliefs are present. After seeing we have to see the good persons face, after 6.00pm we should not eat. In night time light should be there, in house the dust should not be cleaned, during Fridays, Tuesdays, when someone in the home are going outside we should not broom or wash the house. If you doesn't keep your home neatly goddesses lakshmi will leave the house will go to others house and if you keep your house over neatly also goddesses will go to others house. In front of house we should keep full pot of water and in every house there should be enough amounts of salt, grains for keeping goddesses lakshmi in home. Married women should not remove the turmeric tread in neck and should wear toe rings and bangles and should not keep black bindhi on the face, should not wear white or black colour sarees and should not come in front of dead body, if it happens it is considered as bad sign in folk science. Increased unification of large bodies of population under one control (nations) and the growing interaction of such units (international relations).

If children's are suffering from loose motions they told to have eat a type of grains, air clean with white cloth. If they get chickenpox they use to wear thread with black beads and use to have neem leaves which is grinded well to avoid evil powers we should keep one pot, they use to keep slippers, iron and broomstick nearer to the door. In this way that will get the chickenpox they should do- and use to pore the turmeric powder in the eyes, mouth and stomach. If we get kanchuk we should do every morning and evening with lime water mixed well, the wife and husband having name with same letter, if you get jaundice they use iron rod or neem stick on the neck or use to get medicine based on the problem. If anyone is bitten by snake they use medicine of match stick or sucking blood from that place or cutting the body at that place. Similarly if the persons are bitten by a scorpion, when a person as not feeling hungry they use to give dry beds. When any one had taken the poison then they use to give lemon juice. If a person has cough then they use to apply rabbit blood, similarly if any one is having asthma taking medicine of fish or milk of donkey, similarly for diabetes mellitus taking the juice of osmium sanctum leaves .If anyone is having head ache then applying mixture of ginger and jiggery to trunk or applying garlic paste and lime to trunk has been mentioned in the folk science as medicine.

If anyone including children, men or women is died then they should be lied on the cot or down of the outside of the home and use lie their first finger of the both legs with a thread or cloth. Nearer to head they use to put candles and apply perfume and flowers. For some people they use to put milk seed near eyes. This is due to they thought that their spirits are wandering here and they only that's way they tend to follow it as a before burning the dead body it is neatly bathed and if the dead body is not of a widow the dead body is wearied with a saree. Some people are buried and some people were burned on the fire. When husband dies before the wife then that women was not allowed to leave the home after 11-days they use to remove the flowers, bangles and bindhi and turns her to a widow. If any one dies like this they should go to mother's house and wear saree given by them and should sleep for one day in any temple. Men also do the same thing .They use to do karma on 3rd and 11th day with in the month and call all caste peoples and do the karma day. On that day they will do pooja in order to give peace to the spirit. This is common for all caste peoples in Kurnool.

MEDICINES-MAGICS:

CHANTINGS: There is more belief on chantings in folk science. If there is thought that spirits are there then they use to tie lemon which is chanted in in front of the house. If anyone

buys new vehicles they use to tie lemons to those vehicles. If spirit entered in to someone they will beat that person, kicking the shade, using the knife, doing dolls and putting in the pots along with turmeric powder and kunkum, coconut and burying them inside the soil. If you want anyone to listen your words using medicines for that thing is done in the villages which are far away is this happens or not but it is strangely believed by these people. If children are crying always thought about something, having diseases indicates that evil spirits had entered that children for that tieing turmeric applied cloth to either neck or to black thread. It is tied similarly to the people who had married recently or to women who have given birth to a baby recently when they get the disease otherwise it is also tied in front of their house. If children are suffering with fever, loose motions, ringworm or elder ones are as for long times for those people to recover early, they use to do with coconut or with turmeric powder or with pot, hot rice or with white cloth and put it in the way where 3 days or 5 days will unite and asked by those people to cross that one. If any person or animals looks beautiful or exhibits and then those people are advised to do burning of mirchi. Woing like this will make them or enable them to free from disease or person will not get a disease. It is usually a belief.

ACKNOWLEDGMENT

This work was supported financially by University Grants Commission (UGC), New Delhi, India under the Rajeev Gandhi National Fellowship (RGNF) scheme.

REFERENCE

1. Burrowes, Carl Patrick (1996). From Functionalism to Cultural Studies: Manifest Ruptures and Latent Continuities, *Communication Theory*, 6(1):88–103. | | 2. Thoormati Donappa (2001). *Telugu Harikatha Sarvasvam*. OCLC, 13(50): 5520. | | 3. John W. Hall, 'Changing Conception of the Modernization of Japan,' ed. Marius B. Jansen, *Changing Japanese Attitudes Toward Modernization*, 1965, Princeton Univ. Press, p.19. |