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CENSUS OF INDIA 1961

VOLUME II

ANDHRA PRADESH

PART VI-VILLAGE SURVEY MONOGRAPHS
SERIAL No. 32

A MONOGRAPH

on

MANTSALA

(MANTRALAYAM)

(ADONI TALUK, KURNOOL DISTRICT)



Editor

A. CHANDRA SEKHAR

ISTRATIVE SERVICE
Operations, Andhra Pradesh

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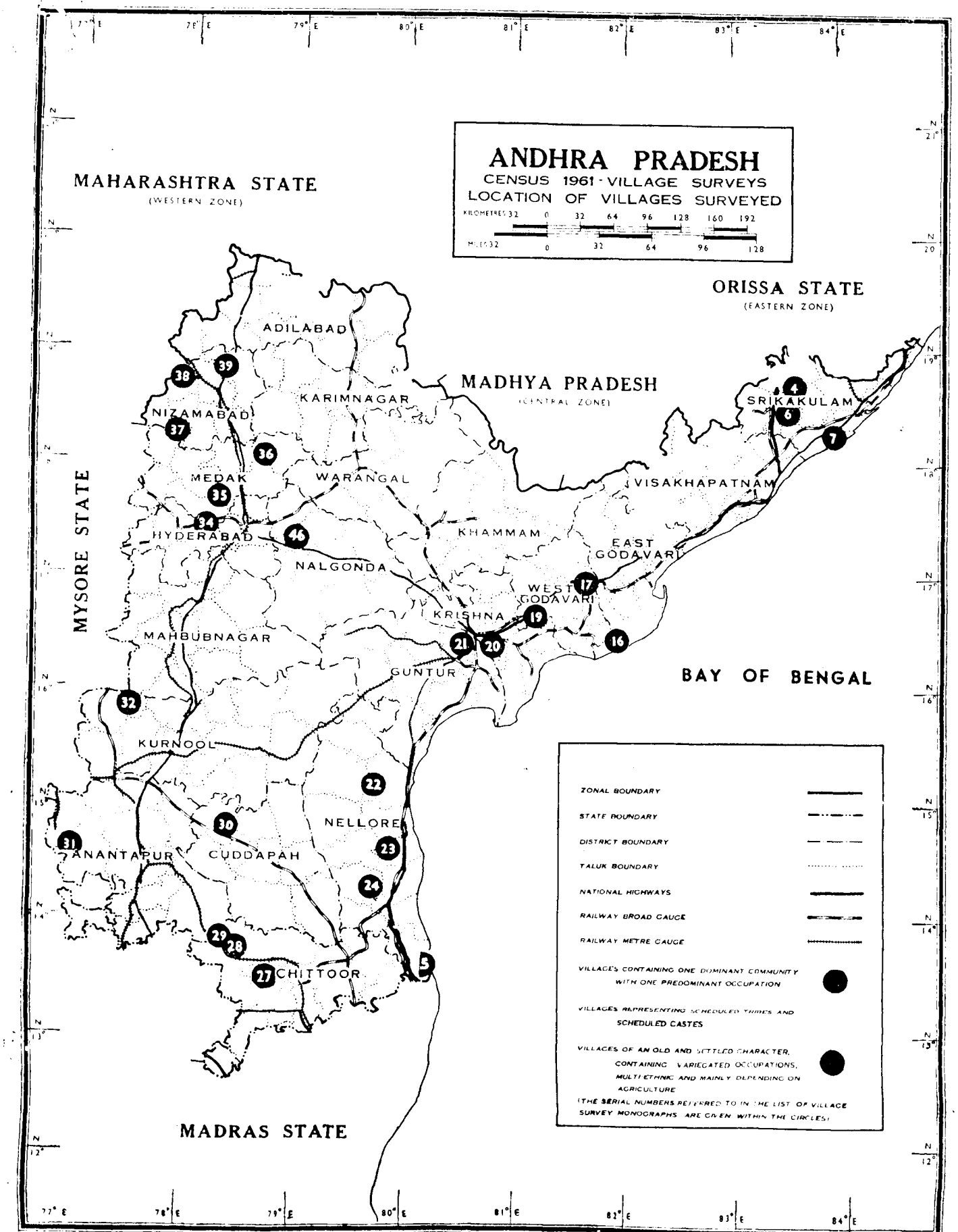


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CENSUS OF INDIA 1961—VOLUME II—PART VI—LIST OF VILLAGE SURVEY MONOGRAPHS—ANDHRA PRADESH

NAME OF		Sl.	BRIEF DETAILS OF WHAT THE VILLAGE REPRESENTS
DISTRICT	TALUK	NO. NAME OF VILLAGE	
(1)	(2)	(3) (4) (5)	
Srikakulam	Pathapatnam Parvathipuram	1 Kallata	Kapu Savaras—A Scheduled Tribe
		2 Kalliti†	Savaras—A Scheduled Tribe
		3 Lakkaguda	Jatapus—A Scheduled Tribe
		4 Kannapudoravalasa	A village in jute growing area
		5 Gadabavalasa, hamlet of Gunma	Gadabas—A Scheduled Tribe
Visakhapatnam	Bobbili Srikakulam	6 Karada	A Bobbili Samsthanam village
		7 Mofusbandar‡	A fishermen's village
	Srungavarapukota Paderu	8 Kondiba†	Dombs—A Scheduled Caste
		9 Gandha ‡	Konda Dhoras—A Scheduled Tribe
		10 Lamthampadu†	Kondhs—A Scheduled Tribe
	Chintapalle	11 Annavaram†	Samanthus—A Tribe
		12 Makavaram	Kammaras <i>alias</i> Ojas—A Scheduled Tribe
		13 Jerrela†	Bagatas—A Scheduled Tribe
East Godavari	Yellavaram	14 Kondapalle	Koya Doras—A Tribe
		15 Kovilapalem	Konda Reddis—A Scheduled Tribe
West Godavari	Razole Kovvur	16 Pasarlupudilanka†	A typical East Godavari delta village
		17 Unagatla†	A dry agricultural village surveyed in 1917 & 1936 by the Department of Economics, University of Madras. A study of the progress made in the life of the people during 1936-62 is done
Krishna	Polavaram Eluru	18 Puliramudugudem	Koyas—A Scheduled Tribe
		19 Gudivakalanka	A settled village in Kolleru lake bed area
	Vijayawada	20 Maredumaka	A settled Krishna delta village
		21 Malkapuram	A typical tobacco growing village
		22 Ayyavaripalle	A sheep and cattle rearing village
Guntur	Kandukur Kovur	23 Yelamanchipadu	A settled wet agricultural village
		24 Devaravemuru	Several workers in mica industry reside in this village
		25 Rettamala†	Noted for boat building industry. It also represent Yenadis, a Scheduled Tribe
Nellore	Sullurpet		
Chittoor	Punganur	26 Palyampalle	Lambadis—A Scheduled Tribe
		27 Thettupalle, hamlet of Nellimanda	A village surveyed in 1916 by the Department of Economics, University of Madras. A study of the progress made in the life of the people during 1916-62 is done
Cuddapah	Madanapalle	28 Panchalamarri	A village depending on tank and well irrigation
		29 Gangireddipalle	A sheep and cattle rearing village
Anantapur	Jammalamadugu	30 P. Sugamanchipalle	Noted for Cuddapah slabs
		31 Bhairavanitippa	A dry village changing to wet cultivation under the Bhairavanitippa project
Kurnool	Adoni	32 Mantsala† (Mantralayam)	A place of religious importance
		33 Byrlutigudem†	Chenchus—A Scheduled Tribe
Hyderabad	Chevella	34 Peddamangalaram	Economy dependent on the supply of vegetables to Hyderabad city
Medak	Narsapur	35 Sivanagar	Tanning industry
		36 Habshipur	Handloom industry
Nizamabad	Banswada	37 Banjepalle	An agricultural village on the bank of Nizam Sagar lake
		38 Pocharam	An agricultural village noted for sugarcane cultivation
		39 Kotha Armur†	An agricultural village partly irrigated by Nizamsagar Canal. A comparative study of the progress made in the life of the people between 1929 & 1962 with reference to the economic investigations made by Sri S. Kesava lyengar is done
Adilabad	Utnur	40 Bhurnur†	Gonds & Pradhans—Scheduled Tribes
		41 Vemayakunta	Mathuras—A Tribe
		42 Laindiguda†	Kolams—A Scheduled Tribe
		43 Malkepalle	Thotis—A Scheduled Tribe
Karimnagar	Manthani	44 Kishtaraopet	Naikpods—A Scheduled Tribe
		45 Mattewada†	Koyas—A Scheduled Tribe
Warangal	Narasampet		
Nalgonda	Ramannapet	46 Tallasingaram	A toddy tappers' village

* Surveyed by the Indian Institute of Economics, Hyderabad-A.P. † Present Monograph ‡ Monographs so far published





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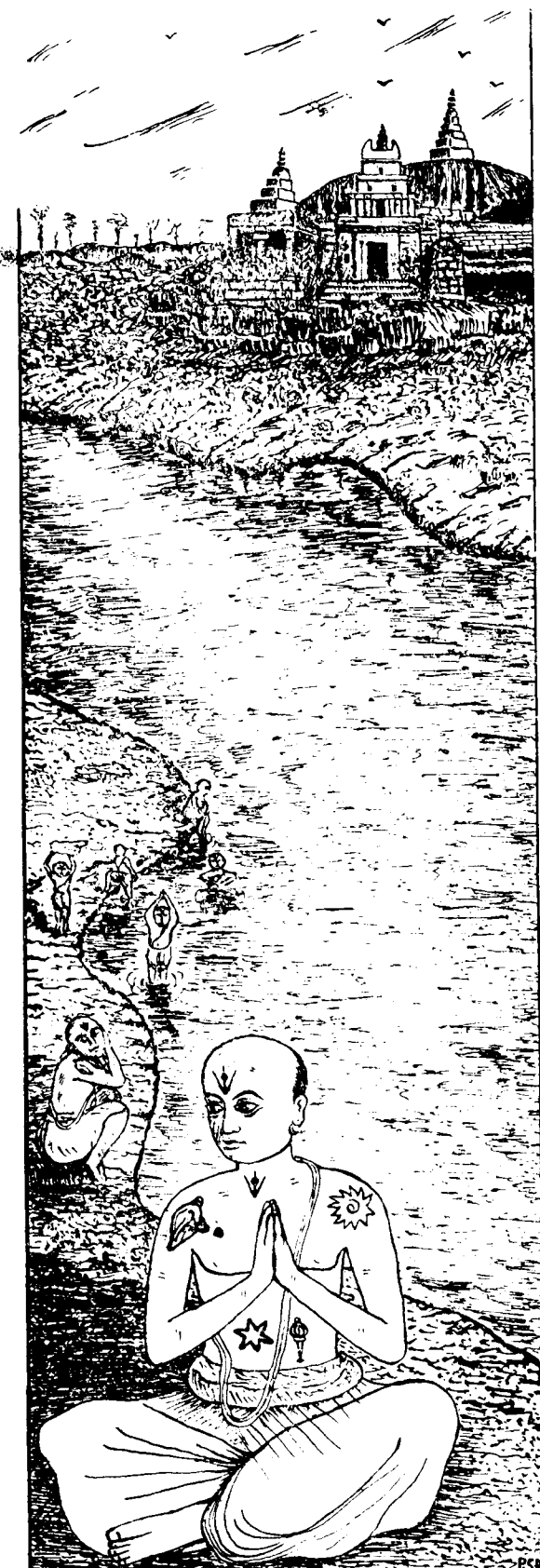
(ADONI TALUK, KURNOOL DISTRICT)

Editor

A. CHANDRA SEKHAR

OF THE INDIAN ADMINISTRATIVE SERVICE

Superintendent of Census Operations, Andhra Pradesh



Price: Rs. 6.50 P. or 15 Sh. 2 d. or \$ 2.34 c.

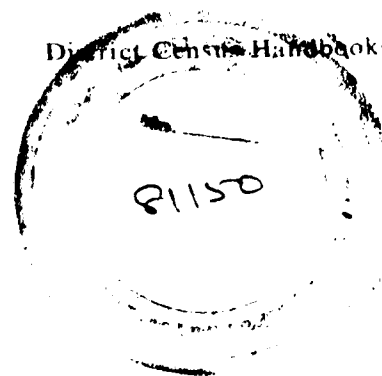
Om
Sri Raghavendraswamy

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PART I-B	...	Report on Vital Statistics	
PART I-C	...	Subsidiary Tables	
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PART II-B (ii)	...	Economic Tables [B-V to B-IX]	
PART II-C	...	Cultural and Migration Tables	
PART III	...	Household Economic Tables	
PART IV-A	...	Report on Housing and Establishments (with Subsidiary Tables)	
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PART X	...	Special Report on Hyderabad City	

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ॐ॥ పూజ్యాయ రాఘవేంద్రాయ సత్యధర్మరథాయచ
Pujyaaya Raghavendraaya Satyadharmarathāyacha
ఓజతాం కల్పవృక్షాయ నమతాం కామధేనవే.
Bhajataam Kalpavrukshaaya Namataam Kamadhenavae.

"A bow to Sri Raghavendra Guru, the kind hearted, the venerable, ever bent on truth and religion, the celestial tree (in bestowing fruits) to all devotees and the divine Cow (Kamadhenu) in bestowing the desired objects of all worshippers."

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FOREWORD

Apart from laying the foundations of demography in this subcontinent, a hundred years of the Indian Census has also produced 'elaborate and scholarly accounts of the variegated phenomena of Indian life—sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning to their conclusions.' In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation.' This explains why the Indian Census came to be interested in 'many by paths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion.'

In the last few decades the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralisation on the one hand and decentralisation on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static any yet changing and how fast the winds of change were blowing and from where.

Randomness of selection was, therefore, eschewed. There was no intention to build up a picture for the whole State in quantitative terms on the basis of villages selected statistically at random. The selection was avowedly purposive: the object being as much to find out what was happening and how fast to those villages which had fewer reasons to choose change and more to remain lodged in the past as to discover how the more 'normal' types of villages were changing. They were to be primarily type studies which, by virtue of their number and distribution, would also give the reader a 'feel' of what was going on and some kind of a map of the country.

A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be chosen with great care to represent adequately geographical, occupational and even ethnic diversity.* Of this minimum of thirty-five, the distribution was to be as follows:

(a) At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation. *e.g.*, fishermen, forest

workers, *jhum* cultivators, potters, weavers, salt-makers, quarry workers, *etc.* A village should have a minimum population of 400, the optimum being between 500 and 700.

(b) At least seven villages were to be of numerically prominent Scheduled Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400, the optimum being between 500 and 700.

(c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500–700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication such as the district administrative headquarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them on absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield, and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the Survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra' over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959 the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress, ornaments and foot-wear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities, festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in the September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership, and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel,'

to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusions,' at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the Census count itself was left behind in March 1961, a series of three regional seminars in Trivandrum (May 1961), Darjeeling and Srinagar (June 1961) restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered, and also because the 'consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as interrelated processes, and finally to examine the social and economic processes set in motion through land reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December 1961, when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve, to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitfull single source of information about the country.' Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in Appendix II to Mattewada village (Monograph No. 45).

NEW DELHI
July 30, 1964.

ASOK MITRA
Registrar General, India.

P R E F A C E

In the Foreword, the Registrar General, India has kindly explained the scope and philosophy of the Village Surveys taken up as one of the important ancillary studies to the 1961 Census.

In this State 46 villages were selected for the survey, of which 9 villages fell under the category of villages each with one dominant community with one predominant occupation, 21 villages representing Scheduled Tribes and Scheduled Castes (17 villages with Scheduled Tribes, 3 villages with Tribes not Scheduled viz, Samanthus, Koya Doras and Mathuras, and 1 village with a Scheduled Caste, Dombs) and 16 villages were villages each of fair size, of an old and well settled character containing variegated occupations and multi-ethnic in composition. The village Mantsala (No. 32 in the State Map before the Inner Title page gives the location of the village) covered by the present monograph falls under the last category.

The selection of the villages of the optimum population size of 500 and also satisfying all other criteria, such as to be at a distance of a day's travel from the taluk headquarters and so on, was none too easy. Several villages selected had to be of a much large size than prescribed as otherwise it was difficult to choose a village to satisfy the main purpose for which the village was selected for survey. Similarly some interior tribal villages that were selected were necessarily smaller than the optimum population size prescribed. The villages were selected carefully having an eye on regional distribution and ecological variation, but it has not always been possible to select villages so remote as to be a day's journey from important centres of communication or administrative headquarters of a district. With the developed communications and the fast means of transport it was somewhat difficult to locate all villages uninfluenced by developmental activities. There were, of course, some villages, particularly in the Agency tract which took not one day but several days to reach from the district headquarters. All the same, it is expected that the villages now selected truly represent a cross-section of the rural population of the State.

In this State, we started off with our Village Surveys according to the original scheme of things, under which it was expected that one Investigator should be able to cover a village in about a week or 10 days time. Naturally a very simple skeleton schedule was adopted under which mainly the social and religious customs and habits were studied in a general sort of way. We covered quite a few villages under this old scheme and the present village of Mantsala covered by this monograph was one such village surveyed in 1960 itself canvassing this old skeleton schedules, a set of which is given as Appendix II to the Monograph No. 45, Mattewada village. As explained in the Foreword, the scope of the survey went on expanding and ultimately on the basis of the conclusions arrived at the Study camp held in New Delhi in December 1961, a very detailed set of Village Survey Schedules was drawn up. When we started canvassing this formidable set of schedules, we found that an Investigator was not able to cover more than one household per day. The progress was painfully slow. Even putting extra Investigators, it took several weeks to cover

a village completely. As several villages had already been covered by the time the scope of Survey was enlarged, we were able to cover only a limited number of villages canvassing this set of larger schedules which is given as Appendix III to the Monograph No. 39—Kotha Armur village. An attempt, however, was made to resurvey a few of the villages already covered so as to bring them under the new method. But the limitation of time made it difficult to resurvey all the rest as proposed. Therefore the Village Survey Monographs presented for this State will show two distinct patterns—one as covered under the old method and the other under the new expanded method giving very much more detailed statistical information.

Certain limitations to our efforts to achieve this ambitious task may have to be recognised. While the Investigators who were put on the job of canvassing the schedules were not specialists in any particular field, they were carefully chosen for their academic qualifications, experience in Community Development Organisation or their ability and aptitude to move closely with the rural and tribal folk, to find out facts and record truthfully the first hand information. It is open to the specialists in a particular field to scan the material presented here and formulate their own hypotheses for further refined investigation.

