

A STUDENT STUDY PROJECT ON

**“A sociological enquiry into the Tribal Festival of
Sammakka and Saralamma in Medaram”**

For the fulfilment of Jignasa study project

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Submitted to

District Jignasa Committee

Jayashankar Bhupalpally.

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i). Introduction:

In Telangana during Medieval times is known for the rise and fall of many political powers. This period is also known for many Socio-Economic developments especially during the period of Kakatiya rule. A large number of fairs and festivals became the part of active social life. The references about Sammakaka and Saralamma mother and daughter and their struggle against Kakatiya forces is an interesting episode. In recent years the heroic sacrifice of Sammakka and Saralakka's became very popular in the form of a popular Tribal Festival at Medaram.

Medaram is a small village 80-90 Houses in the "Dandakaranya" area of the Tadwai Taluka (Mandal) of Warangal District in Telangana. It is about 110 kms away from Warangal city. Here Sammakka and Saralamma jathara, Non-vedic and Non-Brahmanical festival is celebrated once in two years as per Hindu Calendar, on the (Maghasudha month) full moon day. A very large scale Non-Tribal and Tribals in January 27th – 30th (4 days) celebrate and people from different states of India like Orissa, Maharashtra, Madhya Pradesh and Chhattisgarh are attracted to this this festival.

Medaram festival is considered to be the largest festival in the South India, and is one of the largest festivals in the world. The year 2010 8 Millions devotees visited the Shrine, a Million people at one place gathered in Jampannavagu stream to get purified and absolve from sins. After the devotees pay their obeisance and worships goddesses.

ii) Historical Background

According to a tribal story, about 6-7 centuries ago a group of Koya travelling through the "Dandakaranya" for seeking their food, found a little girl playing with Tigers at Glorious presence. The head of the tribe adopted her and named her Sammakka. Since the presence of child, Sammakka in the village there has been lot of prosperity and happiness in the village. The Tribal elders felt that, their God Kondadevara has arrived to them as the child. In every ritual movement they named her as "Sammakka" Sammakka rode on tigers and lions. She also granting the wishes held her popularity spread throughout the region. As Sammakka reached her juvenile stage, she was married to PagididdaRaju, the ruler of Medaram village. They have one son and two daughters

named Jampanna, Saralamma and Nagulamma. During the period of Prathaparudra-II 1260-1320 A.D., belonging Kakatiya dynasty was ruling capital city as "Orugallu" now it is known as Warangal. Pagididda Raju was a Subordinate king of Kakatiya dynasty and ruling the Medaram village in his province. There occurred a severe famine for four years. In the same period, people became shattered because take of famine. The people were not in a position to pay their taxes. So, Pagididda Raju refused to pay tax to the Kakatiya emperor. It was not agreeable to the king and decided to declare war under the lieutenant Yugandarudu.

The Tribal warriors having self-respect decided to prepare for war. The Tribal warriors were not afraid of enemy forces having equines and elephant force. They attacked the kakatiya's by shouting war cries. Thousand of heads were chopped off like coconuts. The blood flow like river, and mixed with Sampengavagu the passageway. The water was filled with blood. In this battle, there was no difference like Tribal or Non-Tribal among the people participated in war. The skilled tribal warriors were killed by Kakatiya Strength. In this sacred battle Sammakka's husband Pagididda Raju, son in law Govindaraju lost their lives Jampanna having self-respect ashamed and sacrificed himself by Jumping in the "Sampengavagu". Hence it is called as Jampannavagu.

By hearing shocking news of her loved once (Husband, Son in law, many tribal worriors) Sammakka didn't gave up her courage. Wearing breast plate (Daalu) she shattered and terrorized. The Kakatiya's' who are almost confidant of victory. But they were surprised by the divine combat of Sammakka. As Sammakka was at the peak of guts, suddenly a Kakatiya's soilders came behind and back stabbed Sammakka, she was turned behind raises her sword and kill the back stroker. Then the Sammakka tied the wound with cloth and fled away on a horse from battlefield, says that "If her blood drops on the land, the land will became barren and gives no fruit, and she told her people as long as they remembered her, she would protect them." She fled away towards east of the Medaram village and disappeared.

After the battle, the tribals searched for Sammakka in forest and found a Kumkum Bariney (Hindu's kept their thilakam in a small box) at a snake hole in the shade of a Nagavriksham (tree called Naga Vrusksham). Tribals felt that their goddess

Sammakka has come in the form of Kumkum Beriny. Once in two years on the day of "Magha Suddha Purnima" the tribal women celebrate a festival Sammakka Jathera, where they found the Kumkum Barine. As this festival became very popular as Sammakka Jhatara. Many Tribal people are coming to the place, that is why the tribal elder cutoff the Nagavruksham and make it as a symbol of Sammakka, build it, in a platform (Gadde). They also build another platform (Gadde) for Sammakka's daughter Saralamma. They worship to Sampengavagu to Jampannavagu. Some pilgrims see a snake in the hold of Ippa chettu (Ippa tree) which is besides the Sammakka's platform and believe that it was Sammakka husband Pagididda Raju.

People believe that Goddess Sammakka, Saralamma fulfill their desire with their divine and miracle power, children less couples visit to pray the goddess to bless them with children.

iv) Installation of Sammakka and Saralamma on Gadde(Platform) is an important feature of Jhatra

It is a Three day festival on the occasion of Sammakka and Saralamma. The whole forest village is decorated with numerous colorful flowers clothes, bullock carts etc.

On 1st day of Wednesday, the Tribal priest would bring the deity of Saralamma from Kannepelly village in a procession and install it at the platform on gadde.

