

MEDICINAL VALUES OF BATHUKAMMA FLOWERS-A FLORAL FOLK FESTIVAL OF TELANGANA STATE INDIA

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ABSTRACT

Bathukamma is a colourful floral festival of Hindu women of Telangana and is celebrated by womenfolk with exotic flowers of the region. The festival has over the years become a symbol of Telangana culture and identity. Bathukamma comes during the latter half of monsoon, before the onset of winter. Every year this festival is celebrated as per Shalivahana calendar for nine days starting Bhadrapada Amavasya (also known as Mahalaya Amavasya or Pitru Amavasya) till Durgashtami, usually in September–October of Gregorian calendar. Bathukamma is celebrated for nine days during Durga Navratri. The most abundant of these are the ‘gunuka poolu’ and ‘thangedu poolu’. There are other flowers too like the banti, chemanti, nandi-varadhanam etc. Each day has a name mainly signifying the type of “naivedyam” (food offering) offered. Most of the naivedyam (food offering) offered are very simple to prepare, and usually young children or young girls are mainly involved in the preparation of the offerings for the first eight days of the festival. Women seek good health, prosperity and happiness for their families. The songs aid in invoking the blessings of various goddesses. By principle, the rendition ends with any one of the following three tributes Uyyaala, Chandamama or Gouramma. Colours, flowers and water are all considered intrinsic to the festival while the goddess herself is not just rooted in a shrine but actually made of flowers that signify both life and eternity in their colours and impermanence. The festival was celebrated with joy and gaiety. During these celebrations, there are dance performance, music, dramas and variety of entertainment. The goddess is ‘created’ each year, and then immersed duly on the 10th day of the festival in ponds and lakes. This festival is also known as an eco-friendly festival and harmless for any other animals, no animal is killed to make special dinners for this festival.

KEY WORDS : Bathukamma, Folk Festival of Telangana-India, Food offering, Immersion and Gowri.

I. INTRODUCTION

The Earth is created with many incredible things which are supporting the life of human beings; we found our life in nature which gives everything we want like water, food, shelter etc. and everyone pray for these things to remain forever with us. This nature looks more beautiful with different flowers, each flower has a unique fragrance which attracts everyone and these flowers were used for celebrations and other occasions, we also see various plants in the nature and each plant has its own importance [1].

The Bathukamma festival is one of the most unique festivals of state of Telangana, India and one celebrated mainly by the women of this region [2]. Celebrated during Navarathri, it honours the ‘life-giver’ Bathukamma, with women seeking her blessings for prosperity and a good year. Colours, flowers and water are all intrinsic to the festival; and the goddess herself is not one rooted in a shrine but made of flowers that signify both life and eternity in their colours as well as impermanence. For, the goddess is ‘created’ each year, and immersed duly on the 10th day of the festival in local water bodies [3].

1.1. What is Bathukamma?

Bathukamma comes during the latter half of monsoon, before the onset of winter. The monsoon rains usually brings plenty of water into the fresh water ponds of Telangana, India and it is also the time when wild flowers bloom in various vibrant colours all across the uncultivated and barren plains of the region [4]. The most abundant of these are the 'Gunugu poolu' (*Celosia* flowers) and 'Tangedu poolu' (*Senna auriculata* flowers). There are other flowers too like the banti poolu (Marigold), Chemanti poolu (Chrysanthemum), Pattukuchulu (Cock's comb – *Celosia agrentea*) etc. Bathukamma is a folk festival celebrated by the women of state of Telangana, India heralding the beauty of nature in vibrant colors of multitudinous flowers. Each day has a name mainly signifying the type of "Naivedyam" (food offering) offered. The last day, called "Saddula Bathukamma" is when all the women take part in the preparation. Native flowers support native insects in pollination of native crops and better yields thereof. Also the native flowering plants have their own medicinal value and curative role in local ailments [5]. They are a great source of home remedies in the Telangana, India.