The present monograph deals with Mantsala, a multi-ethnic village, situated on the right bank of the river Tungabhadra. It is one of the important pilgrim centres of South India, and more especially for the Madhva Brahmins, due to the location of the Brindavan of Sri Raghavendraswamy a great disciple of Madhvacharya one of the three great Hindu philosophers of the South.

This village was first surveyed by Sarvasri V. D. Chary and A. R. K. Murthy during the last week of October, 1960. Later in November, 1964 this village was revisited by Sarvasri V. Radhakrishna, Research Assistant, V. D. Chary and Ch. Purnachandra Rao, Economic Investigators of my office for a further survey. First draft of the report was prepared by Sri V. Radhakrishna, Research Assistant. The preparation of the Tables and processing of data were attended to by Sri A. Chandrasekhara Reddy, Statistical Assistant guided by Sri P. Pattayya, Tabulation Officer. Finalisation of the report was done under the supervision and guidance of Sri K. V. N. Gowd, Deputy Superintendent of Census Operations. The credit for maps and line drawings goes to Sri M. Krishnaswamy and P. Subba Rao Artists of my office. The printing of this Monograph was supervised by Sri S. Narayan Rao, Proof Reader.

A. CHANDRA SEKHAH,
Superintendent of Census Operations,
Andhra Pradesh.

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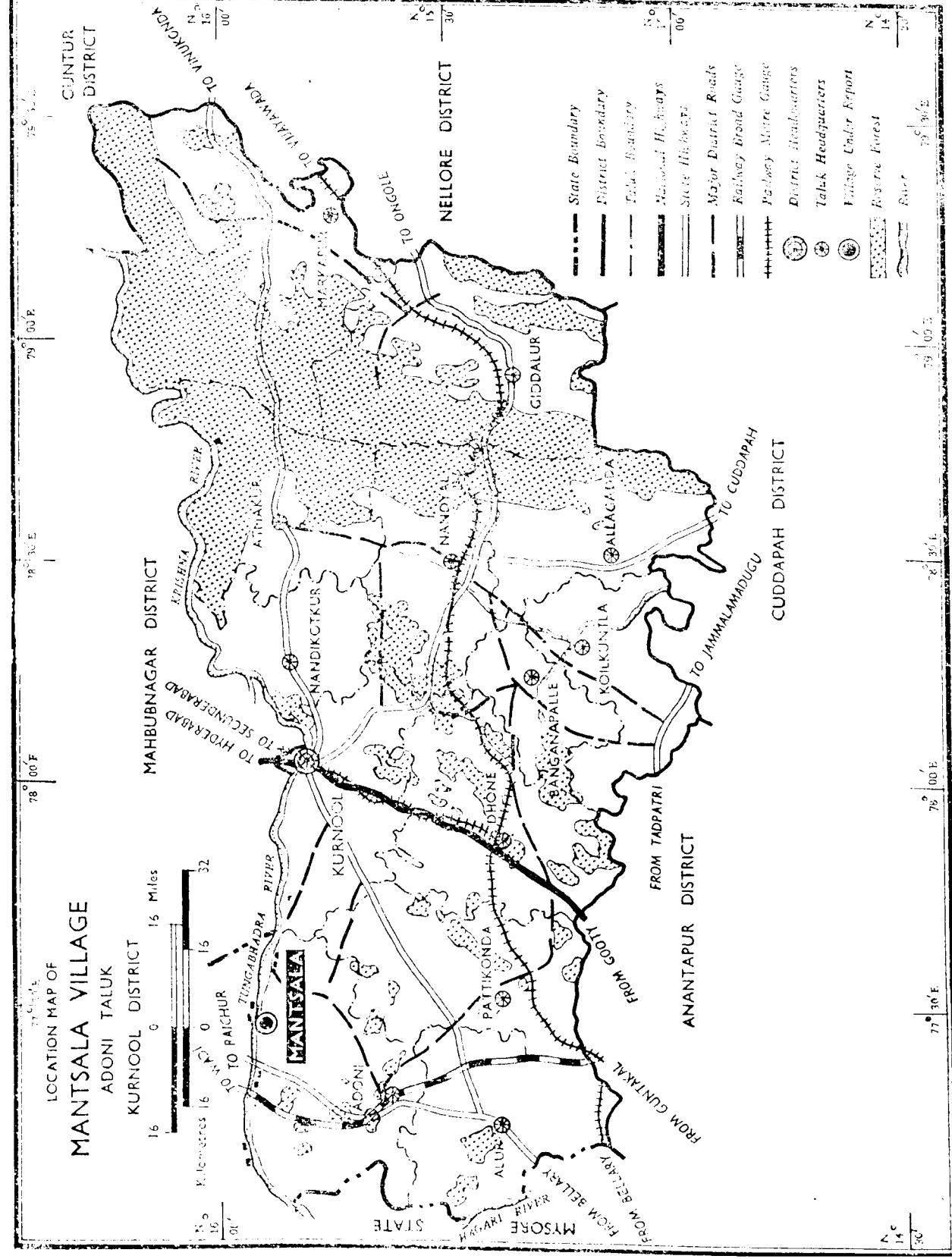
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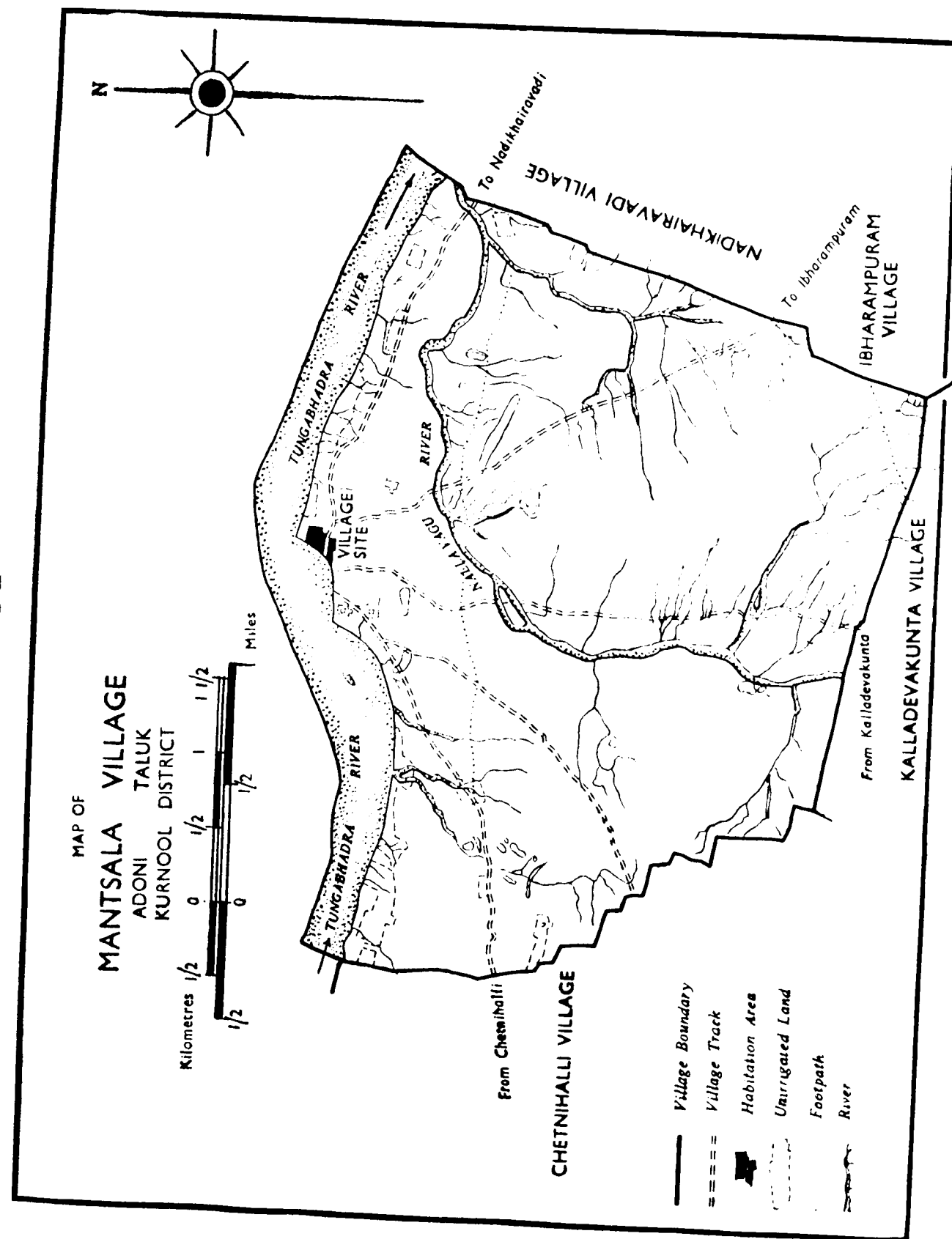
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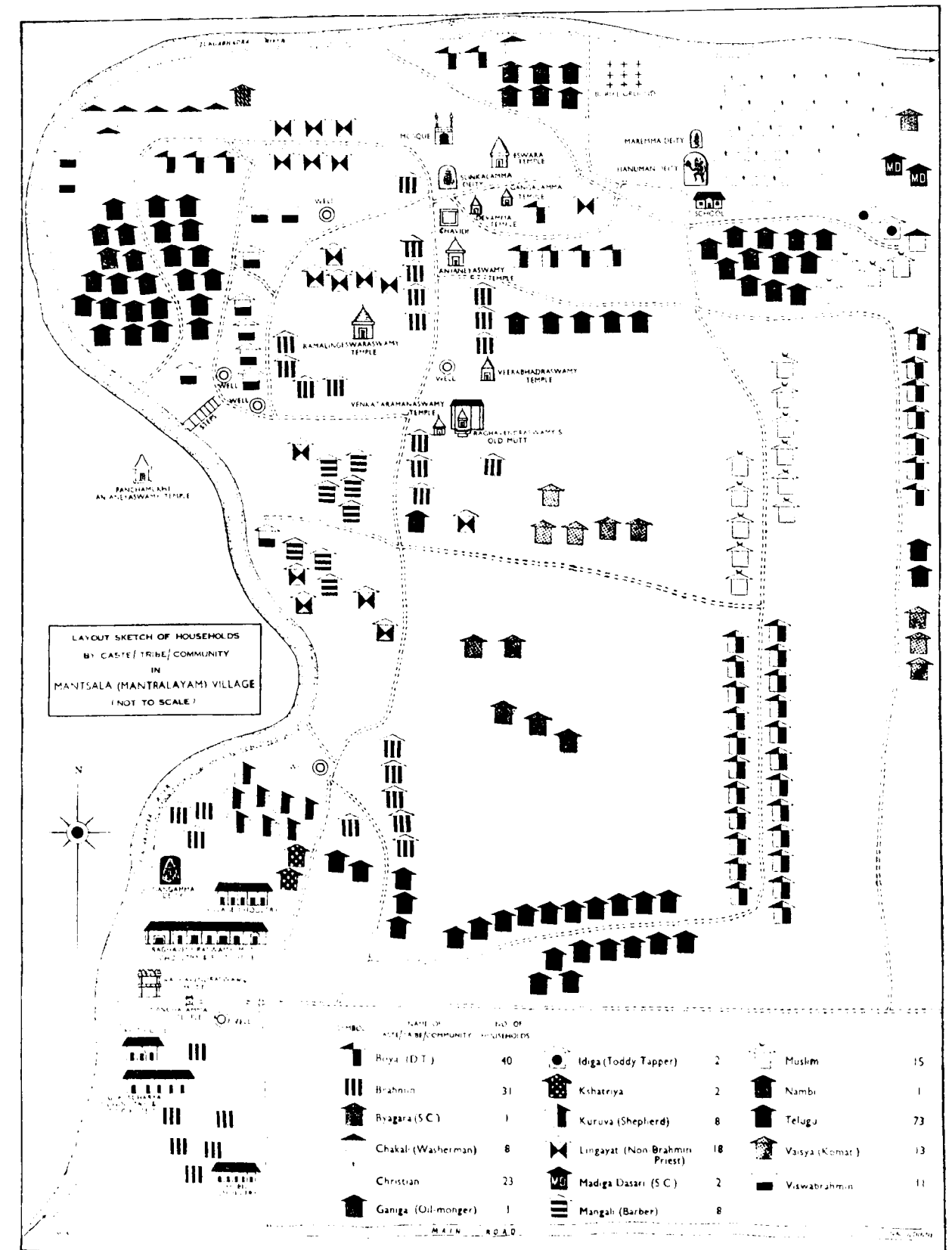
MAP I



MAP II



MAP III



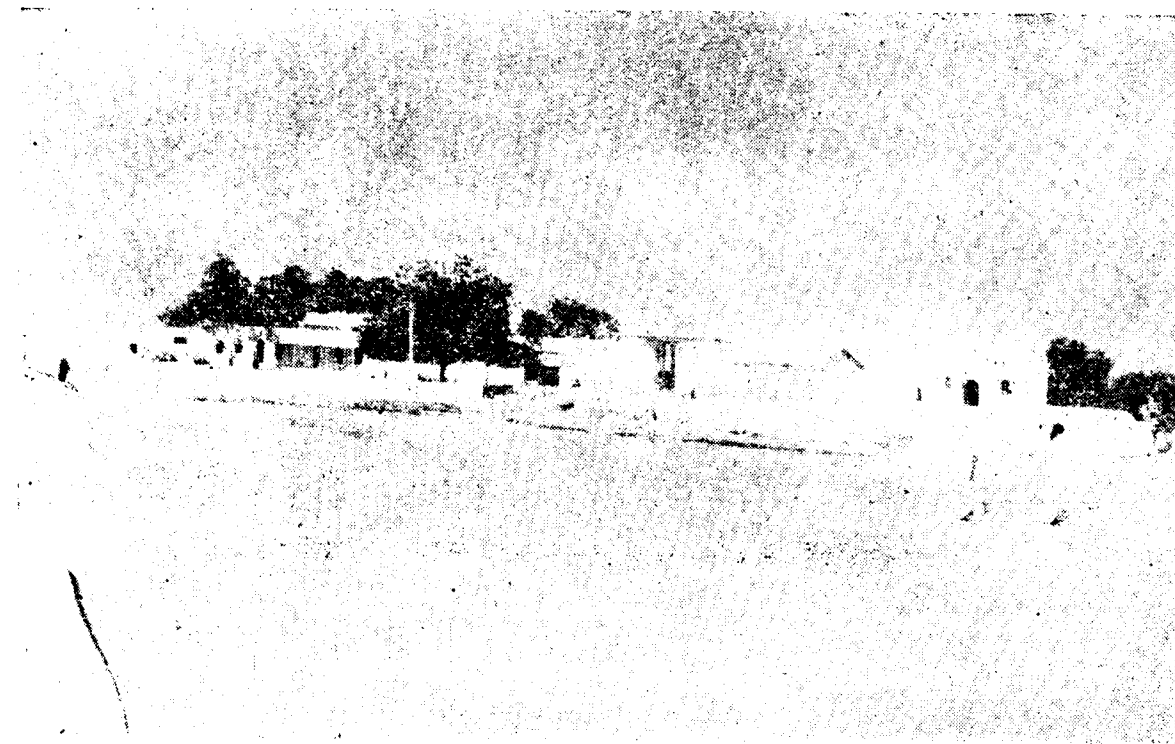


Fig. 1. A distant view of Sri Raghavendraswamy Brindavan and Manchalamma temple. (*Chapter I—Para 12*)

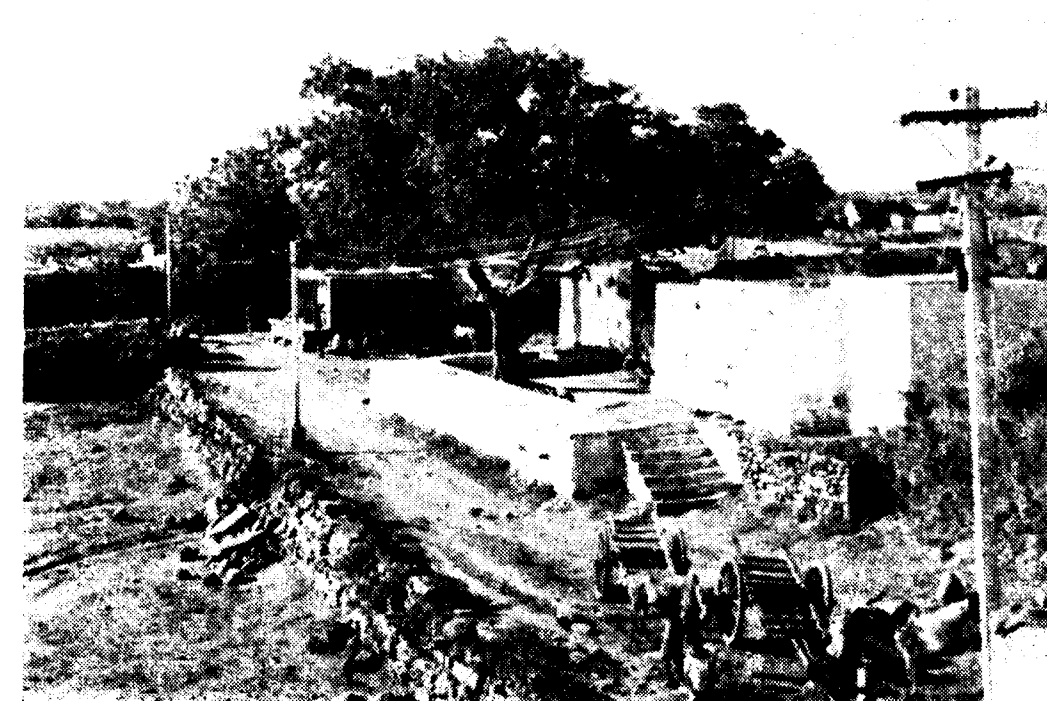


Fig. 2. A typical lane in the village. (*Chapter II—Para 53*)



Fig. 3. *Midle* The local roofing pattern (Chapter II—Para 59)

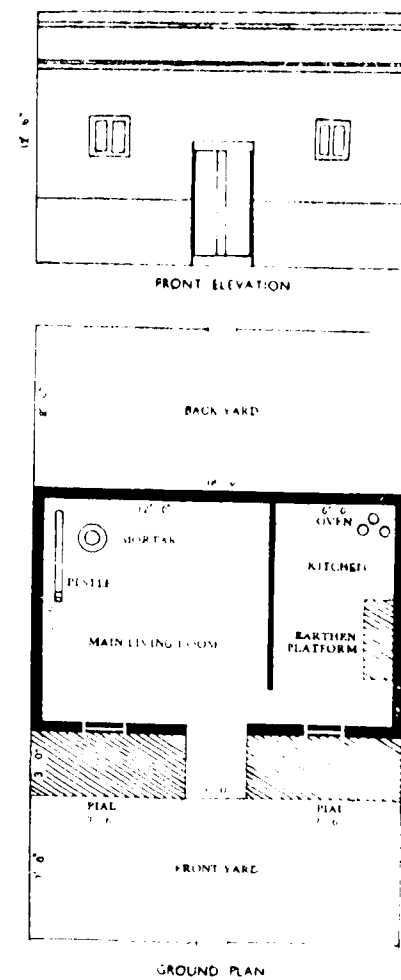


Fig. 4. Ground plan of a *midle*. (Chapter II—Para 62)



Fig. 5. The usual dress pattern of a Brahmin couple. (Chapter II—Para 74)



Fig. 6. Yes--Going out--seems to be the answer (*Chapter II--Para 76*)
 [Shirt and a towel are put on when the man go out of the village
 Also see the girl's dress.]



