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MALLANNA FAIRS IN CULTURE OF TELANGANA

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Abstract

Folk is the undying ocean of knowledge. It is the base, and it has the roots of diversified cultures and traditions. It has united all the sects and tribe groups and revealed the roots of culture. The ultimate destination of it is to entertain the audience and give self-confidence along with a spiritual feel. Temple Fairs are examples of past experiences and tokens of rituals and traditions. It is an integral part of human culture and tradition. Jathara (Fair) is an old word. It has come from the word Yatra (pilgrimage). A variety of fairs can be seen in Telangana. Among those Mallanna Jathara is a unique one. This is the fair celebrated all over Telangana for a period of eight weeks between the end of January to the beginning of April every year. In Siddipet District Komuravelli is a historical place that has a fame for the Temple of Komuravelli Mallanna Jathara. It attracts thousands of pilgrims from all over Telangana, Andhra Pradesh, Karnataka, and Maharashtra every year.

Keywords: Folk, Fair, Diversity, Culture, Tradition, Entertain, Ritual.

Introduction

In Telangana the fairs of Shiva, Vaishnava and Shakthi are well known to the folks of this area, along with these fairs the Tribal Fairs which are celebrated as part of their culture, Shaiva Fairs of Mallanna, Veerabhadra Fairs, Somanna Fairs, etc. are more popular in this area. In Vaishnava Fairs, the fair of Lakshmi Narasimha, Sri Venkateshwara Swamy, and Sitharaamaswamy Fairs are very familiar and popular. In Shakthi Fair the fair of Medak Edupaayala is well known one. Asia's the biggest Tribal faire is Sammakka-Saaramamma Fair celebrates in different districts of Telangana as associated fairs, and the other Tribal Fair in Telangana is Naagoba Fair in Adilabad District.

Objectives: The main objective of this research paper is to bring out the publicity to the local fairs and to study the celebration uniqueness in it.

Research Method

The data has collected based on the primary and as well as the secondary sources. Most of the data has collected by the field visits of the place where the fairs have been celebrating since long.

The folks call lord Shiva as Mallikarjuna and Mallanna. On the name of God Mallanna there are several fares in Karimnagar, Warangal, Medak, and Nallagonda of erstwhile districts of Telangana.

There is the story which is in publicity, why, Lord Shiva is called as Mallikarjuna. The King Chandraguptha was belonging to Surya Clan. He was ruling Chandraguptha Kingdom. His daughter Chandravathi was a beautiful princess. She is the devotee of lord Shiva. She worshiped Shiva sincerely daily, but the King Chandraguptha had arrived to the kingdom after twelve years victory on his rivals. He had seen Chandravathi at his palace, and seduced unknowingly her as his daughter. She dishonours and rejects him for his lust. He had come to know about Chandravathi, but by then she had left the kingdom and exiles into the forest with broken heart. She worships the Lord Shiva in forest with white Jasmins (Malle), so from then onwards Lord Shiva who has accepted the Flower Mallika became Mallikaajuna. This is one of the beliefs of the devotee which is in publicity.

One more story is in publicity that long ago there were two demons called Muni and Mallasura. They did a great penance to satisfy the Lord Brahma; at last, he had satisfied to their penance and appears in front of them to give a boon to them. They had urged him for immortality, not to die with any weapon or a person who wear white or red Blob. THEIR WISH IS GRANTED BY Lord Brahma. They were proud with the power of the boon, and started attacking all the rishies, sanyashies, and even gods. All the gods approached Lord Shiva for a solution to get rid of from them. He had promised them to born as Khandelarya in Karnataka to kill them. As he had promised took birth and killed the two demons, but wears only turmeric as blob, so since then turmeric is widely uses in Mallanna Temple. At the time of their death, they urged Lord Shiva to have a meaning to their life, so they lie at the feet of Mallanna. He had come to Telangana region married Kethamma of Sheppard family. His maternal home is at Kollapur of erstwhile Mahbubnagar District. They worship him because of this reason only.



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According to another purrana Mallamasura a demon had penance, by praising his penance the god Brahma had appeared in front of him, and blessed him with a boon not conquered by any of the human on the earth. He was blessed, and tortures thrilokas with proud, so with it all the gods had approached Lord Shiva to save them from Mallamasura. Then he has given a word to them to save them from the torture of Mallamasura, with the boon of Mailara has taken birth on the earth, and invades as a hunter on Mallamasura with seven crores of dogs, and kills Mallamasura, so then onwards he is called as Mailaradeva. It is one of the beliefs of the devotees. Mailara in roll of the time has famed Mallanna.