II. HISTORICAL BACKGROUND OF BATHUKAMMA FESTIVAL

Chalukyas of vemulavaada were feudatories of Rashtrakuta kings. AD 973 Rashtrakuta feudal chalukya lord Tailapa-II defeated the last king Karka-II of Rashtrakuta kings and established kalyani chalukya kingdom. After the death of Tailapa-II in AD 997 his son Sathyashreya became the king. In the erstwhile kindom of vemulavaada (present Rajanna Siricilla district), Sri Raja Rajeswara temple is popular. Bathukamma name derived from the word "Bathuku", which means life in Telugu, amma or mother. There are many myths behind this festival. According to one myth Bathukamma as the daughter of Chola king Dharmangada and Sathyavathi. The king and queen lost their 100 sons in the battlefield and prayed to goddess Lakshmi to be born in their house, as their child. Goddess Lakshmi heard their sincere prayer and choose to oblige them [6]. When Lakshmi was born in the royal palace, all the sages came to bless her and they blessed her with immortality "Bathukamma" or live forever. Since then Bathukamma festival is celebrated by young girls for nine days and named nine different names for Bathukamma in state of Telangana, India and some places of Andhra Pradesh, India. Every year this festival is celebrated as per Shalivahana calendar for nine days starting Bhadrapada Amavasya (also known as Mahalaya Amavasya or Pitru Amavasya) till Durgashtami, usually in September–October of Gregorian calendar. Bathukamma is celebrated for nine days during Durga Navratri. It starts on the day of Mahalaya Amavasya and the 9th day festivities will culminate on "Saddula Bathukamma" or "Pedda Bathukamma" festival on Ashwayuja Ashtami, popularly known as Durgashtami which is two days before "Dussehra festival". Bathukamma is followed by *Boddemma*, which is a 7th day festival. Boddemma festival that marks the ending of Varsha Ruthu whereas Bathukamma festival indicates the beginning of Sarad or Sharath Ruthu [7].

Bathukamma represents cultural spirit of Telangana state, India. Bathukamma is a beautiful flower stack, arranged with different unique seasonal flowers most of them with medicinal values, in seven concentric layers in the shape of temple gopuram. Government of Telangana state, India has declared the Bathukamma Festival as a state festival of Telangana. The first Bathukamma festival in Telangana celebrated officially in 2014 on a grand scale. Chief Minister Mr. K. Chandrasekhara Rao released 10 crore for the same. The Government offices in Telangana state India celebrated Bathukamma in their office premises. Special Chief Secretary to Government of Telangana state, India along with the staff participated in the Bathukamma festival.

2.1. History in Telugu language:

పండుగ నేపథ్యం:

తెలంగాణ జానపదుల పండుగగా ప్రారంభమై ఆ తర్వాత నగరాలకు, విదేశాలకు సైతం విస్తరించిన బతుకమ్మ పుట్టుక వెనక ఆసక్తికర కథనాలన్నీ ఉన్నాయి. కాకతీయ చక్రవర్తుల కాలంలో అంటే 12వ శతాబ్ది నుంచి ఈ పండుగ ఉన్నట్లు ఆధారాలున్నాయి. పూలను బతుకుగా భావించి, మహిళలు పూబోధేను గౌరవంగా పూజించడం వల్ల బతుకమ్మ అనే పేరు వచ్చిందని భావన. మహిషాసుర సంహారం కోసం అవతరించిన దుర్గాదేవి తొమ్మిది రోజుల్లో పెరిగి, పెద్దదై రాక్షస సంహారం చేయడంతో ఆమె అనుగ్రహం కోరి మహిళలు చేసే ఆరాధనే బతుకమ్మ అనేది ఒక నేపథ్యం. గంగాగౌరీ సంవాదంలో భాగంగా శివుడు తన తలపై పెట్టుకున్న గంగను చూసి, పార్వతి అసూయ పడుతుంది. గంగను అందరూ పూజిస్తున్నారని తన తల్లితో చెబుతుంది. అప్పుడు తల్లి ఓదార్చి గంగ మీద నిన్ను పూల తెప్పలా తేలించి, పూజించేలా చేస్తానంటుంది. అదే బతుకమ్మగా రూపాంతరం చెందిందని కూడా చెబుతారు.

పూర్వం అక్కెమ్మ అనే యువతికి ఏడుగురు అన్నలుంటే పెద్ద వదిన పాలలో విషం కలిపి, మరదలికి తాగించి చంపుతుంది. ఆ తర్వాత ఆమె శవాన్ని ఊరి బయట పాతి పెడుతుంది. అక్కడ అడవి తంగేడు చెట్టు పుట్టి విరగబూస్తుంది. ఊరికి వెళ్లి వచ్చిన అన్నలు చెల్లెకు పూలిద్దామని తెంపబోతే ఆమె ఆత్మ తన మరణం గురించి చెబుతుంది. అప్పుడు అన్నలు నీకు ఏం కావాలో కోరుకోమంటే ఈ తంగేడు పూలల్లో నన్ను చూసుకోమని, ఏటా నా పేర పండుగ చేయండని అంటుంది. ఇలా ఈ పండుగ ప్రారంభమైనట్లు మరో కథ. చాలా కాలం కిందట సంతానం కోసం పరితపిస్తున్న దంపతులకు ఓ అమ్మాయి దొరకగా అమ్మవారి ప్రసాదంగా భావించి, పెంచి పెద్ద చేస్తారు. ఆమె పలు మహిమలు చూపుతూ లోకహిత కార్యాలు చేస్తుంది. దీంతో మహిళలు ఆమె చుట్టూ చేరి, దైవ స్వరూపంగా భావించి, పూజలు చేస్తారు. ఇది క్రమంగా బతుకమ్మ పండుగ నిర్వహించేందుకు కారణమైందని ఇతిహాసం. మరో కథలో ఓ దంపతులకు కలిగిన పిల్లలు కలిగినట్లుగా మరణిస్తుంటే పార్వతిని ప్రార్థించారట. ఆమె దయతో ఒక కూతురు కలిగి, బతుకుతుందట. ఆమెకు బతుకమ్మ అని నామకరణం చేయడంతో ఈ పండుగ వచ్చిందని ప్రతీతి.