Fig. 7. Barber at work. (*Chapter II--Para 82*)
 [See the seating arrangement also.]

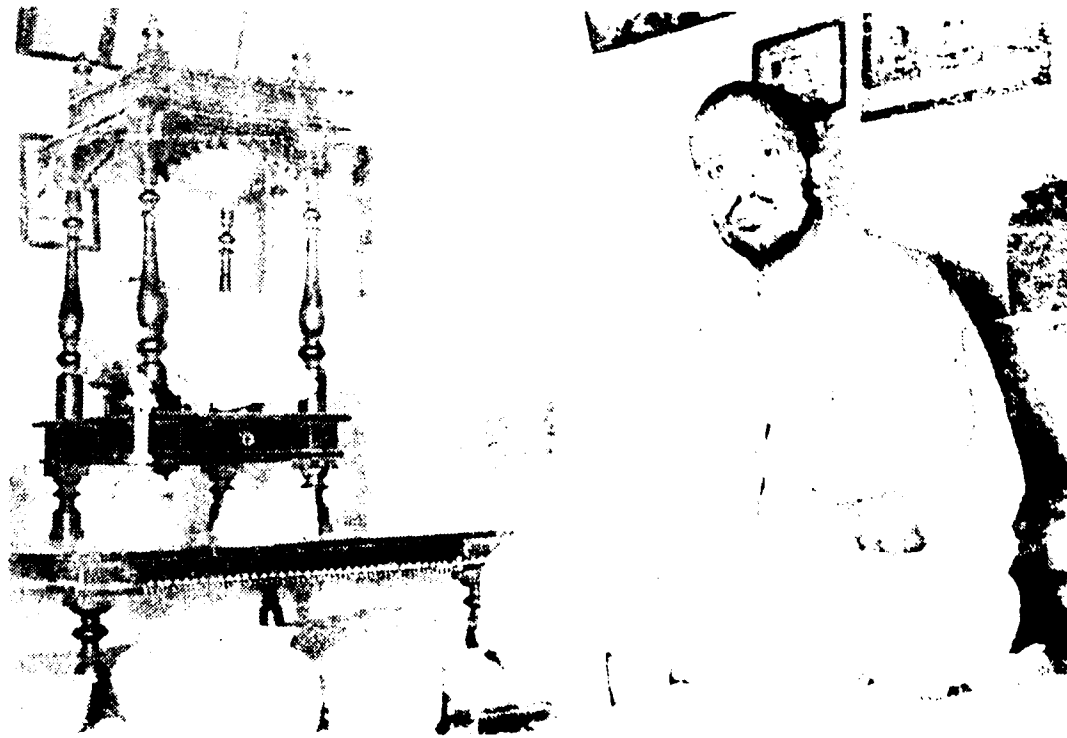


Fig. 8. An orthodox Madhya Brahmin doing his morning worship (*Japa*) with a rosary in his right hand. (*Chapter II—Para 84*)

[All the utensils are of silver and stainless steel is prohibited for puja. The sacred works of Madhya and Sri Raghavendraswamy kept in a palmyra leaves' box are also worshipped regularly.]

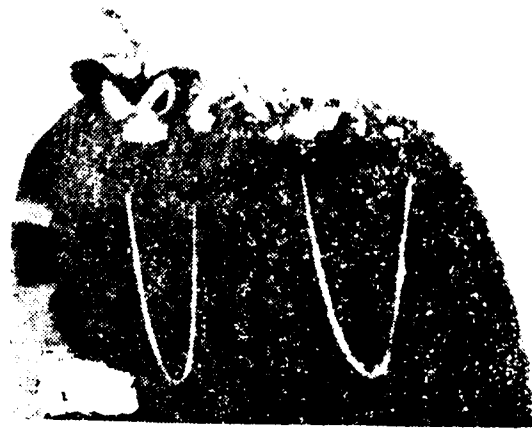


Fig. 9. Ornaments on display (*Chapter II—Para 86*)

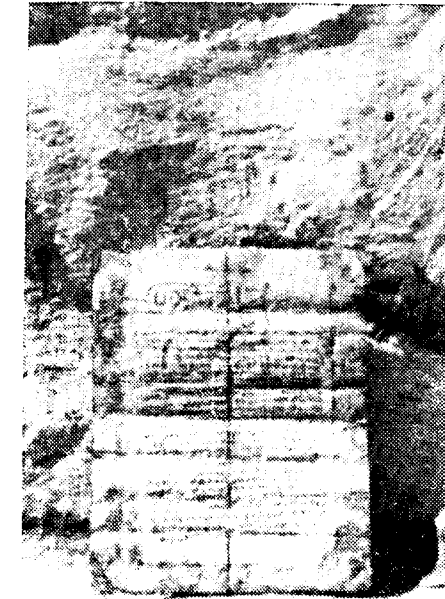


Fig. 10. Photostat of the deed executed by Sri Raghavendraswamy conferring the rights upon the Madya Brahmins to serve the Brindavan. (*Chapter IV—Para 55*)



Fig. 11. Abode of Nagendra (Snake-God). [*Chapter V—Para 50*]

[It is strong belief that issueless women will be blessed with children if they install and propitiate the Nagendra here.]



Fig. 12. “సుధాసౌందర్యం తే నిలిమమేవం నః సమ్యక్
Sudhasoundaryam tae Salilamasivam naha Samyaat”. (Chapter V—Para 60)
—Jagannadha Panditaraja
[“Oh, (Ganga) Let your ambrosial beauty cleanse us all of our impurity.”]



Fig. 13. A devotee offering morning prayers to Sun-God. (Chapter V—Para 60)

“నమో నమస్తేస్తు సహస్ర క్రితవః
Namo Namastaestu Sahasra Kritavaha
పునశ్చభూయోపి నమో నమస్తే
Punaschabhuyopi Namo Namastae.”

—Bhagavadgita (Chapter XI—39)

[“Hail, hail you a thousand times salutations, repeated salutations to you once again.”]

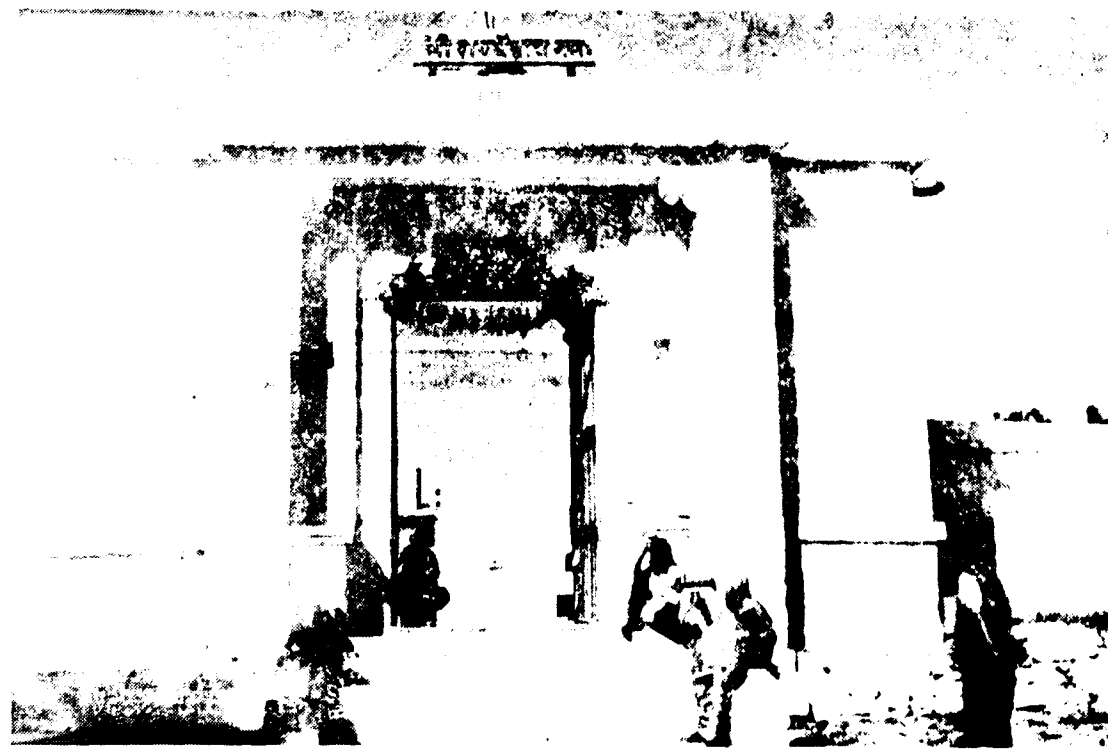


Fig. 14. Main gate of the Raghavendraswamy Mutt (Chapter V—Para 61)

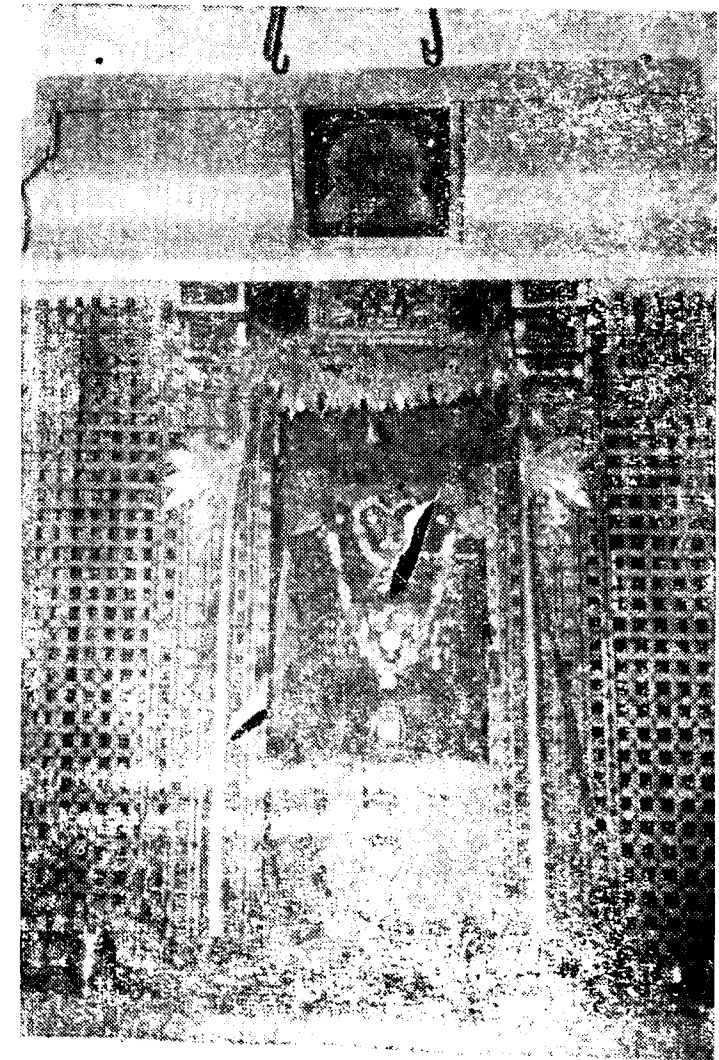


Fig. 15. Garbhagudi (Sanctum sanctorum) of Sri Raghavendraswamy Brindavan (Chapter V—Para 62)



Fig. 16. A side view of the Brindavan. (Chapter V—Para 6)

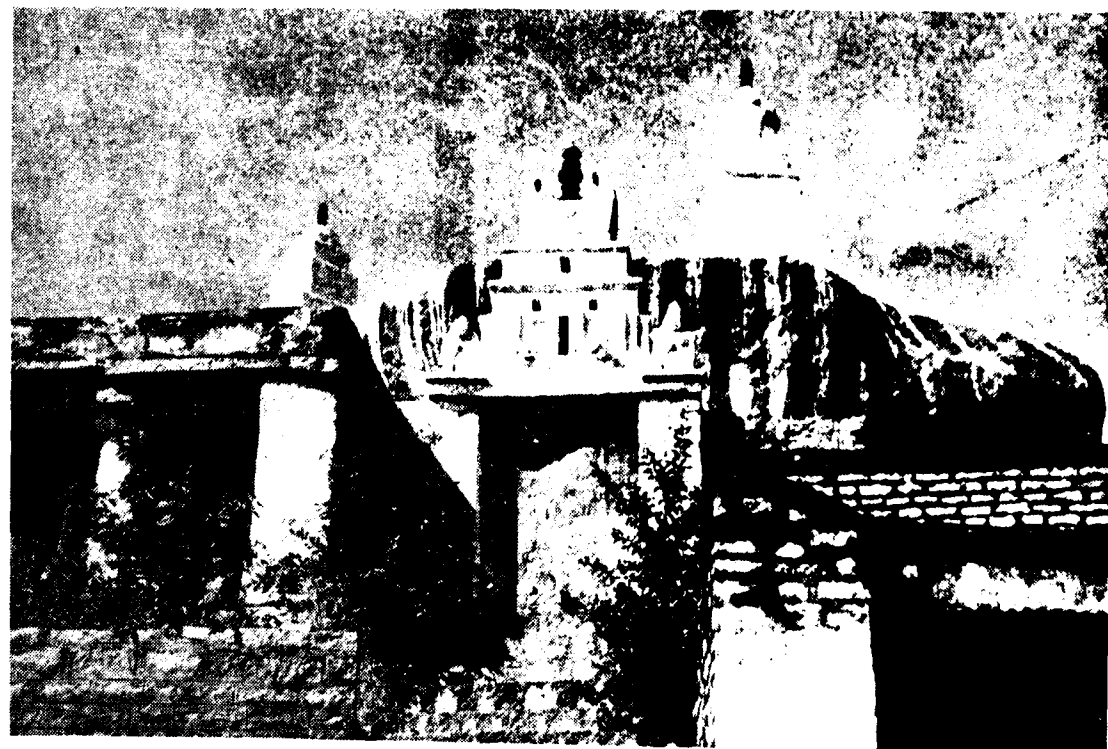


Fig. 17. Gopuram of the Panchamukhi (five-faced) Anjaneya temple. (Chapter V—Para 70)

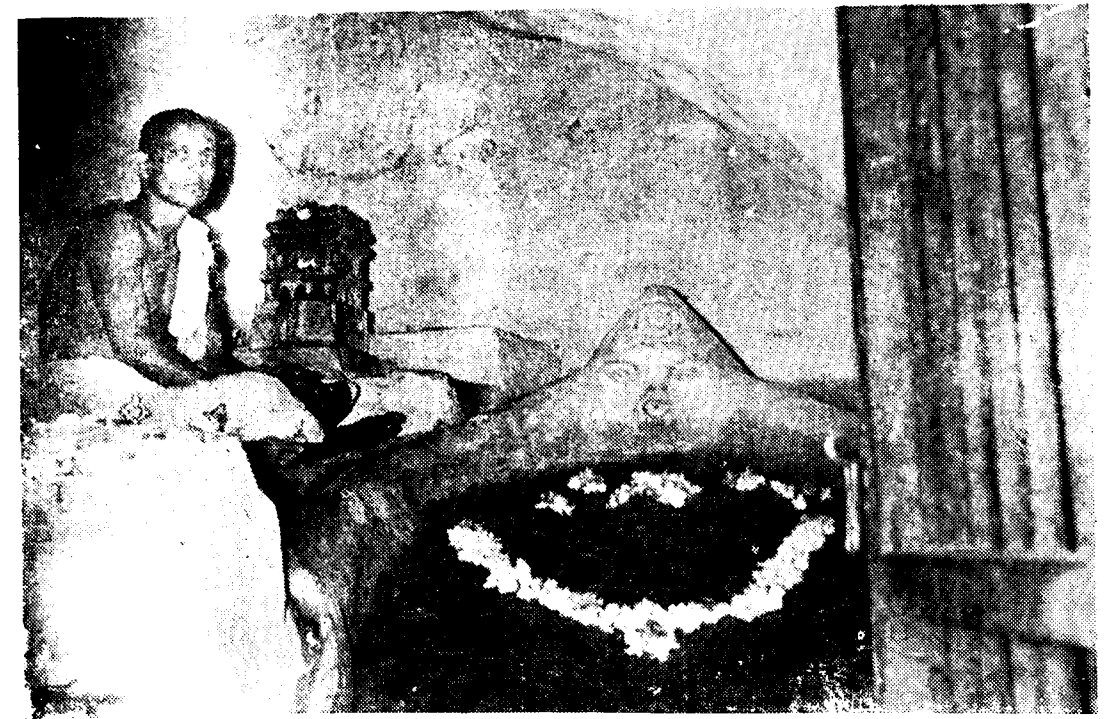


Fig. 18. Front view of the deity, Panchamukhi Anjaneya. (Chapter V—Para 70)

[Also see the miniature Brindavan of Sri Raghavendraswamy by the side of the priest.]



Fig. 19. Anjaneya temple. (Chapter V—Para 74)

[The ruins indicate that the building was once great.]