One more story is in practice about the god Mallanna, as per it the demons of YamaDonda had pence about the Lord Shiva for relief of birth, and death to their lives. He has blessed them with that boon, but in return they had conferred a war with lad Shiva. In that war Lord Shiva's sweat was fall on to the mountains of Janapala, from it Janapala Mallaiah took birth. He has urged lord Shiva to allow his to kill YamaDonda demons. He accepts and permits Mallaiah to kill both of the demons. He kills them, lord Shiva orders Mallanna when you are worshipped you should have these two demons' heads under your feet, so in such way in Mallanna Temple we can see two heads under the feet of Mallanna. We can come to a conclusion Lord Shiva has changed as Mallanna.

The folks call Mallikarjuna as Mallanna. In almost all the temples of Mallanna throughout Telangana Jathara celebrate from the festivals Sankranthi to Ugadi every year, but in Suryapet District Lingamanthula Jathara celebrates once in two years. In Telangana Dannasari Mallanna, Ktriyal Mallanna, Odela Mallanna, Mallanna Jars are like Komuravelli Mallanna, Kattamallanna, Gutta Mallanna Jathara are famous. Almost all these temples locate on the hill tops of entire Telangana. To worship him Patnam and Bonam are main. Oggus are the main priest to conduct daily and ritualistic poojas in Mallanna Temples. They narrate the story of Mallanna as a part of completing mokku. Tammalla, Balija, or Golla priests are the priests inside of the temple. Generally, on the name base of the village or the place the temples also called with the same name, for example Komuravelli village, here Mallanna Temple is called Komuravelli Mallanna. The idol of God Mallanna looks gorgeous in almost all the temples. He possesses sword in one hand, and thrishool in one hand, Dhamaruk, and crown on head, moustaches, on one side to him Golla Kethamma, and on other side Balija Medalamma appears. Historians consider this is the idol of Mailaradeva. They had formed from the period of the Kakatiyas. Vinukonda Vallabharaya mentions in his Kreedabhiramam, the god Veerabhadra's equivalent is Mailaradeva. The temple of Inavolu is built according to his representation. According to this Mallanna is considered as Veerabhadhra so he is mentioned has a title Khandelarya. He might be died in the war, so Veeragallas and temples are constructed for them. During the medieval period this is the practice in Andhra, and Karnataka, and if we observe inside the temple it appears to be a memorial spot to the warriors.

Komuravelli Mallanna Temple was built during 11th century on the hills of Indrakeeladri. The king who had conquered Orugallu visited Inavolu Mallanna, and donated the village to the temple, with this we can come to a conclusion before to AD 1369 these temples have been existing. In these temples we can see the temple to Goddess Yellamma, and Anjaneya are compulsory.

In pooja of Mallanna Patnam, and marriage to him will be celebrated as a ritual. The Oggus, the priests of Mallanna possess a hunter, a shell, Dhamaruk, and to some of them a thread woven with sheep fur, and knotted with seven shells on right hand, called it as praana lingam. These priests are eligible to celebrate the rituals in the temple premises, the other who do not possess it are called Byyas. There is a story which is in practice why Oggus will act as the priests here. Lord Mallanna wants to marry Golla Kethamma with Bandari, for it he has searched all over, but he did not get any information about it, finally he asked his sinter Yellamma about its identity. She reveals his that it will be getting to him in Mecca, so he went to there, brought it in the absence of Turks, given five fists of it to her, in return she has handed over him seven shells, and asks him to lay Patnam with a person who possess these seven shells on his right hand, and marry Kethamma, because of it Oggus act as the priests here.

The Patnam has two parts, one is Maila Patnam, and the second one is Nagabelli Patnam. It is also called as Chandra Patnam. Depends on its place, again it is called as Najaru, Mukha, and Chelaka Patnam. For it turmeric, and rice flour, after its lay it will be footed by Shivasattulu. They are the human in trance of Shiva, Parvathi, or any village deities. They wear a brass belled Neckar, and a cap with shells on their heads, and a hunter in the right hand. They are the representatives of Mallanna, so they foot on the Patnam. The Bandari used in it will be collected by the devotees, and preserve it in their homes to use any threats.

The Patnam of Mallanna we are laid as collectively Peddapatnam and personally. On the festival of Mahashivraathri the Oggus will lay it in the temple of Mallanna. Different communities of people will possess the rights in the temple, so almost all castes of the people will participate in the rituals. In the Jathara the ritualistic process reveals the culture and tradition of the past, and it is the symbol of ancient and preserved the past culture.