9 రోజుల పాటు ప్రకృతి పూలతో సాగే పండుగ బతుకమ్మ. బతుకమ్మలో వాడే పూలలో ఎన్నో ఔషధ గుణాలున్నాయి. హానికారక క్రిముల నాశనంతో ఈ పూలు ముందువరుసలో ఉంటాయి. దీర్ఘకాలిక వ్యాధులను దరిచేరనీయవు. వర్షాకాలంలో వచ్చే వ్యాధులను అరికట్టడంలో బతుకమ్మ పండగలో వాడే పూలు చక్కగా ఉపయోగపడతాయి. అందుకే ప్రకృతి పండుగగా గుర్తింపు తెచ్చిన బతుకమ్మ పూలకు విశేష చరిత్ర ఉంది.

III. HOW TO MAKE A BATHUKAMMA

3.1. Required materials:

- Brass plate (Sthambalam-traditionally) or any flate plate-1
- Pumpkin/lotus leaves (Vistaraku)-4
- Flowers/Poolu:
 - Gunugu flowers
 - Thangedu flowers
 - Banthi flowers
 - Chamanthi flowers

- Gummadi flowers
- Rudraksha flowers
- Lilly flowers
- Pattukuchulu flowers
- Beera flower
- Mandaram flower
- Ganneru flowers
- Gulabi flowers
- Kanakambaralu flowers
- Tamara flowers
- Dosa flowers
- Katla flowers
- Nandi vardanam flowers
- Poka banthi flowers

➤ Turmeric powder:

For making Gowri (dough mass of turmeric in cone shape as a symbol of goddess) [8].

IV. FLOWERS USED IN BATHUKAMMA FESTIVAL AND MEDICINAL VALUES

1. Flower Name: Gunugu Poolu [9]

Telugu name: Gunugu poolu
English name: Celosia
Botanical name: *Celosia argentea*
Family: Amaranthaceae
Medicinal values of flowers: Antibacterial, Anti-inflammatory, Anti-diabetic, Wound Healing, Antioxidant.
Leaves: treating of infected sores.



2. Flower Name: Tangedu Poolu [10]

Telugu name: Tangedu poolu
English name: Senna
Botanical name: *Senna auriculata*
Family: Fabaceae
Medicinal uses:
Leaves: laxative **Root:** Relief from Fever, diabetes, diseases of urinary system and constipation. **Seed:** antibacterial activity chronic purulent conjunctivitis, rheumatism, eye diseases, gonorrhoea, diabetes, gout. **Bark:** antibacterial activity



3. Flower Name: Banthi Poolu [11]

Telugu name: Banthi poolu
English name: Marigold
Botanical name: *Tagetes erecta*,
Family: Asteraceae
Medicinal uses: Potent antiseptic, fungicidal or mycotic toxins, bactericidal and anti-viral agents, cataracts and macular degeneration.



4. Flower Name: Chamanthi Poolu [12]**Telugu name:** Chamanthi poolu**English name:** Chrysanthemum**Botanical name:** *Chrysanthemum indicum***Family:** Asteraceae

Medicinal uses: It is an excellent source of antioxidants that help prevent and treat a number of diseases and disorders. It contains essential minerals like calcium, magnesium, folate, iron, sodium, potassium, phosphorus, manganese, zinc, and copper.

**5. Flower Name:** Gummadi Poolu [13]**Telugu name:** Gummadi poolu**English name:** Pumpkin**Botanical name:** *Cucurbita pepo***Family:** Cucurbitaceae

Medicinal uses: Used as anti-diabetic, anti-tumor, anti-hypertensive, anti-inflammatory, an antibacterial agent. antirheumatic, demulcent, diuretic, nervine, taenifuge. Traditionally, Pumpkin was used to treat kidney problems, intestinal parasites. Used externally, Pumpkin pulp is an excellent emollient, softening dryness of skin. It is useful in treatments of pimples, spots, freckles and burns. Pumpkin plant also acts as a good immune booster, containing great amount of vitamins A, C and Glycine.