Fig. 20. Front view of Manchalamma temple. (Chapter V—Para 78)

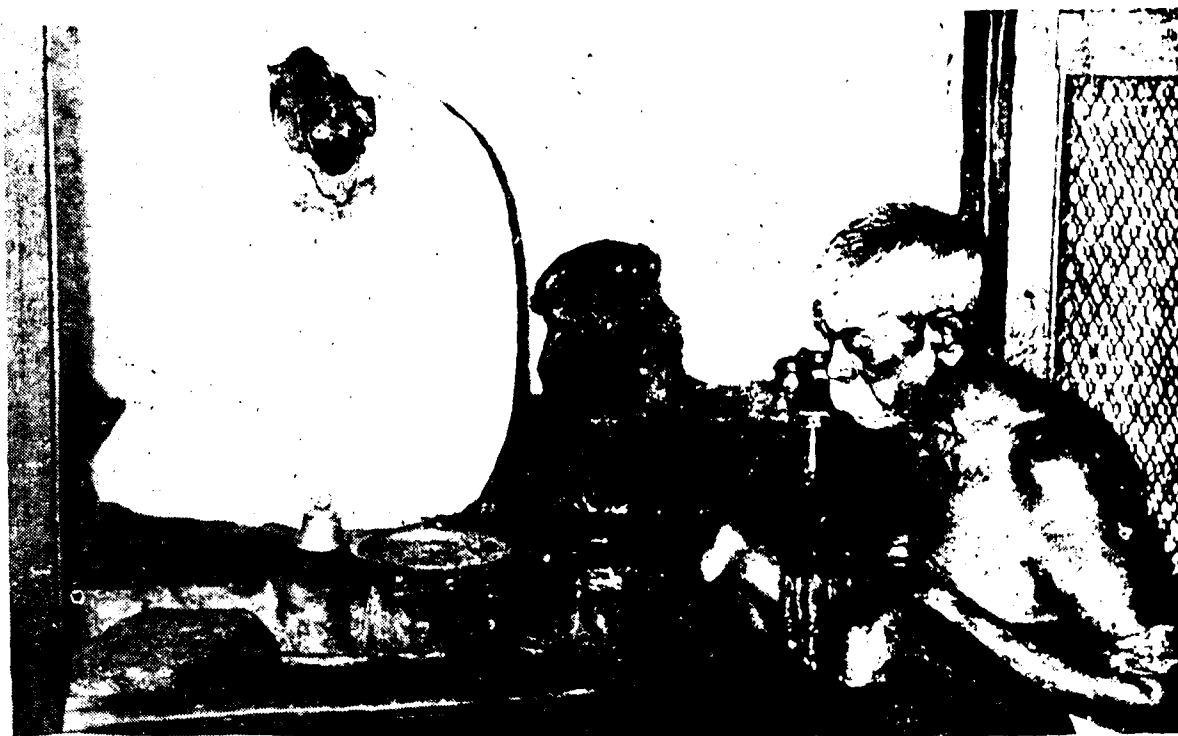


Fig. 21. The idol of Manchalamma. (Chapter V—Para 79)

[The village is named after this deity.]

Chapter I

THE VILLAGE

Introduction

Mantsala popularly known as Mantralayam, the Mecca of Madhvas, situated on the southern bank of the river Tungabhadra in Adoni Taluk of Kurnool District, is one of the important pilgrim centres of South India. This village has a multi-ethnic population and is old and well settled in character.

Location

2. The village lying on 15°-56'-35" north latitude and 77°-25'-39" east longitude falls under Yemmiganur Sub-Taluk of Adoni Taluk of Kurnool District. The sub-taluk, taluk and district headquarters are situated in the north-east, north and east of the village at a distance of about 13, 32 and 58 miles respectively. The nearest railway station is the Mantralayam Road Railway Station at a distance of 9 miles on the Madras-Bombay broad gauge line of the Southern Railway. The village is connected by motorable roads to Kurnool, the district headquarters, Adoni, the taluk headquarters and Yemmiganur, the sub-taluk headquarters. The village comes under the Revenue Firka of Nandavaram, a village situated at a distance of 8 miles and also falls under the jurisdiction of the Nandavaram Police Station. The nearest place of commercial and industrial importance is Adoni, the taluk headquarters where some branches of leading commercial banks such as Andhra Bank, State Bank of Hyderabad and the State Bank of India are located in addition to the presence of many Marwari money-lenders. It has a good number of cotton ginning and pressing mills and oil mills. A place of unique commercial importance, no wonder Adoni is called Southern Bombay locally. (Maps I and II may be referred to).

Physical aspects

3. Mantralayam is a border village between Andhra Pradesh and Mysore States situated on the right bank of the river Tungabhadra which forms a semi-circle on the north and north-western sides of the village.

Flora

4. There is nothing interesting in the flora of the village. Except for a few tamarind and palmyrah trees found scattered here and there in the habitation area, there are no other species worth mentioning.

Fauna

5. Domestic animals like cows, bullocks, buffaloes, goats and sheep constitute the fauna of this village. As there is no forest nearby and as the surrounding area is mostly a dry one no peculiar birds or animals are found in the village.

Climate

6. The first three months of the year are usually dry with little or no rain. Some rain is caused towards the end of May followed by adequate rainfall during the four succeeding months. By September, south-west monsoon tapers off and during the transition period before the north-east monsoon sets in the wind is light and variable. After October, the weather is fine, with little or no rainfall.

Rainfall

7. The total average rainfall is fair in amount but it varies greatly both in amount and distribution year to year. Data pertaining to Adoni, the nearest rain gauge station is given below:

Statement I

VARIATION OF RAINFALL IN INCHES, 1870-1949*

Station	Year or period	Jan. to March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Total
Adoni	Max. 1916	—	0.34	0.30	4.53	10.17	5.44	11.13	15.68	5.22	—	52.81
	Mini. 1876	—	—	—	5.27	1.79	2.95	1.14	0.10	—	—	11.25
	Average 1870-1949	0.63	0.70	1.52	3.18	3.93	4.65	6.49	3.68	1.19	0.15	26.12

*Statistical Atlas of the Andhra Pradesh State, Bureau of Economics and Statistics, Government of Andhra Pradesh (Hyderabad: 1950), p. 421.

Size and residential pattern

8. The Primary Census Abstract shows that in the year 1961 there were 338 houses and 353 households inhabited by 1,691 persons composed of 866 males and 825 females. But at the time of survey conducted in October 1960, there were only 257 households with a total population of 1,444 persons *i.e.*, 743 males and 701 females. The increase both in the number of households and the population may be attributed to the temporary households that might have sprung up on account of the pilgrims who might have had come over to Mantsala at the time of enumeration. The density of the village according to the 1961 Census, with an area and population of 2,771.2 acres and 1,691 respectively works out to 390 persons per square mile (*Table 1).

9. A notable feature of the size and composition of households, as given in Table 2, is that the average size of the household is very large and households with more than 10 persons predominate, unlike which is observed in other places generally. Of the total number of 257 households, 105 households have 4 to 6 members each, 71 households have 7 to 9 members each and 51 households have 2 to 3 members each. Whereas 216 persons are living in 19 households thus making an average of 10 or more persons per each household, there are only 11 single member households.

10. As can be seen from the habitation map the houses of different castes are scattered on all sides of the village except in the central portion which, being rocky and elevated is not considered suitable for habitation by the villagers. The communitywise distribution of households in the entire habitation area is rather interesting to study. The Brahmin households are mostly found very near the Raghavendraswamy Mutt which itself is on the bank of the river Tungabhadra. A few Brahmin households are also located between the houses of Lingayat and Vaisya communities. All the 73 Telugu households are found scattered on all sides of the village except in the south and south-east. Boya with 40 households and concentrated in the east of the village is only second to Telugu in the strength of households. The Muslims are found inhabiting the south-eastern portion of the village. All the

Scheduled Caste and one Christian household are located in the extreme north-eastern side of the village very near the burial ground adjoining the river bank.

Communications

11. The roads within the village are haphazard and unplanned. As the habitation is situated on the bank of the river Tungabhadra no further extension will be possible on the southern side. On the northern side also it is not possible to extend any further because of the location of the Raghavendraswamy Mutt on one side and choultries and shops on the other. In the open area opposite to the Mutt choultry, construction of another choultry with all modern facilities is under the consideration of the Mutt authorities.

Important public places

12. Besides the Mutt of Raghavendraswamy, because of which the village is prominent, there are 7 other temples dedicated to (1) Venkataramanaswamy, (2) Veerabhadraswamy, (3) Ramalingeswaraswamy, (4) Anjaneyaswamy, (5) Mantralamma, (6) Maremma and (7) Gangalamma, the last three being the female village deities. The location of all these temples as also the mosque can well be seen in the habitation map. To accommodate the pilgrims there are four choultries *viz.* Mutt choultry, Arya Vaisya choultry, Hubli choultry and Acharya choultry and there is a rest house also located very near the Raghavendraswamy Mutt. Of them, except one maintained by the Mutt authorities the remaining four choultries and the only rest house are exclusively owned and run by private people. Figure 1 shows a distant view of the Raghavendraswamy Brindavan and Manchalamma temple.

Crematorium

13. There is only one burial ground for all the Hindu castes in the village, certain portions of the same burial ground being arbitrarily marked out for different castes including Scheduled Castes, leaving some space for one another. As the burial ground is situated on the river bank the cremation and burial grounds are extended further, without any restriction, on to the river bed. The Muslims entirely confine themselves to the area available within the compound of the

mosque whereas the Christian households also use the same crematorium of Hindus but a bit away from Hindu castes.

Posts and Telegraphs facilities and other administrative offices

14. The Sub-Post and Telegraph office is situated in one of the rooms of the Mutt choultry and the only other Mutt administrative office, so called, is located in one of the rooms of the Mutt itself.

15. The School and Panchayat Office are housed in rented houses while the three rooms of Arya Vaisya choultry are given free of rent for keeping the local library known as Sri Raghavendra Vachanalaya.

Source of water

16. The river Tungabhadra that is flowing past the village is the major source of drinking water, though there are, besides, a few wells also.

Market

17. There is no organised or unorganised market within the village. The grocery and other petty shops are not located in any one locality of the village. For purchase of regular domestic goods and any other valuables like dress and ornaments the local people visit the markets of Yemmiganur and Adoni; the latter is mostly preferred though it is a little farther away than the former.

Settlement history

18. Table 34 speaks of the settlement history of the village. Of the total 257 households of the 17 communities 58% or 149 households have been residing in the village from 4 to 5 generations. Among the remaining 108 households 60 claim to have been residing here from 2 to 3 generations, 5 households came to this village one generation ago while 13 households are of the present generation. Fifteen households have reported to have been living in this village for more than 5 generations while an equal number of households could not specify the period of their stay. Most of the households are thus in this village since more than two generations. The communitywise distribution is that only 8 households of Boya (Denotified Tribe) and 7 households of Brahmins are the oldest

residents of this village as they are living here for more than 5 generations. Among the total 73 Telugu households as many as 59 are of 4 to 5 generations old, 12 are of 2 to 3 generations old and the remaining two households only could not specify their period of stay in the village. Boya with 40 households is next only to Telugu caste of 73 households. Of the 40 Boya households 17 are 4 to 5 generations old, 8 households are more than 5 generations old, another 8 households are 2 to 3 generations old respectively and 7 are of the category of unspecified. Brahmin is the third numerically strong community with 31 households residing in this village. Seven households are living for more than 5 generations and another 7 households are there from 2 to 3 generations, 8 households are from 4 to 5 generations and three households belong to one generation and another 3 households are of the present generation. Thus it is evident from the above discussion that the earliest settlers of this village are Boyas (Denotified Tribe) and Brahmins.

Immigration

19. It took place only among the six Hindu castes in this village *viz.* Brahmin, Chakali (Washerman), Ganiga (Oil-monger), Kshatriya, Lingayat, Viswabrahmin and Christians. 15 households, of which 4 are of Brahmins, 3 each of Christian and Lingayat, 2 of Chakali and one each of Ganiga, Kshatriya and Viswabrahmin communities immigrated to this place. Due to the geographical propinquity to the Mysore State which is just separated by the river Tungabhadra flowing adjacent to the village, among the 15 immigrant households one third or 5 *i.e.*, 3 of Brahmins and one each of Christian and Lingayat have come from outside the State. Six households belonging to the same taluk but of different villages have also come to this village whereas three households are from outside the district while only one is from outside the taluk. The only reason for immigration is to eke out their livelihood either by way of working as a teacher in respect of Christian or service in Raghavendraswamy Mutt in respect of the three Brahmin households. None of these 15 households immigrated to this village due to marital alliance with any family in this village (Table 35).

History of the village

20. The history of the village is buried in hoary past. The story goes thus—In one of the

* All the Tables are given in Appendix II.

pilgrim tours of Sri Raghavendraswamy (hereafter referred to in this report as Swamiji), an orphan boy by name of Venkanna of Kandanati village approached and prostrated before Swamiji and prayed suppliantly that he had none to look after him and sought his blessings of help. In spite of his early education, due to the ill-treatment of the elders he became a cowherd and was tending cattle. But he showed great devotion to elders and teachers. Swamiji took pity upon this boy and having foreseen in him the signs of a good administrator blessed him with consecrated rice and asked him to remember him (Swamiji) in times of difficulty. Poor Venkanna was very much pleased.

21. At that time, the present Adoni was a feudatory state subordinate to Bijapur. Sultan Siddi Masud Khan was then the feudatory Prince. Though he was subordinate to Bijapur Sultan, still he was acting quite independently in extending the frontiers of his kingdom. Raichur district was under his rule. Once Masud Khan came to Venkanna's village to collect land revenue. As looting and dacoity were the order of the day, none came to see the Khan. When the Khan was going in a procession in the village a messenger brought him a letter. According to the prevailing customs of those days, the Khan, as he should not read letter for himself, called Venkanna who was standing nearby to read it. Though not proficient in reading, he could not help but walk up to the elephant and receive the letter. As he could not read the letter, he began to perspire profusely and humbly muttered in a feeble voice, 'No, Sir, I cannot read the letter'. And he humbly prayed to be excused but in vain. On the contrary the Nawab said in a thunderous voice 'Heretic! being a Brahmin you do not know reading! Read—you will get a reward; if not, you cannot save your life'. Trembling with fear, he remembered the words of the Swamiji and prayed for his help in his heart of hearts and began to read the letter in an extempore way. As his good luck would have it, the letter carried the news of great success to the Nawab. He nodded his head in appreciation of Venkanna's way of reading the letter. By then Venkanna mustered all his courage with the blessings of his Guru and explained to the Nawab what he should do in a most convincing manner. Being delighted with the news conveyed

by Venkanna the Nawab appointed him as Diwan to look after the administration of Adoni.

22. With the blessings of the Swamiji, Venkanna handled the administration of Adoni so efficiently as though he was quite accustomed to work for a long time. By his efficient and honest work he won the appreciation of the Nawab and became the veritable ruler. But he never forgot his Guru.

23. The Swamiji who had been visiting such holy places as Tirupati, Arunachala, Kumbakonam in the extreme south, came to Karnataka on his way back and reached Hospet. News of his coming to Adoni reached Venkanna, the Diwan of Adoni. His heart was filled with joy on hearing the good news of his Guru's arrival to his place and conveyed the same to the Nawab who had already been well informed about the greatness of the Swamiji and the conferring of the title of *Jagadguru* and offering of the *svetachatra* (white umbrella) by the Badshaha of Bijapur to Swamiji. The Nawab also naturally felt anxious to see the Swamiji who was honoured by Badshaha of Bijapur so well.

24. Accordingly the Nawab instructed Venkanna to accord the Swamiji a befitting welcome when he enters the city. Venkanna longing to see his Guru for a long time made all the arrangements elaborately to receive him with great joy and respect. When Swamiji reached the outskirts of the town, Venkanna prostrated before him with choked voice just as Bharata's heart surged up with emotion at the sight of Shri Ramachandra returning from his long exile. After casual enquiries about the well-being of Venkanna, the people in the town and the Nawab, the Swamiji seated in a golden palanquin was taken in a procession through the streets of the city to a building arranged for his stay.

25. On the following day, the Nawab informed Venkanna that he desired to pay a courtesy call on the Swamiji. Having been waiting for quite a long time to test the infallible efficacy of the merits of the Swamiji the Nawab brought certain meat preparations placed in a silver plate well covered with a silk cloth, as presents and placed it before the Swamiji. And he kept himself at a respectful

distance saluting the Swamiji in the customary Muslim way. The Swamiji who was seated on a raised seat made kind enquiries of the Nawab and his subjects with a smile on his face. The Nawab was by then very much impressed with the unique personality of the Swamiji and was regretting within himself for having embarked on a perilous testing such a venerable man. Venkanna was however quite innocent of the Nawab's nefarious activity. The Swamiji sprinkled water from his *kamandalam* (vessel made of brass or silver) on the plate and asked his attendant to remove the cloth scarf on it saying that the Nawab had brought something to offer to God. To the greatest surprise of the Nawab, the plate was filled with fruits and flowers. He was amazed at the revelation and stood aghast, struck with terror and surprise and begged for his pardon for his evil motive. In appreciation of the greatness of the Swamiji the Nawab said that he would grant any village under his administration as *inam* (gift). Swamiji selected the village Mantsala on the bank of river Tungabhadra which was already given away to a Kaji. This village was therefore given to Swamiji and the Kaji was given two other villages by way of compensation by the Nawab. Venkanna himself performed the donation ceremoniously according to rites and deeds were also executed.

26. Another interesting legend connected with the origin of this village is as follows:— This village was the place where Arjuna, the third of the five Pandava brothers after winning the great Bharata war, fought with Anuslava, a local king in those days, who captured the sacrificial horse allowed to roam by Pandavas in connection with the celebration of *Asvamedha Yaga*. But Arjuna failed for quite a long time to defeat Anuslava as the latter was standing on the sacrificial place (*Yagnakunda*). Lord Krishna thereupon cautioning Arjuna that so long as Anuslava continues his fight standing on the sacrificial place where, once Bhakta Prahlada performed *yagna* (a sacrifice) in Kritayuga, the latter could not be defeated, advised him to retreat a few yards so that Anuslava might advance a few steps leaving the sacred place. Arjuna did accordingly and when Anuslava advanced a few steps leaving the sacred place a little behind, Arjuna defeated him and took away the horse. Lord Krishna was believed to have told Arjuna at that time that this place would remain famous eternally! And this place is the present Mantralayam.

27. Yet, another story, current among many of the devotees of Sri Raghavendraswamy, which is more coherent is—Sri Raghavendraswamy was the first incarnation of Bhakta Prahlada, the only son of Demon king Hiranyakasipu of Kritayuga who is believed to have had ruled these parts having this village as his capital. Prahlada, a staunch devotee of Lord Vishnu, calmly and placidly suffered all the inhuman torture, inflicted upon him by his father in order to wean him from his devotion to Lord Vishnu, his bitter opponent. The place where Prahlada was said to have had performed the *yagna* (sacrifice) is believed to be the same where the Swamiji's *samadhi* (tomb) stands even today. When Raghavendraswamy received this village from the Nawab as *inam*, he found Manchamma, the village deity being propitiated in the same place where he in his previous birth as Prahlada had performed the *yagna*. He, therefore, requested Manchamma to vacate that place who agreed to do so on condition that all the devotees who come to offer their prayers to him must first of all offer prayers to her. This was agreed to. As a result even to-day the village deity Manchamma who is housed in a small temple-like structure situated just by the side of the Raghavendraswamy's Mutt is being worshipped first of all by all the devotees before entering the Mutt to offer their prayers to Swamiji. Therefore the original name of this village Manchala, given after the village deity Manchamma is still in vogue.