On 2nd day of Thursday another group of Tribal priest would bring from chilkalagutta hill locks as sammakka in the form of Vermilion caskets and install in it next to Saralamma both tied to of bamboo this is installed on an another platform (Gaddelu) raised under the tree. At that time the festival was started with authentically by the Police pay the guard of honor to the deity in three rounds.

On 3rd day of Friday the last day of the occasion after both deities are palced on the after (locally called Gadde) is when all Pilgrims make their wishes to the Goddesses and later both the deities are taken out and left in the forests by the tribal priests till next festival).

On the occasion of festival especially Animals are sacrificed and vows are redeemed, intoxicated are widely used. Hundreds of peoples who are often possessed by

the deities came there dancing ecstatically throughout their journey the special offering to the deity in (Bangaram) Jaggery, which collect in huge piles those who fulfill vows offer (Bangaram) Jaggery equal to their weight and Joggery in distributed as Prasadam. More than 21 Lakhs of people cangregate every day. They came in vehicle, Trucks, Zeeps, Autos, Bullock carts on this occasion A.P.S.R.T.C. arrange the 2000 buses. They get the Bus fair on the occasion nearly two crores rupees income from this festival and some come on foot in thousands causing an un-precedent traffic Jam from Medaram, which tail could be traced about 26 km away towards Warangal.

Men and Women attired in their best and many Swathed in Turmeric turned up for the Jathara and Colorful attraction "Shiva Sattis", (Sathi means lady) and Lakshmi Devara. Shiva Sathis are Women and Men who go to into trance and bless the children women to have children and the process of that blessing is called Pabba. The belief is that those who had the blessings of Sammakka, Saralamma throat his words of Shiva Sathis would have children. Children get their heads tonsured. Young girls accompanied by their parents performed special prayers with the help of Shiva Sathis and Laxmi Dwara to get suitable husbands. For Tribal youth, it was a non-holds barred celebration. They reached the Sammakka Saralamma 'Gaddelu' (Platform) dancing to the tune of drums with gay abandon while elderly people tribal best to have darshan. A large number of Tribal Men and Women behave as it 'possessed' by the tribal goddesses.

In 2010 Jathara they donated 3 Crores Rupees. Simply the Tribal festival is a sight with its sheer size and the spiritual belief of the pilgrims. As plumes of red dust unhurriedly, women believe to be possessed by the Goddess dance in trance. People set up Jungle Camps everywhere eat and drink and doze off in the open when devotes more towards the Jampannavagu, a small rivulet considered being holy, one is simply pushed ahead without any efforts required. Such is the huge of the crowd, so the State Government had declared and celebrate it as State Tribal festival in 1996 onwards.

v) Objectives

1. To find out the significance of sammakka saralamma jathara?
2. To know how people are responding to the tribal festival sammakka saralamma

- jathara celebrated by tribals?
3. To know the reason, why large group of people are flocking to the festival?
 4. To know whether the significance of this tribal festival still grows?
 5. To research about the beliefs and customs of the orthodox people, in achieving their will and wishes in the sacred jathara.
 6. To bring out, the holy history of Madaram Jathara.

vi) Methodology

The research methodology employed in organizing the present study is historical method that is clear and orderly the narration of facts, scientific analytical and critical assessment.

14. References

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6. Sammakka Jathara begins The Hindu, February16-2008, and Archived From the original on March 19, 2015.
- 7 Many historical essays can still be found within Meta's essay category. The Wikimedia Foundation's Meta-wiki was envisioned as the original place for editors to comment on and discuss Wikipedia, although the "Wikipedia" project space has since taken over most of that role.

This Medaram tribal festival or Sammakka Sarakka jathara is going to be celebrated in

february .2016 date are February 17th to 20th 2016 .

Medaram jathara or Sammakka Saralamma Jatara or Medaram Jatara is a tribal festival celebrated in honouring the goddesses Sammakka, saralamma which is celebrated in the state of Telangana, India.

The upcoming Medaram Jathara is being well organized during this month 17-20 Feb 2016 and all the arrangements made by government of telangana are being underway to welcome the estimated more than 20 million visitors to the jathara.Expected pilgrims from all from Telangana, AndhraPradesh, Chhattisgarh, Orissa, MadyaPradesh, Maharastra, Karnataka,gujarat ...etc. will be participating in the event of Medaram jathara.



This Sammakka Sarakka Jathara or Medaram Jatara is the largest human congregation at a single place after kumbha mela in india. pilgrims or People for medaram jathara from all walks of life will participate in the festival or jathara their is no difference people from rural tribes ,urban tribal and people of nontribal most educated and uneducated women and men children and elders ... all the way of life no differences all the people

participate in this jathara. Though this medaram jathara is called as tribal jathara or festival, more than 80% of the visitors are non tribal from different places in india and outside india too. The upcoming Medaram Jathara 2016 is the first one being conducted by government of telangana after the formation of Telangana state and it takes greater significance with special attention by the government of telangana from the formation of telanagana state telangana state chief minister is very strict on the arrangement of all the festival related to telangana and very good facilities are provided till now. till now as per the sources Huge ground with a radius of 10 km is prepared to accommodate the visitors or pilgrims with all the basic arrangements to facilitate the Medaram Jathara 2016. Good Facilities like roads, water, sanitation, health,parking,garbage collection,take carers and hygiene are being provided by the government of telangana by spending several hundreds of crores of rupees from telangana budget and the preparation for this jathara began long ago. The total expenditure for government of telangana is exceeding Rs.250 crores by the government for the sammakka sarakka Jathara this time.