**6. Flower Name:** Rudraksha Poolu [14]**Telugu name:** Rudraksha poolu, Chandrakantha poolu**English name:** 4'O clock/ Marvel of Peru**Botanical name:** *Mirabilis jalapa***Family:** Nyctaginaceae

Medicinal uses: The flowers are used in food coloring for cakes and jellies. The cooked leaves are taken as an emergency food as diuretic, purgative, and for vulnerary (wound healing) purposes. The root: be an aphrodisiac as well as diuretic and purgative, treatment of dropsy. The leaves are used to reduce inflammation, wounds Powdered, the seed of some varieties is used as a cosmetic and a dye. The plant has a potential for the bio-remediation of soils polluted with concentrations of heavy metals Cadmium.

**7. Flower Name:** Lilly Poolu [15]**Telugu name:** Lilly poolu**English name:** Lilly flowers**Botanical name:** *Tuberose polyanthus***Family:** Asparagaceae

Medicinal uses: The flowers are considered diuretic and emetic. The dried and powered bulbs are used as a remedy for gonorrhea.



8. Flower Name: Pattukuchulu poolu [16]

Telugu name: Pattukuchulu poolu, Seethamma jadalalu, Kodijuttu poolu

English name: Cock's comb

Botanical name: *Celosia cristata*

Family: Amaranthaceae

Medicinal uses: Stems and leaves: infected sores, wounds, skin eruptions. Poultice of leaves, smeared with honey is used as cooling application to inflamed areas and painful buboes and abscesses. Seeds: GIT disorders, antipyretic, improve vision, relieve fever associated with liver ailments. Antidiarrheal and aphrodisiac, cure for epistaxis, jaundice, gonorrhea, wounds and fever. Whole plant is used as antidote for snake poison. Root: colic, gonorrhea and eczema. Flowers: for bloody stools, haemorrhoidal bleeding, leucorrhea and diarrhea.

**9. Flower Name:** Beera Poolu [17]

Telugu name: Beera poolu, Luffa

English name: Ridge Gourd

Botanical name: *Luffa aegyptiaca*

Family: Cucurbitaceae

Medicinal uses: Detoxifies skin. Used in treating and preventing colds. It is also used for nasal swelling and sinus problems, for arthritis pain, muscle pain and chest pain, helps in restoring absent menstrual periods. Nursing mothers use it to increase milk flow.

**10. Flower Name:** Mandaram Poolu [18]

Telugu name: Mandaram poolu

English name: Hibiscus

Botanical name: *Hibiscus rosa-sinensis*

Family: Malvaceae

Medicinal uses: Regulate menstruation and stimulate blood circulation. Flower: for liver disorders, high BP, an aphrodisiac. Young leaves flowers for headache. leaves, root and fruits for arthritis, boils coughs, fruit for sprains, wounds and ulcers, rich Vitamin C.

**11. Flower Name:** Ganneru Poolu [19]

Telugu name: Ganneru poolu

English name: Oleander

Botanical name: *Nerium oleander*

Family: Apocynaceae

Medicinal uses: treating ulcers, haemorrhoids, leprosy. In addition, oleander has been used to treat ringworm, herpes and abscesses.



12. Flower Name: Gulabi Poolu [20]**Telugu name:** Gulabi poolu**English name:** Rose flowers**Botanical name:** *Tagetes erecta***Family:** Asteraceae**Medicinal uses:** Good source of iron, calcium and vitamin B6. Helps alleviate muscle pain, improve memory, boost the immune and circulatory system and promote hair growth.**13. Flower Name: Kanakambaralu Poolu [21]****Telugu name:** Kanakambaralu**English name:** firecracker flower**Botanical name:** *Crossandra infundibuliformis***Family:** Acanthaceae**Medicinal uses:** Anti-oxidant, sukshma jeevanashayaniki sambandhinchina medicines lo use chesthaaru.**14. Flower Name: Tamara Poolu [22]****Telugu name:** Kamalamu/ Tamara poolu**English name:** Indian Lotus, Sacred lotus**Botanical name:** *Nelumbo nucifera***Family:** Nelumbonaceae**Medicinal uses:** Lotus flowers contain linoleic acid, protein, phosphorus, iron and vitamins B and C. Practitioners of ayurvedic medicine often use lotus flowers on the face for the flowers' soothing, cooling properties.**15. Flower Name: Dosa Poolu [23]****Telugu name:** Dosa**English name:** Cucumber**Botanical name:** *Cucumis cucumber***Family:** Cucurbitaceae**Medicinal uses:** Used in folk medicine to treat ailments of the stomach.