28. Much more interesting than the above is an incident experienced by Sir Thomas Munroe, once the Governor of Madras which was recorded by W. Francis Esq., I. C. S., in the Madras District Gazetteers. It happened thus: After Raghavendraswamy entered the Brindavan, there were certain *inams* granted by the then rulers of the territory wherein Mantralaya is situated for the upkeep of the said shrine and for the performance of the daily puja there. As years rolled on, Thomas Munroe, the Governor of Madras personally held an elaborate enquiry into the various *inams* that had been granted to the temples and shrines with a view either to confirm or to modify or to resume the whole or part of them. He had passed an order to the effect that the *inams* granted for the upkeep of the Brindavan were too much; thereby intending to resume them in whole or in part. The *Archaka* of the Brindavan was very much distressed to learn of the intended resumption of the *inams* and prayed to Swamiji to avert

the mishap. How this mishap has been averted may be seen from the following :

"**Mantsala** : A shrotriem village with a population of 1,212 on the bank of Tungabhadra in the extreme north of the Taluk. The village is widely known as containing the tomb of the Madhva saint, Shri Raghavendraswami, the annual festival in August connected with which is attended by large numbers of pilgrims, including even Lingayats, from Bombay, the Nizam's Dominions and even Mysore. The tomb itself is not of architectural interest. The grant of the landed endowment attached to it is said to be one of the Mackenzie MSS, to have been made by Venkanna Pant, the well known Diwan of Sidi Masud Khan, Governor of Adoni from 1662-1687.

A quaint story of Munro is told about the place. The endowment being threatened with resumption, Munro, it is said, came to make enquiries. After removing his boots and taking off his hat he approached the grave. The saint then upon emerged from his tomb and met him. They conversed together for some time regarding the resumption, but though the saint was visible and audible to Munro—who was himself, the people declare, semi-divine—none of the others who were there could either see him or hear what he said. The discussion ended, Munro returned to his tents and quashed the proposal to resume the endowment. Being offered some consecrated rice, he accepted it and ordered it to be used in the preparation of his meals for that day." 1

29. Of late, with the increasing popularity of the place, gained through the great miracles that are happening every day to several thousands of people who are either cured of their incurable diseases like T.B., cancer and other domestic problems with the utterance of sacred *mantras* (Sanskrit *sloka* or stanzas) in praise of the Swamiji and sprinkling of sacred water and offering of consecrated rice by the *Archakas*, this village has come to be regarded as Mantralayam meaning thereby a place associated with *mantras*. Subsequently some local people have requested the Railway and Postal authorities to change the original name of Mantala to the present Mantralayam and the two departments have readily complied with the request and as a result the former railway station, Tungabhadra on Madras-Bombay line situated at a distance of 9 miles from this village has since been named as 'Mantralayam Road' and the Postal department also made it Mantralayam. Yet, even to this day the Revenue records show the village name as Mantsala only.

Chapter II

THE PEOPLE AND THEIR MATERIAL EQUIPMENT

Religion

The adherents of the three major religions viz, Hinduism, Islam and Christianity are repre-

sented in the ethnic composition of the village.

Following Statement gives the break up of population by religion and community (Table 3) :

Statement II

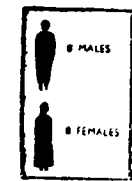
POPULATION BY RELIGION/COMMUNITY/SECT

Sl. No.	Religion Community	Sect	No. of households	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)
HINDUISM						
1	Boya (D.T.)	...	40	232	115	117
2	Brahmin	Madhva	28	178	86	92
		Smartha	2	7	3	4
		Unspecified	1	1	1	...
3	Byagara (S.C.)	...	1	3	1	2
4	Chakali (Washerman)	...	8	45	23	22
5	Ganiga (Oil-monger)	...	1	3	2	1
6	Idiga (Toddy tapper)	...	2	11	6	5
7	Kshatriya	Bahusagar	2	16	10	6
8	Kuruva (Shepherd)	...	8	57	27	30
9	Lingayat (Non-Brahmin priest)	Balija	11	61	35	26
		Jangam	7	22	11	11
10	Madiga Dasu } (S.C.)	...	2	14	8	6
	Madiga Dasari }	...	...	...	...	...
11	Mangali (Barber)	Bhajantrilu	5	25	15	10
		Lingadharlu	2	9	5	4
		Unspecified	1	3	1	2
12	Nambi	...	1	7	5	2
13	Telugu	...	73	400	204	196
14	Vaisya	...	13	81	42	39
15	Viswabrahmin	...	11	58	36	22
ISLAM						
16	Muslim	Sunni	15	88	42	46
CHRISTIANITY						
17	Christian	Protestant	22	199	63	56
		Roman Catholic	1	4	2	2
Total			257	1,444	743	701

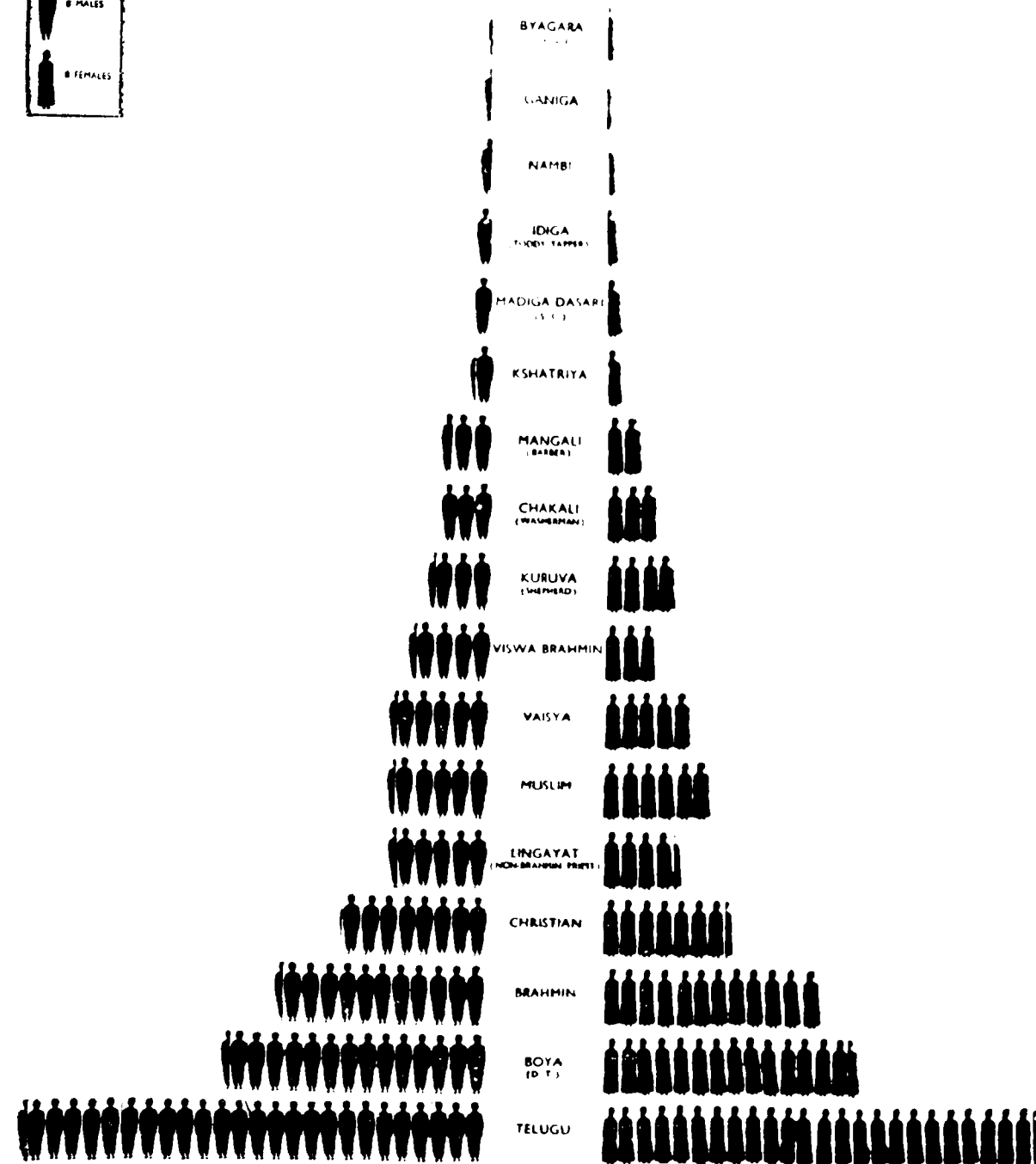
1. W. Francis, *Gazetteer of the Bellary District*, Vol. I, (Madras: 1904), pp. 204-205.

S. C. = Scheduled Caste. D. T. = Denotified Tribes.

2. It is thus evident that the salient feature of Mantsala is its ethnic diversity. The population consists of Muslims and fifteen Hindu castes. There are twenty-three Christian house-



POPULATION BY SEX



holds also. Among the 15 Hindu castes, Telugu (not to be mistaken for language; it is the name of a caste here) with 73 households and 403 persons tops the list numerically, not only

among Hindu castes but in the entire village itself. Boya (D.T.) with 40 households and 232 persons is second only to Telugu caste. Brahmins stand third in the order of population strength of the village representing 178 persons living in 28 households. The Lingayat, Vaisya, Viswabrahmin, Chakali, Kuruva, Mangali, Idiga, Byagara, Ganiga, Nambi and Madiga Dasari (S.C.) are the remaining Hindu castes of this village and the latter five castes are numerically insignificant. Muslims and Christians representing 15 and 23 households with 88 and 123 persons respectively form the two minority religious groups. Considering the numerical strength Christians came fourth and Muslims fifth in the village preceded by Telugu, Boya and Brahmin communities.

Sect

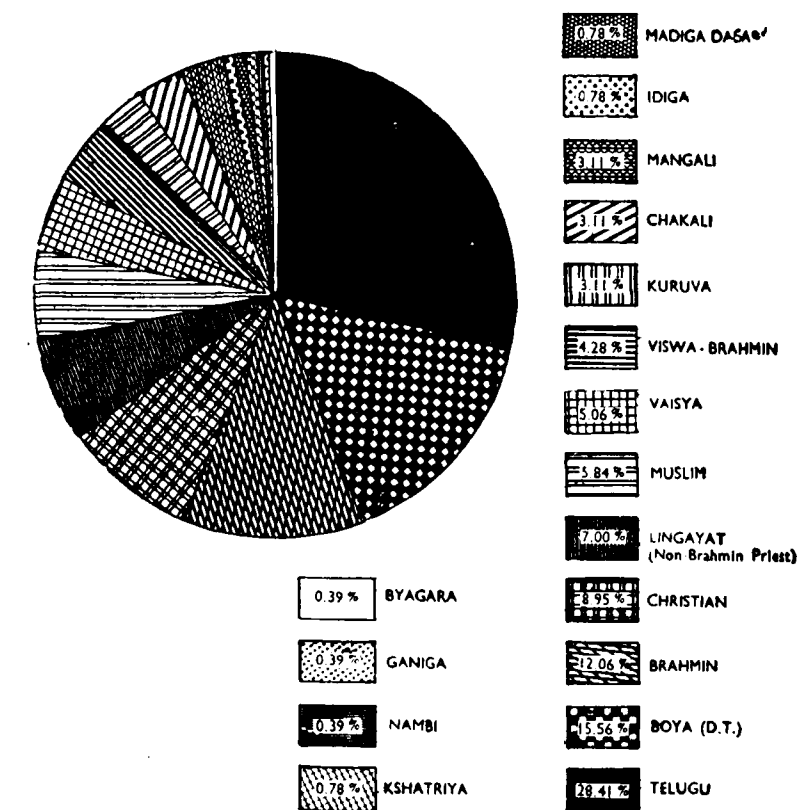
3. Among the total 257 households of different castes as many as 162 are not aware of the sect they belong to in their respective castes. Of the remaining 95 households, 30 households comprising 28 households of Madhwa sect and 2 households of Smartha sect belong

to Brahmin caste. Among the 18 households of Lingayat caste 11 and 7 belong to Baliya and Jangama sects respectively. The two sects among Mangalis (Barbers) known as Bhajantrilu and Lingadharulu are represented by 5 and 2 households respectively. The two Kshatriya households belong to the only sect *i.e.*, Bahusagar. Lastly among the 23 Christian households except one of Roman Catholic the remaining 22 belong to Protestant sect (Tables 4 & 5).

Sex ratio

4. The total village population of 1,444 comprises 743 males and 701 females. The proportion of males to females thus works out to 943 : 1000. The communitywise sex ratio is that among the 15 Hindu castes females outnumber the males among four castes *viz.*, Boya (D.T.) Brahmin (both Madhwa and Smartha sects), Byagara and Kuruva. The same trend of more number of females is also found among the Muslims. Among the remaining 11 Hindu castes and Christians the males outnumber the females (Table 3).

HOUSEHOLDS BY CASTE TRIBE COMMUNITY



description is made in the following paras in order of their numerical preponderance.

Telugu

16. This caste represents 73 out of the total 257 households and 400 of the 1,444 total village population. Regarding their origin E. Thurston states:

"Telugu or Telaga is used as a linguistic term indicating a person who speaks that language. It has, at recent times of Census, been returned as a sub-division of various classes e.g., Agasa, Baliya, Banajiga, Bedar, Bestha, Devanga, Holeya, Kumbara, Rachewar, Tasakala and Uppara."¹

17. They are also known as Gangimakkalu in Kannada; but are popularly known here as Telagavallu or Barikavallu. Regarding Gangimakkalu it is stated in the Gazetteer of the Bellary District as follows:

"The Gangimakkalu were apparently originally engaged in all the pursuits connected with water, such as propelling boats, catching fish and so forth, and they are specially numerous in villages along the banks of the Tungabhadra. But they are at present engaged in a number of other callings and, perhaps in consequence, several occupational sub-divisions have arisen, the members of which are more often known by their occupational title than as either Gangimakkalu or Kabberas. The Barikes, for example, are a class of village servants who keep the village chavadi clean, look after the wants of officials halting in the village and do other similar duties; the Jalakaras are washers of gold-dust; the Madderu are dyers who use the root of the *maddi* (*morinda citrifolia*) tree; and apparently... the Besthas, who have often been treated as a separate caste, are really a sub-division of the Gangimakkalu who were originally palanquin-bearers, but now that these vehicles have gone out of fashion are employed in divers other ways."²

18. The local Telugus are quite aware of all the above said facts and, not only that they say that there are 8 sub-divisions among them viz, (1) Eddula Boyalu, (2) Muka Boyalu, (3) Kammana Boyalu, (4) Gantela Boyalu, (5) Isaru Boyalu, (6) Nallamala Boyalu, (7) Bandaka Boyalu and (8) Bogam Boyalu. But no one knows how these 8 sub-divisions came into existence and quite surprisingly no one also knows which sub-sect they belong to except that they are, in a broad sense, known as Telagallu. *Inti-peru* or surname is the determining factor for contracting a marriage. There are five surnames among the 73 households viz, (1) Pegalu, (2) Andu, (3) Gane-

kalu, (4) Maddi and (5) Barike. They are equally ignorant of the origin of these surnames also. They are, at present, mostly engaged in agriculture.

Boya

19. The people of this caste are also known as Valmiki in the village. With a population of 232 living in 40 households they are second only to Telugus numerically in the village.

"Of the various Hindu castes in Bellary, the Boyas (called in Canarese Bedars, or Byedas or Byadas) are far the strongest numerically. Both the Telugu speaking Boyas and the Canarese speaking Bedars are split into the two main divisions of 'Uru' or village men, and 'Myasa', or grass land men, and each of these divisions is again sub-divided into a number of the exogamous *bedagus* already referred to."³

20. None in the village is aware of the origin of the caste. Steeped in their dogmatic and superstitious beliefs these simple folk are happily engaged in their traditional occupation—agriculture. And to those who do not possess any land, agricultural labour is the main occupation.

Brahmin

21. There are 31 households inhabited by 186 persons of this caste. Brahmin means one who recites the prayer, the ritual formulae or incantations, and designates a group that was once wholly composed of individuals so engaged, though now it is the appellation of a group whose members are engaged not only in the priestly functions but also in various other pursuits, some of them even being absolutely foreign to the original ideals.

22. As regards their origin, the current belief is that they sprang from the mouth of Brahma. Broadly they fall into three groups, following the three Vedas or Sakas, *Rig*, *Yaju* and *Sama*. This three fold division is, however, recognised only for ceremonial purposes. For marriage and social purposes, the divisions based on language and locality are practically more operative. Every Brahmin belongs to one or other of the numerous *gotras* mentioned in Pravara and Gotra Kandams. All Brahmins claim descent from one or more of the following seven

Rishis: Atri, Bhrigu, Kutsa, Vashista, Gautama, Kasyapa and Angirasa. But according to some, the *Rishis* are Agasthya, Angirasa, Atri, Bhrigu, Kasyapa, Vashista and Gautama. Under these *Rishis* are included eighteen *ganams* and under each *ganam* there are a number of *gotras*, amounting in all to about 230.

23. "From a religious point of view, the Brahmins are either Saivites or Vaishnavites. The Saivites are either Saivites proper, or Smarthas. The Smarthas believe that the soul of man is only a portion of the infinite spirit (*atman*), and that it is capable of becoming absorbed into the *atman*. They recognise the Trimurtis, Brahma, Vishnu, and Siva as separate Gods, but only as equal manifestations of the Supreme Spirit, and that, in the end, these are to be absorbed into the infinite spirit, and so disappear. Saivas on the other hand, do not recognise the Trimurtis, and believe only in one God, Siva, who is self-existent, and not liable to lose his personality. Of Vaishnavites there are three kinds, viz, those who are the followers of Chaitanya, Ramanuja, and Madhva Charya. Like Smarthas, the Vaishnavites recognise Brahma, Vishnu, and Siva, but Vishnu is supposed to be the chief God, to whom the others are subordinate."¹

24. "The sub-divisions of the Carnatakas or Canarese-speaking Brahmins are as follows:—

A-SMARTHA

- (1) Aruvaththuvokkalu, (2) Badaganadu, (3) Hosalnadu, (4) Hoisanige or Vaishanige, (5) Kamme (Bobburu, Karna and Ulcha) (6) Sirnadu and (7) Maraka.

B-MADHVA

- (1) Aruvela, (2) Aruvaththuvokkalu, (3) Badaganadu, (4) Pennaththurar, (5) Prathamasaki and (6) Hyderabad.