16. Flower Name: Katla Poolu [24]**Telugu name:** Kalta poolu**English name:** Ipomoea, common morning-glory, tall morning-glory/purple morning glory,**Botanical name:** *Ipomoea purpurea***Family:** Convolvulaceae**Medicinal uses:** A valuable medicinal plant having anti-cancer, anti-diabetic, anti-inflammatory properties.**17. Flower Name: Nandi vardanam Poolu [25]****Telugu name:** Nandi vardanam**English name:** Crape jasmine, Pinwheel flower**Botanical name:** *Tabernaemontana divaricata***Family:** Apocynaceae**Medicinal uses:** Plants have been used in folk medicine for the treatment of high blood pressure, pain and inflammation, healing wounds. CNS, cardiovascular, gonadotropic, anti-tumour, anti-infectious and anti-oxidative activity.**18. Flower name: Poka Banthi Poolu [26]****Telugu name:** Pokabanthi, Gaddi poolu, Rokali banda poolu**English name:** Globe Amaranth**Botanical name:** *Gomphrena globosa***Family:** Amaranthaceae**Medicinal uses:** Treats chronic bronchitis, whooping cough, dysentery, pertussis, pulmonary tuberculosis with hemoptysis, infantile fever. Decoction of the flowers for asthma, bronchitis and leucorrhoea, check hemorrhage and nocturnal weeping of children and to soothe sore eyes.**V. PROCEDURE FOR MAKING OF BATHUKAMMA**

On every day women will clean their vakili (courtyard) by using cow dung mixed with water is spread in the courtyard as a ground-base; decorate the ground-base with mangala aakara or muggu patterns or rangoli made of rice flour [27].

Then follow the below procedure for making of Bathukamma.

1. Keep Lotus/Pumpkin/Beera leaves/Vistaraku at the bottom of Sthambalam (Plate made up of Bronze metal)
2. Prune flower stems 2 to 4 size and arrange in concentric layers making sure flowers are in line with outside edge of plate
3. Start first layer with thangedu flowers if not use any other flower in the above list
4. After the first arrange next layer bit inside because when finished Bathukamma should be conical in shape
5. Used different colored flowers for each successive layers so that Bathukamma look aesthetically good
6. Fill inside of each layer with pruned stems leaves to stabilize Bathukamma
7. After the final layer place goddess gowri made out of turmeric powder [28].

Men in the house gather flowers from the wild plains like Celosia, Senna, Marigold, Chrysanthemum, Indian Lotus, Cucurbita leaves & flowers, *Cucumis Sativus* leaves & flowers, *Memecylon edule*, *Tridax procumbens*, *Trachyspermum ammi*, Katla, Teku Flowers, etc., which bloom in this season in various vibrant colors all across the uncultivated and barren plains of the region. Women start preparing Bathukamma from the afternoon, preparing a Bathukamma is a folk art. They cut the flowers leaving the little length base, some dip Gunugu (Celosia) flowers in various vibrant colors, some scented and arrange them on a wide plate called Sthambalam spread with big leaves, and stack them up in a conical mound, filling the cone with leaves and stems of the flower stalks, decorated with a Lotus or Pumpkin Flower on top of the stack along with Gouramma (a symbolic idol of Gowri made of turmeric). One interesting aspect of the preparation of the flower arrangement is that the arrangement usually floats in water for some time, and the arrangement is not disassembled until it drowns in water [29].



Figure 1. Making of Bathukamma (floral conical mound) of author CH. Nishanthi

VI. FOOD OFFERED TO BATHUKAMMA (NAIVEDYAM)

It is the festival for feminine felicitation. On this special occasion women dress up in the traditional sari combining it with jewels and other accessories. Teenage Girls wear Langa-Oni/Half-Sarees/Lehenga Choli combining it with jewels in order to bring out the traditional grace of the attire. There is variety of names of Bathukamma for nine days of festival in the entire Telangana state, India. They are mentioned in the table 2 along with food offered in each day, these food materials had variety of nutritional and medicinal values of both plants as well as offered food. For 9 days of festival each day a *Nivedyam* or a special dish is prepared and offered to the goddess. Generally ingredients of the dishes are Corn (మొక్క జొన్నలు), Sorghum (జొన్నలు), Bajra (సజ్జలు), Black Gram (మినుములు), Bengal Gram (శనగలు), Green Gram (పెసర్లు), Ground Nuts (పల్లి), Sesame (నువ్వులు), Wheat (గోధుమలు), Rice (బియ్యము), Cashew Nut (Kaju), Jaggery (బెల్లం), Milk (పాలు) etc. Maleeda - a combination of Roti and Jaggery, is prepared on this day and distributed at the end of the event [30].

Table 1: Types of Offered food/naivedyam and Nutritional values of each Bathukamma

Type of Bathukamma	Offering Food/ Naivedyam	Nutritional/Medicinal values of Food/ Naivedyam
First day	Food offering/Naivedyam:	Triggers Hair Growth. ... Anti-ageing properties. ... Boosts Skin, Dental Health & Digestion. ... Good Source of Energy. ... Stabilizes your blood pressure....Helps Fight Stress and Depression.
Engili Pula Bathukamma The first day of the festival falls on Mahalaya Amavasya, also known as Pethara Amavasya in Telangana region.	Nuvvulu (Sesame seeds) with biyyampindi (rice flour) or nookalu (coarsely ground wet rice).	
Second day	Food offering/Naivedyam:	Controls Blood Sugar Levels, A Good Probiotic, A Good Source Of Healthy Carbohydrates, Easily Digestible, Rich In Iron, Low In Calories, Low In Calories.
Atkula Bathukamma The second day is called Atkula bathukamma, falls on the Padyami (first day) of Ashwayuja masam.	Sappidi pappu (Bland boiled lentils), bellam (jaggery), and atkulu (flattened parboiled rice)	
Third day	Food offering/Naivedyam:	Improves digestion, good source of protein, iron, fiber, controls cholesterol, has folic acid. Toor dal is one of the most common pulses in an Indian kitchen.
Muddapappu Bathukamma The third day of Bathukamma falls on Vidiya/second day of Ashwayuja masam.	muddapappu (softened boiled lentils), milk and bellam (jaggery)	
Fourth day	Food offering/Naivedyam:	Whole grain that is relatively low in calories (216 calories per cup), high in fiber, gluten-free and can be incorporated into a variety of dishes.
Nanabiyyam Bathukamma The fourth day falls on thidiya/third day of Ashwayuja masam.	nananesina biyyam (wet rice), milk, and bellam (jaggery).	
Fifth day	Food offering/Naivedyam:	Which Consist of proteins, fiber, sodium iron vitamin-C
Atla Bathukamma The fifth day falls on the chathurdi /fourth day of Ashwayuja masam.	uppidi pindi atlu (pan cakes made from wheat lets), or Dosa	
Sixth day		

Aligina Bathukamma The sixth day falls on the panchami/ fifth day of Ashwayuja masam.	No food offering is made.	NA (Not Applicable)
Seventh day Vepakayala Bathukamma The seventh day falls on the sashti/sixth day of Ashwayuja masam.	Food offering/Naivedyam: Rice flour shaped into the fruits of neem tree is deep fried.	Good source of carbohydrate for kids, and elder people for easy digestion.
Eighth day Vennamuddala Bathukamma The eighth day falls on saphthami/seventh day of Ashwayuja masam.	Food offering/Naivedyam: nuvvulu (sesame), Venna (Butter) or ghee (clarified butter), and bellam (jaggery).	Sesame Good Source of Fiber May Lower Cholesterol and Triglycerides, Nutritious Source of Plant Protein, Good Source of B Vitamins. Ghee contains good amount of healthy fats, vitamin A, E and D. Jaggery is packed with calcium, magnesium, iron, potassium and phosphorus and even has trace amounts of zinc, copper, thiamine, riboflavin and niacin, B vitamins, some amounts of plant proteins and loads of phytochemical and antioxidants.
Ninth day Saddula Bathukamma The ninth day of bathukamma is celebrated on ashtami/eight day of Ashwayuja masam, and coincides with Durgashtami.	Food offering/Naivedyam: Five types of cooked rice dishes: perugannam saddi (curd rice), chinthapandu pulihora saddi (tamarind rice), nimmakaya saddi (lemon rice), kobbara saddi (coconut rice) and nuvvula saddi (sesame rice).	Curd is a good source of protein and probiotics. It is also a good antioxidant and has high contents of calcium. Rice is a good source of magnesium and potassium. Lemon is a good source of Vit. C, Coconut is a good source of saturated fats, magnesium and phosphorus and Sesame Good Source of Fiber May Lower Cholesterol and Triglycerides, Nutritious Source of Plant Protein.

Type of Bathukamma	Food/ Naivedyam
 Engili Pula Bathukamma	 Atkula Bathukamma
 Muddapappu Bathukamma	 Nanabiyyam Bathukamma
 Atla Bathukamma	 Aligina Bathukamma



Figure 2: Types of Bathukamma and offering Food/ Naivedyam

6.1. Who can play Bathukamma?

- Usually women folk and young girls take part in playing Bathukamma
- However men too can take part in kolatam (Using of two equal sticks) played as part of Bathukamma with different musical theme or folk songs [31].