The Carnatakas very closely resemble the Andhras in their ceremonial observances, and, like them, attach much importance to *vratams*. The Madhva Carnatakas are recent converts from Carnataka or Andhra Smarthas."²

25. As against this background when enquired about the sects among Madhva Brahmins, Sri Venkobachary, a scholar in Sanskrit and Telugu and supposed to be an authority on religious matters while accepting that differences of religious schools or sects have given names to sub-divisions among Brahmins of South India to such an extent that generally the Smarthas and Vaishnavas are regarded as sub-sects, reiterated that all the above said sub-divisions are not in conformity with any religious scripture and

asserted that there are only five sub-sects among Madhvas. They are (1) Suddha Madhva, (2) Kanva, (3) Sahavasi, (4) Gayawadar and (5) Nanda Vaidiki. The origin of these five sub-sects is as follows:

(1) *Sudda Madhva*:—They are supposed to be the direct descents of Madhva Charya, their religious head and one of the three great commentators of Bhagavadgita.

(2) *Kanva*:—They came to be known after Kanva, a great *Rishi* and the adopted father of Sakuntala on whom a great Sanskrit classical drama was written by Kalidasa.

(3) *Sahavasi*:—An interesting story relating to the origin of this sub-sect is prevalent among the Madhvas. It runs thus—once a woman belonging to Mala, now a scheduled caste and an outcaste in those days, employed by a Suddha Madhva Brahmin household to work in his fields casually visited his house. As the then custom demands it, she was standing at a distance of 100 or 150 yards from the threshold where the Brahmin was sitting. She, from such a distance, saw a scorpion crawling on the upper portion of the threshold and commented to the Brahmin that there was a golden scorpion just above his head on the threshold. He immediately looked above and found that the scorpion was alive one but not of a golden one as seen by her. Though he took her comment as sarcastic at the first instance but after a brief sigh thought that she might be having some miraculous power to see any object as made of gold and it might even become gold when she touches it. So he asked her to bring down the golden scorpion from the threshold. Surprisingly, when she actually touched it, it turned into gold. The Brahmin, under the spell of gold, without caring for the ostracism of his caste people requested her to marry him to which she readily consented and they were believed to be the progenitors of the people of this sub-sect. As a result of this marriage they were considered as untouchables by the people of other sects. But Sri Raghavendraswamy, it is said, purified them by sprinkling sacred water of his *kamandalam* and consecrated rice upon them. In spite of this they are still considered as untouchables and people of the remaining four sub-sects accept neither

¹ E. Thurston, *Castes and Tribes of Southern India*, Volume VII (Madras: 1909), p. 17

² W. Francis, *op. cit.*, Volume I, p. 74

³ W. Francis, *op. cit.*, Volume I, p. 70

¹ E. Thurston, *op. cit.*, Volume I, p. 269

² *Ibid*, p. 366

ing castes, and, for a small consideration, razors are lent to Madigas and Malas....He is one of the village officials, whose duties are to render assistance to travellers, and massage their limbs, and, in many villages, he is rewarded for his services with a grant of land. He is further the villagemusician, and an expert at playing on the flute".¹

42. Five out of these eight households belong to Bajantrilu sub-sect who are professional barbers and were given 50 acres of service *inam* land of Sri Raghavendraswamy. They also play on musical instruments on all the religious occasions in the Mutt. Of the remaining three households, two belong to a sub-sect locally known as Lingadharlu who are also barbers. The remaining one does not know his sub-sect the local Mangalis are not aware of the Angarakudu sub-sect only.

Kuruva or Kuruba

43. There are only 8 households of this caste in this village. About their origin Mr. H.A. Stuart writes,

"It has been suggested that the name Kuruba is a derivative of the Canarese root *kuru*, sheep (*cf.* Tamil *kori*); but it has been objected to this that the Kurumbas were not originally a purely shepherd tribe, and it is contended that the particular kind of sheep called *kori* is so called because it is the sheep of the Kurumbas".²

"It is noted in the Mysore Census Report, 1901, that the Kurubas have not taken kindly to education, and are by nature so simple that Kuruba has, in some places, become a byword for a simpleton. The Kurubas are also known as Halu Mata, or milk caste, as they believe that they were created out of milk by Revana Siddeswara".³

44. There are more than 50 exogamous septs among them. But none of the members of the 8 households in the village is aware of them. Goat and sheep rearing is their main occupation and some of them are engaged in weaving of coarse woollen blankets also. And most of them are agriculturists now.

Chakali

45. Chakali in Telugu means washerman. No one among the 45 persons knows anything about their origin. Their main occupation is washing clothes. Agriculture has become a subsidiary occupation for a few who own land.

¹ E. Thurston, *op. cit.*, Volume IV, pp. 449-450

² E. Thurston, *op. cit.* Volume IV, p. 137

³ *Ibid.*, p. 140

Some of these households were given service *inam* lands to serve Sri Raghavendraswamy Mutt.

46. There remains still 6 minor communities in the village besides Muslims and Christians. About the origin of their castes very little is known to them. All the six castes put together represent only 9 households *i.e.*, three castes of two households each and three castes of one household each.

47. The two households of Madiga Dasari are having 14 persons. They are mostly agricultural or casual labourers.

48. Toddy tapping is the main occupation for the two Idiga households.

49. Bahusagar is a sub-sect among Kshatriya caste to which two households of this village belong. They are engaged in cultivation.

50. Lastly among the Hindu castes, Byagara, Ganiga and Nambi are represented by one household each and they are respectively engaged in digging of graves, extracting of oil, and *archakam* in the local Hanuman temple. All of them are ignorant of the origin of their castes.

Muslims

51. All the 15 households inhabiting this village are of Sunni sect only. All of them except one engaged in masonry work, are occupied in agriculture either as agriculturists or agricultural labourers.

Christians

52. They form the second biggest religious group, next only to Hindus, in this village. Originally they belonged to the Madiga Scheduled Caste. But after conversion, 22 out of 23 households took to Protestantism and the remaining one is a Roman Catholic. They seem to be Christians only in name. Though they profess Christianity they are ignorant of the precepts of both the religions. Most of them are having one or two acres of land upon which they live. A few, however, go in for agricultural labour or casual labour throughout the year to eke out their livelihood.

House type

53. This is a congested village and has little room for expansion on two sides. The lanes and bye-lanes are narrow, occasionally paved and mostly untidy (Fig. 2). The houses are crowded closely together. Most of the houses are constructed in a *midde* (terrace) formation. There is not much difference between the houses of Brahmins and those of other castes including the Scheduled Castes except in size. Economic factors and to some extent personal taste decide the

difference. The same house will be inherited by his sons and they may have to remain contented with it or make changes now and then. Houses of poor usually consist of four walls with only one room and only one entrance. The hearth is arranged on one side and cattle, men, women and children share the same room.

House ownership and use

54. The following Statement gives details of house ownership and their use.

Statement III

HOUSE OWNERSHIP AND USE

Community (1)	No. of households (2)	No. of households living in		Residence (5)	No. of houses used for		
		Owned houses (3)	Rented houses (4)		Residence- cum-shop (6)	Residence- cum-work- shop (7)	Residence- cum-cattle- shed (8)
1 Boya	40	40	...	40	...	...	...
2 Brahmin	31	30	1	31	...	...	...
3 Byagara	1	1	...	1	...	...	...
4 Chakali	8	8	...	8	...	...	...
5 Christian	23	22	1	23	...	...	...
6 Ganiga	1	1	...	1	...	...	...
7 Idiga	2	2	...	2	...	...	...
8 Kshatriya	2	1	1	2	...	...	...
9 Kuruva	8	8	...	8	...	...	...
10 Lingayat	18	17	1	16	...	...	2
11 Madiga Dasari	2	2	...	2	...	...	...
12 Mangali	8	7	1	8	...	...	...
13 Muslim	15	15	...	15	...	...	...
14 Nambi	1	1	...	1	...	...	...
15 Telugu	73	71	2	73	...	...	...
16 Vaisya	13	13	...	8	4	...	1
17 Viswabrahmin	11	11	...	10	...	1	...
Total	257	250	7	249	4	1	3

From the above, it can be seen that 250 households live in houses owned by themselves while only 7 are rented. The seven households living in rented houses are one each among Brahmin, Kshatriya, Lingayat and Mangali castes and Christians, the remaining two being of Telugu caste.

55. In rural parts a house is always put to multi-lateral uses like storing the grain, tethering cattle, keeping the agricultural implements, *etc.*, besides being a living place for all the inhabitants who share irrespective of age and sex one or two rooms or more depending upon the

economic position. And also in certain artisan communities like Viswabrahmin and Vaisya the workshop or shop is usually located in one of the rooms or on one of the two pials which stand on either side of the threshold. In this village, 249 out of the total 257 households are exclusively used for residential purpose while only 7 are put to more than one purpose. These seven households are found among the three castes, *viz.* Lingayat, Vaisya and Viswabrahmin. Two of the 18 Lingayat households and one of Vaisya use their houses both for residence and as a cattle shed and one household of Viswabrahmin keeps a workshop besides using the house as

residence. Only 4 out of the 13 Vaisya households have got their shops in their residences.

56. Table 36 gives an idea about the number of rooms occupied by each household and number of persons occupying them by religion and caste. There are on the whole 628 rooms occupied by 257 households accommodating 1,444 persons i.e., on an average 2 to 3 persons per room. But only 96 out of 257 households live in double roomed houses giving shelter to 561 persons while 46 households with 289 persons live in houses with four or more rooms each. Out of the remaining 594 persons, 218 are residing in 34 houses of two rooms each, 354 persons in 74 single roomed houses while 7 households with 22 members are houseless. From this discussion, it can be inferred that the 74 single room households are more congested with 4.8 persons each than the 46 households of 4 rooms each where only 1.5 persons are living in each room. But on the contrary 96 households of two rooms and 34 households of three rooms each are accommodating on an average 2.8 and 2.1 persons per room respectively. Thus it is clear that greater the number of rooms the less is the congestion. This may be due to rich but small families living in bigger houses and on the other hand poorer sections with greater number of

persons in each household have to cluster together in a little accommodation which is very often shared by animals also.

57. Now coming to the communitywise distribution of households with varying number of rooms it is evident from the same Table that 400 persons of Telugu caste are living in 136 rooms i.e., a little less than three persons per room. Among Boya 71 rooms are shared by 232 persons i.e., a little more than three persons per room. Among Brahmins 155 rooms are shared by 186 persons. Whereas among the Muslims 88 are living in 27 rooms, 123 Christians are living in 31 rooms. The maximum number of persons living in a room is found among Madiga Dasari where two rooms are shared by 14 persons i.e., 7 persons per room. The minimum number of persons living in a single room is found among one household of Chakali (Washerman) and one household of Christian. These two households got four rooms and also four persons to live in.

58. A majority of the houses are mud roofed, and also with mud walls.

Types of roof and wall material

59. The following Statement shows houses by roof and wall material.

Statement IV
HOUSES BY ROOF AND WALL MATERIAL

Community (1)	Total No. of households (2)	No. of houses with roofs made of			No. of houses with walls built of		
		Mud, 2 sloped (3)	Pucca, 4 sloped (4)	Grass, 2 sloped (5)	Mud (6)	Bamboo wattle (7)	Brick (8)
1 Boya	40	40	...	...	37	...	3
2 Brahmin	31	26	4	1	18	...	13
3 Byagara	1	...	...	1	...	1	...
4 Chakali	8	8	...	...	8	...	...
5 Christian	23	21	...	2	21	2	...
6 Ganiga	1	1	...	...	...	...	1
7 Idiga	2	2	...	...	1	...	1
8 Kshatriya	2	2	...	...	2	...	...
9 Kuruva	8	8	...	...	7	...	1
10 Lingayat	18	18	...	...	18	...	...
11 Madiga Dasari	2	2	...	...	2	...	...
12 Mangali	8	8	...	...	8	...	...
13 Muslim	15	15	...	...	15	...	...
14 Nambi	1	1	...	...	1	...	...
15 Telugu	73	73	...	...	71	...	2
16 Vaisya	13	13	...	...	9	...	4
17 Viswabrahmin	11	9	2	...	6	...	5
Total	257	247	6	4	224	3	30

Of the total 257 households as many as 247 occupy houses which are two sloped with mud roofs; 6 are having pucca roofing and four slopes while only four are grass-roofed with two slopes. So also regarding walls, 224 out of 257 houses are of mud, 30 are of brick and only three are bamboo wattled. The communitywise distribution is that all the 73 households of Telugu, the predominant caste in the village, are having mud roofs and two slopes and 71 of them are also having mud walls while only two are having brick walls. Among Boya, the second numerically strong community also, all the 40 houses are mud roofed and two sloped and 37 of them are having walls made of mud and only three are having brick walls. But among the 31 houses of the Brahmins, the position is slightly different, in the sense 13 houses are having brick walls; 25 houses are having mud roof. Of the total 6 houses with pucca roof and four slopes in the village 4 belong to Brahmin caste and two belong to Viswabrahmin caste. As also regarding 30 households that possess houses with brick walls, 13 belong to Brahmin, 5 to Viswabrahmin, 4 to Vaisya, 3 to Boya, 2 to Telugu and one each to Ganiga, Idiga and Kuruva communities. Fig. 3 shows the general roofing pattern in the village.

House construction

60. Where a new house is to be built on a new site, a Brahmin *purohit* or Viswabrahmin or any other man who can refer the almanac is consulted to find out whether the site would foretell luck. If it is lucky the *purohit* himself fixes an auspicious day for laying the foundation stone. On the auspicious day, in the early hours the house builder and his wife take head bath and dress in new or silk clothes and go in procession to the site taking along with them a few coconuts, flowers, vermilion, turmeric powder, dates, plantains, betel leaves and arecanuts placed in a silver or stainless steel plate accompanied by the Brahmin *purohit*, mason and a few relatives and friends. After reaching the place the couple, i.e., house builder and his wife first of all perform *puja* to Lord Vigneswara with *akshintalu* (rice mixed with a little of turmeric powder). After that exactly at the auspicious hour the house builder digs a hole of 1 to 1-1/2 feet and fills it with ghee, oil, sugar, salt, milk, camphor, turmeric powder, vermilion, and lastly a couple of bricks are placed to cover the hole. This signifies the beginning of the

construction and some money is given to the chief mason and some rice, fruits and some money placed in betel leaves along with a few arecanuts are given to the *purohit*. After the foundation has been done and construction has reached flooring level, a formal ceremony of installing the threshold is next conducted by breaking of coconuts and chanting of *mantras* by the *purohit* on another auspicious day. In some cases it is also followed by sacrificing a goat or a ram, a portion of its flesh being given to the house owner. The chief mason and the Brahmin *purohit* are again honoured by paying some money.

Collection of raw material

61. As most of the houses in the village are having mud walls the prevailing practice may be taken as the same. The most suitable earth available in the river bed is brought by country carts to the site and heaped in a corner. It is mixed with water and pressed thoroughly either by labourers or sometimes animals are also employed to walk over it in rounds. The same is then carried to the site by labourers keeping it in bamboo baskets. All the wood requirements are procured from Adoni, the nearest urban centre, on the advice of the carpenter. All the houses are having only wooden doors, windows and thresholds. May be due to the local weather and climatic conditions the local style of house construction is only of one type i.e., *midde* which needs no tiles or grass to cover the roof. The only thing required for roof is wooden rafters or in their place bamboos or branches of date palm which are either collected from their respective fields or purchased from the local farmers. The wooden rafters if one can afford are purchased at Adoni. All the necessary requirements of iron such as nails, bars for windows, etc., are also brought from Adoni. In certain households where bricks are used for walls, they are also purchased at Adoni or Yemmiganur as they are not locally manufactured. The required cement, lime and sand are also requisitioned from Adoni or Yemmiganur and even the mason who can work with cement and bricks is brought from nearby Yemmiganur as the local mason who builds only the mud walls is not quite well conversant with brick wall construction.

62. Having thus collected all the required raw material the house owner would be in a position to proceed with house construction.

After installing the *simhadwara* (main entrance) the walls are raised to a height of 12 to 16 feet on all four sides. Simultaneously the required windows and doors in all the rooms are also fixed in the walls. The construction of roof is thereafter taken up. Two teak wood beams are placed on the walls breadthwise at an interval of 6'. Wooden pillars, depending upon the size of the house, are fixed in the earth to support the beams in the centre. The gap between the beams are filled with small wooden rafters of 6' to 9' length placed horizontally and across at an interval of 6 to 9 inches. The skeleton of the roof is then completed. Small sized bamboo splinters are woven closely and covered thickly with palmyra leaves and covered either with mud or Cuddapah slabs. When the roof is covered only with mud the palmyra leaves under the mud project over two or three feet beyond the walls and the entrances on all four sides so that the rain water may not trickle down on to the walls and spoil them. Secondly, when the roof is covered with slabs, they are also kept in the same way with palmyra leaves to project the walls from the rain water. Fig. 4 shows the ground plan of a *midle*.

63. On completion of the construction of walls and roofs the floor is cleaned of all debris and levelled with a wooden or iron leveller and is bedaubed with dung and mud over which floral decorations are made by women with lime. The thresholds are given a coating of turmeric powder and vermilion mixed either in water or oil, the latter being preferred as the colours last longer than the former.

Rooms and use

64. Each room in every house is used for a specific purpose, if possible, except the open verandah and pials which are a must for every house in the village. In the households of Brahmin, Vaisya, Lingayat and in some households of the Viswabrahmin castes one of the available rooms is specially allotted for keeping all the idols of the family deities and for performing *puja* regularly or periodically. This room is known as *devunigudi* (God's room) or in some households where there is only one or two rooms a corner of one room is left as *devunimula* (God's corner) where the worship of deities is done. Kitchen in almost all the households where there are more than two rooms is arranged in a separate room which may be one

adjacent to the *devunigudi* or sometimes both are accommodated in the same room itself. The kitchen room is not provided with any extra ventilators to allow the smoke to go out. That is why the roof in the kitchen is always black and sooty.

65. It is common in this village to have two pials, a raised platform-like thing, on both sides of the threshold of each house irrespective of accommodation and economic condition. As soon as one enters the house he finds himself in the main living room in which on one side bags of grain are stocked on a raised wooden platform popularly known as *gadamanchi* and a few wooden cots woven either with cotton tape or coir thread on the other, and in the centre is fixed a grinding stone in the floor and the pestles stand uncomprehensively in one of the corners. The same room is used for sleeping purposes also in some households. Quite adjacent to this room are two rooms, one each to the left and right which are used for living and bathing respectively. The latter i.e., the bath room is a special feature in some of the Brahmin and Telugu households. On the rear side of the house one finds a kitchen or kitchen-cum-God's room in the centre of two rooms which lie on both side parallel to the living room and bath room. In the absence of *ataka*, a loft, in this type of house, the store rooms are used to keep all the unnecessary domestic goods, grain, trunk boxes and other valuables like dress, silverware and gold jewellery.