6.2. Attire for Bathukamma

- Married women wear saris other Indian traditional clothing may be worn but saris preferred
- Young girls wear lehanga and oni
- Men wear Indian traditional cloths.

Note: No western cloths worn

VII. SONGS ON BATHUKAMMA FESTIVAL

For the nine days, in the evening, women, especially young girls, gather in large numbers with their Bathukamma in open areas of their locality. All women will form a circle around the Bathukamma and start singing folk songs by clapping their hands and revolving around the Bathukamma, synchronizing steps and claps in unison provide a splendorous look to the festivities. Women seek good health, prosperity and happiness for their families.



Figure 3: Celebration of Bathukamma festival at Swami Vivekananda Institute of Pharmaceutical Sciences, Vangapally

The songs are to invoke the blessings of various goddesses. By principle, the rendition ends with any one of the following three tributes Uyyaala Uyyaala, Okkesi Puvvesi Chandamama or Gouramma. Traditionally a lead singer with great voice who knew the Bathukamma lyrics sing the songs and others repeat in chorus. If no lead singer available download Bathukamma MP3 songs and play. Have good audio system to play the song, listen lyrics carefully and repeat rhythmically all to sing at the same time as clap their hands, one clap closer to shoulder and other for and down. The songs are to invoke the blessings of various goddesses as well as local issues related to life style of people and protest the local problems in the songs. By principle, the rendition ends with any one of the following three tributes in telugu to describe the situation like Uyyaala Uyyaala songs – ఉయ్యాల ఉయ్యాల, Chandamama - చందమామ or Gouramma [32].

- “చిత్తూ చిత్తూల బొమ్మ శివునీ ముద్దుల గుమ్మ ఈ పాటలో పైకి ఆ స్త్రీలకు భగవద్దర్శనమైనట్లు చెప్పుకుంటున్నా నిజానికి తమ మగ స్నేహితులను కలుసుకున్నట్లు అంతరార్థంగా కనపడుతుంది.
- తెలంగాణ సాయుధ పోరాట కాలంలో బతుకమ్మ పాట ఇలా రూపుదిద్దుకుంది.” నల్గొండ రాజ్యంన ఉయ్యాల- నల్గొండ రాజ్యంన ఉయ్యాల... జనగామ తాలూక ఉయ్యాల- ఇసునూరు గ్రామంలో ఉ||..... ఎంత ఘోరము చూడు ఉయ్యాల- ఆ దొరొడు పాడుగాను ఉ||..... పాలకురీలోన ఉయ్యాల- వెట్టి చాకల్లమ్మ ఉయ్యాల.....గట్టిదే ఐలమ్మ

ఉయ్యాల- సంగంబు పెట్టింది ఉయ్యాల పాలకుర్తి ఐలమ్మ విసునూరి రామచంద్రారెడ్డికి ఎదురోడ్డి తన కొలు పొలంలో పండించుకున్న పంటకై చేసిన పోరాటం ఈ పాటలో వ్యక్తమైంది. మరో పాటలో చంద్రమ్మ అనే స్త్రీ ఊళ్ళో జనాన్ని దొర వద్దకు జేతానికి తీసుకునిపోతుంది. దొర ఇవ్వాలన్న కూలీ ఇవ్వకపోగా వాళ్లను చాకిరీతో పీల్చి పిప్పిచేస్తాడు. చంద్రమ్మ కూడా దొరకు వంత పాడుతుంది. అప్పుడు కూలీలంతా-

- **“ఒక్కేసి పువ్వేసి సందమామ - ఒక్క జాము ఆయె సందమామ...తెలంగాణా చరితమ్మ సందమామ - తెలియజెప్పుతాను సందమామ”** అంటూ రాష్ట్రంలో జరుగుతున్న అన్యాయాలు పాటలుగా వెల్లువెత్తాయి. ప్రజల కాంక్షలు అందులో వెల్లడైనాయి. ఇలా బతుకమ్మ పాట కాలంతో పాటు తన వరుసలను మార్చుకుంటూ పోయింది. సమాజానికి దర్పణం పట్టడంలో ముందు వరుసలో నిలిచింది.
- **“కలవారికోడలా ఉయ్యాల - కలికి కామాక్షి ఉయ్యాల”** అన్న చెల్లెలిని అత్తింటి వాళ్ళ అనుమతి తీసుకొని రమ్మనగా, అత్త దగ్గరికి వెళ్లి, **“నేనెరుగ నేనెరుగ ఉయ్యాల - నీమామ నడుగు ఉయ్యాల”** అని అత్త బదులిస్తుంది. ఆ క్రమంలో ఆమె మామను, బావను, అక్కను అడిగి చివరగా భర్త అనుమతి పొందడమేకాదు ఇరుగుపొరుగువారికి చెప్పి బయలు దేరుతుంది.



Figure 4: Ready to immersion of Bathukamma after Celebration by A- Staff and Students in Govt. Degree College, Alair. B- Staff and Students in Swami Vivekananda Institute of Pharmaceutical Sciences, Vangapally, Yadadri-Bhongiri-Dist

VIII. IMMERSION OF BATHUKAMMA (Nimajjanam)

After playing Bathukamma aata (Dance) before sunset this ritual need to be conducted. Perform gowri pooja to send off goddess along with holy nivedyam. Carry Bathukamma in their arms or overhead and head towards lake/pond/river or any water body, the goddess is 'created' each year, and then immersed duly on the 10th day of the festival. Leave Bathukamma in water so that they float on water. Married women take haldi (turmeric) from goddess of gowri idol and apply their mangalasutra. Pray as their family members healthy and wealthy for entire year and finally distribute prasadam/Offering food to all mutually.

And the main reason for floral immersion is that the flowers have medicinal importance so, if the flowers are mixed in lakes/ponds the water becomes pure and clean. They also lit a lamp on top of the 'Bathukamma' the whole night the river looks beautiful with colourful flowers and the lamps on the top of floral arrangement. They remove the idol made of turmeric and keep the turmeric paste to their cheeks, the scientific reason for keeping turmeric paste to the cheeks is that protects from the bacteria and gives a glow to the face. After this they share special foods (Offered food/naivedyam) prepared for the goddess among them, these foods are prepared with rice, wheat,

pulses like green gram and jowar (sorghum) with the addition of sugar and ghee, the preparation of this food is easy which is very tasty and good for health.

This festival is also known as an eco-friendly festival and harmless for any other animals, no animal is killed to make special dinners for this festival.

Bathukamma is a celebration of the inherent relationship human beings share with earth and water. During the entire preceding week, women make 'boddemma' (a deity of Gowri 'mother Durga' made with earthly mud) along with Bathukamma and immerse it in the pond. This helps reinforce the ponds and helps it retain more water. The flowers used in Bathukamma have a great quality of purifying water in ponds and tanks and flowers so immersed in abundance are environment friendly. In times when the fresh water ponds are gradually diminishing and dwindling away, it is indeed a matter of pride for Telangana that its womenfolk (with mostly agrarian background) inherently know how to rejuvenate them by celebrating the festival of flowers. The festival heralds the beauty of nature, collective spirit of Telangana people, the indomitable spirit of womenfolk and also the ecological spirit of the agrarian people in preserving the natural resources in a festive way [33].



Figure 6: Bathukamma immersed in water reservoir

8.1. Celebration all over the World

Floral Festival (Bathukamma) is recognized as the Telangana (a newly emerged state in India) major festival and the government is also promoting the festival and its importance all over the world. It is a festival of environment hence, the state also making awareness to protect the environment. Telangana people who are staying in different countries like the United States, United Kingdom, Dubai, Germany, Singapore etc., are also celebrating the festival and expanding the culture to the World.

Importance of the environment was known to all but there is a small negligence towards it. There are some people who are really working for the protection of the environment and bringing awareness, in South India people of Telangana state celebrates a Floral Festival to remember the importance and treating the Nature as the goddess with a hope that 'protection of environment is protecting ourselves', in Telugu the festival is called as 'Bathukamma' which means 'Live Forever', they pray to the goddess (Environment) to live forever with the people.



Figure 5: A huge celebration of Bathukamma festival in the capital city of Telangana

IX. CONCLUSION

The celebrations of Bathukamma (Bathuku means life, amma means mother OR it means Live forever), a floral arrangement which is worshipped as the patron Goddess of womanhood 'Gowri' for nine days by the women of the house, are near to end this year. It has been representing the cultural spirit of the Telangana state. This biggest social event and 'festival of nature to live forever' not only witnesses the women in traditional attire and colorful processions but also the medicinal values of the different flowers which are chosen for a conical arrangement (resembles a temple gopuram) while preparing Bathukamma. Before the ending of the celebrations of Bathukamma, it quite good knows how each flower used in the making of Bathukamma possesses its own medical values. In worldwide all religious people prayed for the god with flowers but in Telangana prayed for the flowers as a god (nature) which is one of the great culture so that Bathukamma festival is one and only flower festival. This festival is also known as an eco-friendly festival and harmless for any other animals, no animal is killed to make special dinners for this festival.

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