66. During summer the pials are used for sleeping purposes and in ordinary times a pial is a place for a small congregation of people for all purposes of discussions relating to domestic, village or even national or internal political affairs. When men go to fields women congregate there and chit-chat about domestic and matrimonial and other interested day-to-day topics with neighbouring women. In some households some open space is there just before the pials which is used for drying up of cereals or pulses and for sleeping during the summer nights. All this space including the pials is called *chavadi* locally. On the rear side of the house just opposite to the kitchen is a raised platform with some decorated construction, the upper portion of which is filled with earth and planted with *Tulsi* (*ocimum*) a sacred plant. This is a must among all the

Brahmin households. In a few households it is also found at one end of one of the two pials just before the entrance.

Mutual assistance

67. It is a common practice in Mantsala to ask for the help of some of the relatives and friends with whom the prospective house owner had contacts which may be of kinship relationship or social or economic ties. This kind of mutual assistance is prevalent among all communities in the village except among Brahmins and Viswabrahmins who for reasons best known to themselves never lend a helping hand even to their close relatives like brothers, or in-laws. They engage casual labourers on daily wages and get the work done. The *vadrangi* (carpenter) prepares all the required goods for house construction in the village and so also is the *kammari* (blacksmith). In other communities whenever the community help is sought for, the house owner offers them free meal one time on all the days and in the end entertains them all on the occasion of house-warming with sumptuous meals.

House-warming ceremony

68. *Grihapravesam* or house-warming is a ceremony of highest pleasure for having completed the construction of a house. This house-warming ceremony is celebrated by almost all communities including Muslims and Christians. On an auspicious day fixed by a Brahmin or Viswabrahmin, the house owner and his wife take oil bath and dressed in clean clothes repair to the new house accompanied by relatives and friends and *melam*, local musical team. The new house generally presents a festive appearance, decorated with festoons of mango leaves and plantain saplings. Except among Brahmin, Vaisya, Viswabrahmin and a few Telugu households this ceremony is a very simple affair. The members of the household invoke the blessings of their family God and entering the new house, boil some milk and then formally take possession of the house. In case of the above castes, a Brahmin priest is preferred except among the Viswabrahmin who got their own priest, to officiate over the function. Under his guidance the house owner together with his wife performs, initially a *puja* to Lord Vigneswara and then the housewife boils the milk in the centre of the house and with it prepares a sweet dish known as *paramannam* by adding rice and sugar to the boiling milk. The

same is offered devotedly to the family deity and then some cocoanuts are broken in the name of God and they are then distributed among all the invitees. The last item of this ceremony is entertaining the invitees to a feast. The mason, carpenter and all those who co-operated in this enterprise are suitably rewarded by presenting them with new clothes and money, etc.

Cost of construction

69. Needless to say that the cost of a house is determined by one's own economy. Yet, to arrive at an approximate cost of a moderate house of three rooms with mud walls, the villagers figured it at Rs. 3 to 4 thousands and the maximum, as anywhere else, has no limit.

Dress

70. The Hindu mode of dress is quite different from that of Muslims and varies according to the financial status of different families. In discussing the dress pattern also the village population has been divided into four groups, namely, the Brahmins, the non-Brahmins, Muslims and Christians. Here again, it is the Brahmins who form the best dressed section of the village population and who are clean in their dressing habits.

Men's wear

71. The dress of a Brahmin male consists of a dhoti and a shirt. When the menfolk are at home, they generally do not wear shirts but are found only with dhotis, banians and towels. Some of the elderly people do not wear even banians. But the dress of the Brahmin male for a ceremonial occasion differs slightly from his every day dress. On the ceremonial occasions like marriages and festivals, he wears a long silk bordered dhoti in the traditional *kutcha* type i.e., the two ends of the dhoti are wound round the waist and between the two legs and are then tucked in at the back of the waist and the loose portion of the dhoti in the front is also tucked in the front. Men among all other castes also wear dhoti in the same style. Further they also wear a banian and a shirt invariably when they visit the neighbouring villages or relatives outside the village. But when they are in the village a few of them only wear a shirt whereas among Brahmins seldom one is found even with a banian at their homes. They just cover the upper portion of the body with a big towel.

72. The dress of Muslim male is altogether different from those of other castes. The Muslims wear a lungi of four yards preferably a striped one. The peculiarity of their lungi is that both ends are stitched breadthwise. He wears a banian and often goes round the village on any errand without a shirt which he wears only when he goes to the town or relative's house. Besides these he will have a head dress which may be a napkin or a small towel.

73. The male dress among Christians is the same as that of Hindus. As most of them are either agriculturists or agricultural or casual labourers, they seldom wear shirt and when they are at work the dhoti is tucked above the knees so as to enable free movements.

Women's dress

74. Here too the Muslims differ much from Hindus and Christians. The style of wearing the saree is the same among the latter two. Among Hindu castes a woman wears a saree of 7 or 8 yards locally known as *cheera* or *koka* in the usual and traditional Brahminical way i.e., taking one end of the saree between the two legs and tucking it behind in several equal folds and leaving the other end on the left shoulder freely which is known as *kongu*. This typical style is a peculiarity of all the Madhva Brahmins and so also among the Viswabrahmin and Lingayat castes. But the Smartha Brahmin and other castes women wear the saree in a slightly different manner i.e., without tucking up in the back in folds. This is known as *lungikattu* which is the practice in most parts of Andhra Pradesh. Secondly all women excepting the orthodox Brahmin widows and a few old widows among Viswabrahmin, Telugu, Lingayat castes wear blouses locally known as *ravikelu*. The blouse piece may be of any colour other than white for all the women in married status, since pure white is a must only for a widowed woman who, of late, also are found wearing sarees and blouses of various colours and shades. Figure 5 shows the usual dress pattern of a Brahmin couple.

75. Married Muslim women are ordained by the rules of their religion to observe *purdah* i.e., to cover themselves with a veil in the presence of all but their closest relatives. Whenever they leave their houses they wear this veil known as *burkha*, a garment which falls from the crown of the head to the toe. The usual dress of a Muslim

woman consists of a *pyjama* and *kurta*. The legs are generally bare but many wear *pyjamas* loose upto the knees so as to facilitate freedom of sitting and walking, but slightly close at the ankle where it rests in numerous folds. *Kurta* is a woman's shirt. It is invariably full sleeved and with two pockets. It resembles more a blouse than a shirt. They wear this *kurta* without any bracelet or banian on the body. Besides these two they also wear a *dopatta*, a piece of coloured cloth to cover the head and then to leave it over one of the shoulders. But this style of traditional dress is found only among a few old women whereas young women are wearing sarees and blouses just as any Hindu caste woman.

Dress of boys and girls

76. Among the poorer classes, infants remain naked, but occasionally a few rags are tied round their waists; and in childhood they go about in these tattered rags. Boys usually wear a vest or shirt and a dhoti among a few orthodox Brahmins. Girls wear a *langa* (skirt) and a *gown* (blouse) [Fig. 6]. Among the poorer, these clothes are almost always dirty, for within a few days of their purchase they lose their new look; and although they are periodically washed, soap or soda-ash is rarely used and consequently they appear to be stained and soiled. In families which are financially better placed, and among those who have received some degree of education or who have been subject to urban influences, the children's clothing is markedly superior in quality and cleanliness. Boys wear shirts cut in modern style and dhotis or occasionally *pyjamas* or trousers. Girls wear either a blouse and skirt or frocks bought ready-made from the town stores or made by the local tailor.

Festive dress

77. Depending upon one's own economy the dress for any festival varies from caste to caste and household to household and from one occasion to another in the same household itself. But the marked feature among the Muslims is that they put on silken dress of bright colours on festive occasions. Among the Hindu castes women the saree and the blouse are both embroidered, invariably the latter. The favourite colours of the women in the village appear to be the deeper shades of red, yellow and green. The Kuruvus (shepherds), however, have distinct dress when

they go out to graze their herds of goats and sheep. They always have a locally made black blanket on their shoulders, even in the summer.

Cost of dress

78. Usually the women's wear costs more than men's dress since each woman needs a pair of sarees and blouses for regular use throughout the year and a costlier pair for any special occasion like festival or marriage. In an ordinary family of moderate income a woman's dress costs between Rs. 40 and 50 per annum while the maximum has no limit. The dress of a man on the contrary is relatively cheaper since a pair of dhotis and banians will last for a year or so while the shirt in the village atmosphere finds no use frequently. Hence the average expenditure for man's dress may not exceed Rs. 30 on any account. As observed before, the children's dress may not cost more than Rs. 10 or 15 per annum per head.

Washing

79. The soiled clothes are regularly collected by the washerman from all the households excepting those of Madiga Dasari or Christian at about 10 or 11 a.m. They wash them in the perennial Tungabhadra river and dry them up under the Sun on the vast open space nearby, fold them in one bundle and distribute them housewise by sunset. The mode of payment to the washerman is discussed in Chapter IV. Occasionally a few households also send their dress for laundry both for washing and ironing. A few orthodox Brahmin households, however, do not avail themselves of the services of washerman. Instead they wash their clothes themselves in the river with washing soap. The use of soap and washing soap is known to almost all the people in the village from quite a long time.

Hair style

80. Both men and women dress their hair regularly by applying oil and combing. Majority of old men are having clean shaven heads with a little hair left on the back of the head in the form of a tuft. But among the Madhva Brahmin the hair style altogether different. A most casual look at an assemblage of orthodox disciples in the Sri Raghavendraswamy Mutt shows that among them some have their hair braided and coiled upon the anterior part of the crown of the

head, and that others have their matted locks loose and shaggy. Men who wear their hair coiled up carefully upon the head are called *jhuttudars*; those who have their hair falling in disorder about the face are known as *bhouruhs*. Some have clean shaven pates also.

81. The hair style of women is locally known as *jada* i.e., plait. In order to make their hair glossy and silky they daily oil it. They comb it, part it exactly in the middle and knit it to form a plait and roll it up into a sort of chignon, which is fastened at the nape of the neck. To make it this chignon larger they often insert some braid, or else some cotton wool specially prepared for the purpose. The women's hair is usually dark and long, the plait falling up to the hip. They are much given to wearing sweet smelling flowers in their hair.

82. Now-a-days the boys are having the modern crop scissored by the local barber who also uses a machine occasionally Fig. 7 shows the barber at work. But there is no difference in the girl's hair style which is the same as that of the woman.

Ornaments

83. It is a common belief among Hindus that there must always be at least a speck of gold on one's person, in order to ensure personal ceremonial purity. The variety and number of ornaments is almost bewildering; but they all have their proper names and shapes. There are no fast changing fashions in ornaments. A woman can wear what once belonged to her grand-mother, or to one removed very many degrees further back, for the matter of that, either clothes or jewels; and this without any incongruity, or exciting remark. There is perpetual recurrence of old patterns, improved, it may be, but the design will be the same. Of course it is in jewels for females that the variety occurs most.

Ornaments of men

84. Apart from women the *archakas* (priests), the *gurus* who are supposed to have given up the three things which most naturally tend to excite man's cupidity—that is to say, women, honours and riches—wear copper ear rings in token of humility. But generally such ornaments are made of copper, round which gold wire is

twisted as to cover the copper completely. Those who are fairly well off wear them studded with a large pearl or precious stone in the centre. Most of them wear strings of beads about their necks or carry rosaries in their hands. From the nature of the prayer beads worn by them, it is usually easy to distinguish between the followers of the Gods Vishnu and Siva respectively, according as they favour beads of the holy *tulsi* (ocimum sanctum) or the rough berries of the *rudraksha* tree (elococarpus gani tree). Madhvas wear both as ordained by their *guru*. (Fig. 8 shows an orthodox Brahmin in his morning worship. See also the rosary in his right hand.) The self adornment is not restricted to necklaces and rosaries. Some of them wear phallic emblems hanging from the neck by woollen threads; or fastened on the arms. Armlets of silver or gold may also be seen adorning these ascetics. Necklaces of little stones glitter on the throats of a smaller number. Nothing can be simpler than the art of the Hindu rosary, the Siva rosary of 84 beads and the Vaishnava of 108. But when it is learnt that the sacred number 84 is made up of the number of the 12 signs of the zodiac, multiplied by the number of 7 planets; and that the sacred number 108 is similarly made up, the moon being counted as three—the rising, full and waning moon—instead of one, then it is understood that every rosary resembles the whole circuit of the hosts of heavens.

85. A few men among Brahmin, Vaisya and Telugu castes etc., are found wearing golden rings of various designs. Some are studded with stones while a few got pictures of Lord Krishna, Brindavan and Teen Murthi (the emblem of Govt. of India) on their rings. The practice of wearing a silver waist belt among Telugu, Vaisya castes etc., has been given up recently. A typical thing found among many people in the village is a *taveeru* (talisman) tied either to the cross thread among the Brahmins, Vaisyas and Lingayats or fastened to one of the arms, among other castes. There are variety of talismans also known as *yantrams* for several purposes provided by the Mutt authorities e.g., *Sarvasiddhi yantram* (all success).

Ornaments of women

86. Women, in this village just as anywhere are very fond of ornaments. The commonest types include ear rings, nose pins and nose rods

and rings worn on the fingers and toes, bracelets, anklets, several types of light and heavy necklaces and belts worn round the waist. Among well-to-do people ear and nose ornaments as well as necklaces are generally made of gold; the rest of a woman's ornaments are of silver. However, very few people can afford ornaments of a metal as expensive as gold, and most people have a few silver pieces, the rest of their ornaments being made of cheaper metals and alloys. In addition, all Hindu women except widows wear a number of glass bangles on the wrists. The Muslim women's choice of ornaments differs from that of their Hindu neighbours, and such jewellery as they wear often comes from shops in the town. It is remarkable that gold ornaments are never worn by Hindus on the feet, the reason being that it is a sacred metal, and would be thereby defiled. Fig. 9 shows some of the ornaments.

87. Following is the list of ornaments worn by the women in this village:

- Head:** *Gundem*, a small gold chain with some decorations is worn on the centre of the head. *Puvu*, a small and round gold ornament with a picture of Krishna is worn on the upper portion of the plait.
- Ears:** *Kammalu* and *matteelu* made of gold, invariably studded with white or red stones are worn to the ears.
- Nose:** *Mukkubottu*, *nattu* and *pogu* are all made of gold. The former two are studded with one or more stones while the latter only a gold rod, often preferred by poor section of people.
- Neck:** These consist of gold and silver chains, or strings of large gold beads, pearls, or coral. In fact, beads of all kinds of greater or less value are much in demand. Some women wear necklaces more than an inch wide, set with rubies, emeralds, and other precious stones. *Jejjatiki* (an ornament of small balls made of gold), *tulsimam* (seeds of ocimum plant are fastened with a gold string) are exclusively worn by Brahmin women. *Chandraharam*

(necklace) and *nantadu* (a stiff gold chain) with a pendent are worn by women of all castes including the Brahmins.

Hands: *Nagamungi* and *thodaa* are stiff gold ornaments worn on the upper arm. *Vonki* and *kadaga* are silver bangles worn by women of all castes except Brahmins.

Waist: *Dabu* also known as *vaddara* a heavy belt made of silver or gold with various decorations is worn on the waist; but this is not very popular now-a-days.

Legs: *Kadiyalu* and *ruli* are stiff silver anklets. *Kaluchain* is a silver chain worn above ankle.

Feet: *Kaluvungar* and *kalupille* are silver toe rings worn to the second and third toes respectively.

Most of the ornaments are prepared by the local goldsmith or the goldsmith at Adoni on supplying the required silver or gold and the making charges depend upon the quantity of gold or silver utilised and the design opted by them. A few of them purchase ready made ornaments also at Adoni or Kurnool.

Namam

88. The *tilaks* or *tikas*, as the forehead marks are called, may not be beauty spots, but they are worth looking at, for they serve as insignia of different sects. The usual Vaishnavite bears on his forehead the *trifala*, three lines drawn upwards from near the meeting of the eyebrows, the central line red, and the outer ones white, this being the sect mark of Ramanuja. The red line is painted with *roli*, a preparation of turmeric and lime, the white lines with *gopichandana*, a calcareous clay procured from Dwaraka out of a pool in which, according to the Krishna legend, the frail of *gopis* (milk maids) drowned themselves in despair upon hearing the death of their lover, the divine Krishna. The triple lines of the *trifala* are not without significance, being emblematic of the three Gods of the Hindu triad, the central line representing Vishnu, and those on the right and left respectively Siva and Brahma. Thus the *trifala* suggests and recalls the mind not only the Creator, the

Protector and the Destroyer, but also at the same time, the armours of the gay God Krishna on the banks of the Yamuna.

As against this, if for the red line in *trifala* a black one (painted with charcoal from incense offered to Vishnu) appears on a man's forehead, he belongs to the Madhva sect.

Branding

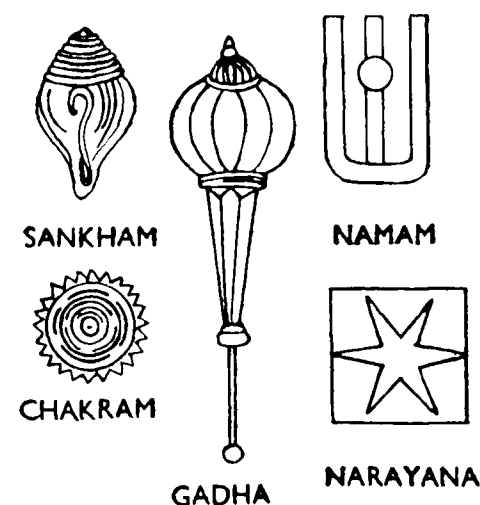
89. Another interesting feature of Madhvas is branding. E. Thurston writes:

"Branding for religious purpose, is confined to Sri Vaishnavas and Madhvas. Sri Vaishnava Brahmins are expected to undergo this ordeal at least once during their life time, whereas Madhava Brahmins have to submit to it as often as they visit their *guru* (head of the mutt). Of men of other castes, those who became followers of a Vaishnava or Madhva Acharya (*guru*) or mutt, are expected to present themselves before the *guru* for the purpose of being branded. But the ceremony is optional, and not compulsory as in the case of the Brahmins. Among the Sri Vaishnavites, the privilege of branding is confined to the elder members of a family, *Sanyasis* (ascetics) and the heads of the various mutts. All individuals, males and females, must be branded, after the Upanayanam ceremony in the case of males, and after marriage in the case of females. The disciples, after purificatory bath and worship of their Gods, proceed to the residence of the Acharya or to the mutt, where they are initiated into their religion, and branded with the *chakra* on the right shoulder and *chank* on the left. The initiation consists in imparting to the disciple, in a very low tone, the Mula Mantram, the word Namonarayana, the sacred syllable Om, and a few mantrams from the Brahma Rahasyam (secrets about God). A person who has not been initiated thus is regarded as unfit to take part in the ceremonies which have to be performed by Brahmins. Even close relations, if orthodox, will refuse to take food prepared or touched by the uninitiated..... Madhvas have four mutts to which they repair for the branding ceremony, viz., Vayasaraya, Sumathendra and Mulabagal in Mysore, and Uttaraja in south Canara. The followers of the Uttaraja mutt are branded in five places in the case of adult males and boys after the thread investiture. The situations and emblems selected are the *chakra* on the right upper arm, right side of the chest, and above the navel; the *chank* on the left shoulder and left side of the chest. Women and girls after marriage, are branded with the *chakra* on the right forearm, and the *chank* on the left. In the case of widows, the marks are impressed on the shoulders, as in the case of males. The disciples of the other three mutts are generally branded with the *chakra* on the right upper arm, and *chank* on the left. As the branding is supposed to remove sins committed during the interval, they get it done everytime they see their *guru*. There is with Madhvas no restriction as to the age at which the ceremony should be performed. Even a new born baby, after the pollution period of ten days, must receive the mark of the *chakra* if the *guru* should turn up. Boys before the Upanayanam,

and girls before marriage, are branded with the chakra on the abdomen just above the navel. The copper or brass branding instruments (*mudras*) are not heated to a very high temperature, but sufficient to singe the skin, and leave a deep black mark in the case of adults, and a light black mark in that of young people and babies. The fee is not fixed in the case of Sri Vaishnavas, whereas Madhvas are expected to pay from one to three months' income for being branded. Failure to pay is punished with ex-communication on some pretext or other. The area of skin branded generally peels off within a week, leaving a pale mark of the *mudra*, which either disappears in a few months, or persists throughout life. Madhvas should stamp *mudras* with gopi-paste (white kaolin) daily on various parts of the body. The names of these *mudras* are chakra, chank or shankha, gatha (the weapon of war used by Bhima, one of the Pandavas), padma (lotus), and Narayana. The chakra is stamped thrice on the abdomen above the navel, thrice on the right flank, twice on the right side of the chest above the nipple, twice on right arm, once on the right temple, once on the left side of the chest, and once on the left arm. The chank is stamped twice on the right side of the chest, in two places on the left arm, and once on the left temple. The gatha is stamped in two places on the right arm, twice on the chest, and in one spot on the forehead. The padma is stamped twice on the left arm, and twice on the left side of the chest. Narayana is stamped on all places where other *mudra* marks have been made. Sometimes it is difficult to put on all the marks after the daily morning bath. In such cases, a single *mudra* mark, containing all the five *mudras*, is made to suffice. Some regard the chakra *mudra* as sufficient on occasions of emergency.¹

90. The *mudras* that are commonly found on the bodies of the devout Madhwa Brahmins of Mantsala are illustrated below:

PANCHA MUDRAS



Household goods

91. The household goods in a village usually constitute a few wooden cots, wooden benches,

bamboo baskets for storing grain, brass, and stainless steel vessels, drinking glasses and pots. Possession of furniture is an index of prosperity and it is very closely related to the economic status of the households. It also indicates the degree of urbanisation since all these people who frequently visit the nearby urban town bring luxury goods like iron chairs, clocks, cosmetics, etc. The most common items of furniture in the village, is the cot. Most of them are prepared by the local carpenter and are woven either with cotton tape of 1" to 1-1/2" width or coarse coir or hemp rope. A few households of Brahmin, Vaisya and Telugu castes possess costly cots i.e., the frame is made of costly wood. Next in order is the possession of chairs. Except a few households among Brahmin, Vaisya and Telugu castes no other household possess any. A popular item of wooden furniture is the wooden bench, a large wooden platform, rectangular in shape and supported on four legs. It is about two feet high and seats four to eight people. Wooden almira's are also found among a few households of Brahmin, Vaisya, and Telugu castes who may be fixed within the wall or kept as separate articles which are used for keeping dress and other valuables like jewellery and ornaments.

92. Some utensils made of certain metals are prohibited among all castes for certain purposes. For example, any utensil of iron is not at all used for cooking except as frying pan. So also it is not used as a drinking water vessel. The earthen utensils like pots are prohibited by Brahmins in their daily use whereas people of majority of the other castes except Vaisya, Viswabrahmin and Lingayat use earthenware for almost all the purposes. Of late with the availability of stainless steel goods people have started purchasing and using them in good number. Though the Brahmins use for many a purpose, in their day-to-day life such articles as the stainless steel glasses, spoons and plates still they are strictly prohibited for *archakam* in temple as well as in propitiating deities in their houses. So in their place they use only the silverware for this purpose. So also anything made of gold is prohibited for eating and drinking purposes. In the well-to-do families of all households, silver articles like tumblers, trays and eating plates are found, but these are not brought out except on

festive occasions or when distinguished guests are present in the house. On such occasions, the silver goods are brought out, washed, brightly cleaned and placed before the guests as their pride possession. Normally, for purposes of eating and drinking, aluminium plates and brass tumblers are used among all castes except Brahmins, and Vaisyas who use either silver, stainless steel plates or leaf plates for eating and silver, stainless steel or brass tumblers for drinking while German silver or bell metal plates for eating and small pots for drinking are used by Scheduled Castes and Muslims. Muslims also use porcelain and glass tumblers and plates. For storing water big pots are used by all castes except Brahmin, Vaisya, Lingayat and a few households among Telugu, who store the water in big brass vessels. All the sections of the village population use only earthenware for cooking, except the Brahmins and Vaisyas who use bronze or brass vessels for cooking. Generally, even the rich among the non-Brahmins use only the earthenware for cooking, even though they can afford utensils made of metals, because of the belief that food cooked in earthenware is good to the body. The richer section of the population possess big vessels for occasional use in addition to household utensils of every day use. These large vessels called *hogins* are used on ceremonial occasions for cooking food for a large number of people. Another utensil that is found among many of the agricultural households is a large vessel made out of granite stone, locally known as *thotti* which is used for storing water not only for domestic use but also for drinking purpose of the animals. As this is a heavy vessel, it cannot be easily moved from place to place. It is, therefore, fixed either in the courtyard if it is for animals, or in the backyard very close to the well or where the people wash their hands and feet before and after meals. A big one costs Rs. 15 to 20 and is purchased at Adoni. The advantage with this *thotti* is due to its heavy weight and large size; it is impossible to be stolen by any thief, which of course is not the case with brass or bronze vessels.

93. Besides the above articles of domestic use twelve households possess radios also. Though the village is electrified, the use of kerosene lanterns is still predominant in most of the households belonging to all castes except Brahmins, Vaisya and a few of Telugu castes.

Some old people use reading glasses and a few young men have bought sun glasses also. Several people in the village use razors and torches. Besides the public buildings some of the Brahmin households now possess wall clocks and alarm clocks. The use of mosquito net, toilet soap, washing soap, etc., is common among all sects of people in this village. Very many people got cloth umbrellas and a few old people are still using umbrellas of palmyra leaves. There are about a score of cycles in the village.

Food

94. The staple food of the local people is jowar, which is predominantly cultivated. Rice, *korra* are also used by some castes. The basic diet of the people, however, consists of jowar, rice, lentils, meat and fish, the vegetarian castes obviously avoiding the last two items. Green and powdered red chillies are used by all classes of people in considerable quantities. Vegetables are grown in the backyards during the rainy season, and eaten when ready. When this supply is exhausted very few vegetables are bought for every day home consumption. Tender leaves of the tamarind tree are curried and pickled, and are popular with all sections of the community. The poorer people collect leafy vegetables; those who are better off buy brinjals and unripe bananas, etc.

95. Vegetarianism and non-vegetarianism are the two broad divisions of food habits among the people in this village. Among the Hindus, the Brahmin, Komati, Viswabrahmin and Lingayat are vegetarians, and the eating of all kinds of meat, fish and eggs is forbidden to them. All the Hindu castes abstain from consumption of beef; although the Madigas are allowed to eat the carrion of cattle which they are expected to dispose off. The Muslims eat beef, but refuse pork. All the Christians are non-vegetarians.

96. All pulses are consumed without any stigma. Some households with agriculture as main occupation also grew a few vegetables on the bunds in the fields and sell them locally. So the leafy vegetables and roots are in popular consumption.

97. Milk and other milk products are abundantly used by all communities. Fruits

¹ E. Thurston, *op. cit.*, Volume I, pp. 370-373

seldom find a place in any menu. When in season, mangoes and guava are eaten by the people, more commonly by the children. The only fruit bearing trees grown by them in their backyards are lime and drum stick. Cocoanuts and bananas are bought for ceremonial occasions, and large varieties of mangoes are also bought from the shops occasionally.

Frequency of taking food

98. Irrespective of one's own economy, the nature of occupation demands a man to take two or three meals a day. The Brahmin who works as *archaka* (priest) in the Brindavan takes his first meal at about 1-00 p.m., sometimes even at 2-00 p.m., and relaxes upto 5-00 p.m., when again he sits in the Brindavan upto 7-30 or 8-00 p.m. More often those associated with the Brindavan as *archakas* (priests) take one meal a day only. But the agriculturists among Telugu, Boya, Madiga Dasari castes and the carpenter, blacksmith of Viswabrahmin castes who toil from dawn to dusk in their respective occupational pursuits to eke out their livelihood have necessarily to take meals three times. Further according to the seasons there are variations in the type of food and also in the time when the principal meals are taken. The difference in standards of living is judged by the quantity and kind of rice eaten, the frequency of meat intake in the diet and by the use of spices, fats and oils and sugar in the food. The first meal among most of the agricultural and other poorer class households is taken in the early hours of the day i.e., at about 6-30 to 7-00 a.m. It usually consists of millet gruel or bread or cooked rice or gruel left over from the previous night, chilly powder, salt and pickles. The last item is always either curd or buttermilk. But the first meal among those who take only two meals a day consists of cooked rice or jowar or *korra* bread (thin cakes of unleavened bread made of jowar or *korra* flour, fried in edible fat), meat or vegetable curry, hot pickles, *sambar* or *rasam* and curd or buttermilk. This is taken between 11-00 a.m., and 12-00 noon. The second meal among the agricultural households taken at about 1-00 to 2-00 p.m., usually consists of freshly cooked rice or jowar, meat or vegetable curry, *rasam* and buttermilk. The second meal among the non-agricultural and non-working sections and the third meal among the agricultural and other working households is taken in the night between 7-00 to 8-00 p. m., which is the same as their

first and second meals respectively with a slight variation in curry and pickle.

Use of oils

99. Edible oils like groundnut oil, gingelly oil are used in making curries. The rich and fairly well-to-do people use considerable quantities of oil or other fats like *dalda*, and their choice of spices too is more varied. In the average households the curries are not so rich while the poorer sections more or less boil them and add a little chilly powder and salt. Sweets do not usually form a regular part of the diet of any section of the people. They are prepared on ceremonial occasions and may be prepared now and then in the comparatively rich homes.

Meat and fish

100. As fish and meat are very expensive, only a few households have them in their menu once or twice a fortnight or a month while the average and poor households depend for most of the time on watery lentil curries or cheap vegetables.

101. It has been an accepted custom for the womenfolk to have their food only after their menfolk have finished theirs. Children are of course served as soon as the food is cooked. Among men, it is expected that the elders as well as others occupying a higher position in the scale of kinship should be served first and younger members of the family should wait for their turn. But during the busy season, or on all other occasions when exigencies of work demand it, the younger people can sit down to eat with the elders, and can even precede them. However, it is regarded as bad form for women to take their meals before the menfolk have eaten. In all the higher castes this would indeed be viewed very seriously, and a woman found to be indulging in anything like this would be ridiculed by the other family members. On the lowest strata of the society, occasional exceptions to this rule can be observed. There too it is regarded as impolite, but is nevertheless tolerated.

Tea and coffee

102. The habit of taking tea among the local people is relatively less, when compared to the habit of taking coffee. The Brahmins compared to other castes may be said to be more addicted to this

habit. Immediately after the morning bath and prayers most of them drink a cup of coffee served in a stainless steel cup or glass before they start the daily routine. Among other castes a few people are, of late, taking to this habit slowly. Usually, whenever the villagers go to the nearby town they visit the hotel invariably once or twice a day as long as they stay there until completion of their errand. Adding to this, being a pilgrim centre to cater to the needs of the pilgrims, there are three hotels situated very near the choultries. They have also helped considerably to inculcate the habit of taking coffee among the local people. But Muslims in this village take very often tea only. As the milk yield of the local she-buffaloes and cows is very good, good number of agriculturists consume a great proportion of buttermilk, curd, etc., and sell the remaining to the visiting pilgrims and to the local hotels. Women and children usually drink milk only while widows and old people take coffee along with the menfolk in the household.

Drink

103. Here the drink means intoxicant liquor. Except a few castes like Brahmins, Vaisyas and Viswabrahmins who have a repugnance to liquor and toddy which is obtained by tapping palmyra and palm trees, other castes people and also Muslims drink fermented liquor which is highly intoxicating even against the law of prohibition. All these agricultural, casual and other labourers who toil physically for quite a long time in the day believe that they find a kind and affectionate friend in country liquor and toddy which when taken in the early hours of the night brings to them all the required relief to their bodies and thereby to the mind too. This habit is more among Madiga Dasari (Scheduled Caste), Boya (Denotified Tribe) and other Scheduled Castes who live on the outskirts of the village. Among the service castes, Chakali (washerman), Idiga (toddy tapper) and Mangali (barber) people also drink liquor and toddy but not so frequently as the Scheduled Castes people do. Though prohibition is in force in these parts illicit distillation of liquor with the bark of *tumma* (acacin ferruginea) mixed with jaggery, lime, etc., has been popular for quite a long time. Women also among Madiga Dasari and Boya communities drink liquor and toddy but boys and girls among all sections of population in the village have been strictly forbidden to touch such drinks.

Smoking

104. In some form or other, tobacco is consumed by a majority of the people in the village. Some old people smoke country cheroots made of dry tobacco leaves, some smoke the modern cigarettes while a large number of Brahmin, Lingayat and Vaisya inhale snuff, a powder made of tobacco leaves, lime and ghee. Yet, some others smoke *beedis*. In fact hardly is there a man in the village without a *beedi* in his mouth at sometime or other in the day. Women among all communities usually do not smoke but a few chew tobacco leaves with the accompaniment of lime; both together are placed in one palm and rubbed heavily with the first finger of the other hand. Very few children are found smoking while a few young men have taken to smoking cigarettes of some cheaper brands as Charminar, Scissors and Berkeley. Chewing of betel leaves and arecanuts is a popular habit among the Brahmins who immediately after meals enjoy a brief time with this operation which is followed by an intake of snuff. And sometimes both go together to the mouth and nose respectively.

Health and sanitation

105. Sanitation in the accepted sense of the word is non-existent. The bank of the river Tungabhadra is commonly used as a public latrine not only in this village but also in all the villages on the upstream and this predisposes to hook worm infestations and to the spread of all diseases which are caused by a polluted water supply, for the same water is in many places used both for drinking and for bathing.

106. Majority of the people take bath regularly either in the river Tungabhadra or at the well within the courtyard. Except women, girls and children of below five years the rest of the population know swimming fairly well. The general health condition of the people and the sanitation of the village is normal.

Trends of changes

107. There has been very noticeable change in the habits of the people in this village in dress, ornaments, etc. The old style peasant dress is now giving way to new style clothes and stitched in imitation of the urban style. While it is still common to see the age old lower garment dhoti,

modern styled shirts with collars have mostly replaced the native upper garment. In the former times only the Village Headman, Munsiff, Karnam, Brahmins and Komatis wore semi-urban clothing and that too only when they were to receive an important visitor or while going to city. With the exception of this small minority, all others wore the traditional peasant dress. Now the situation has changed. The present dress may broadly be divided into three main types viz, the average peasant dress, the old styled respectable dress and the new styled clothing. In all the three types of clothes, mill-made cloth is extensively used. For shirts and vests practically everyone uses mill-made cloth. The same is true of materials used for the bodies and blouses of women. Young men are adopting new and current urban styles. Shirts with collars and full sleeves were used by a few in the village in the past but now almost all people use the same style of shirt. The average peasant's and worker's dress has not changed much, but it is now made of mill cloth. Many of the agriculturists and artisans buy shirts in the nearby town, to wear on special occasions. Among women brightly coloured and gaudily printed clothes have become popular. Women in married status used to wear bangles made by one of the local castes from indigenous materials. But now, factory made glass bangles have replaced them completely. Children's dress is entirely in the up-to-date fashion of any urban place. Frocks, rompers, shirts and shorts are bought for them from Adoni or Kurnool or got stitched by the local

tailor. Bata chappals and shoes are now being used alongside country sandals and shoes.

108. In the articles of daily requirement also, there has been a great change. Now-a-days most of the people are replacing the earthenware by stainless steel or brass utensils slowly and glasses and cups and saucers could be seen in several homes. Kerosene stoves replaces the traditional oven in a few households while the use of razors, torches, fountain pens, sun glasses, etc., has been on the increase.

109. There has not been much change in the food habits of the people. Sweets and other dainty eatables are bought from the shops in Adoni or from the local bazar. The local shops sell among other things like biscuits, chocolates, etc. Tea and coffee are becoming popular. Even those who do not drink these beverages regularly at home, occasionally have them in the village shops ostentatiously known as the hotels. Aerated waters enjoy an amazing popularity as they are believed to provide relief from many stomach disorders. Along with fermented palm-juice, some people now drink liquors supplied by distilleries in the nearby towns clandestinely.

110. Much change is visible in the tools and implements employed by the local barbers, carpenters, blacksmiths and goldsmiths. They are all using the factory made tools and instruments. The village tailor has a sewing machine. Yet it is significant that there has not been much change in agricultural implements.

Chapter III

SOCIAL CUSTOMS

General

The Hindus, Muslims and Christians are the three chief component sections of the population of Mantsala. Although long residence and close association have brought them into close contact with one other, still the three retain their own socio-religious identities. All Muslims of this village belong to the Sunni division. Among them there are no great inequalities of wealth and possession, and consequently there is, within the Muslim community, no evidence of class distinction. All Christians are converts from Hinduism and belonged to the Scheduled Castes before conversion. For all practical purposes, they are treated as Scheduled Caste people only. In matters affecting the socio-religious life of the three religious groups they act as separate and self-sufficient groups, occasionally seeking the help, assistance or advice of one other.

2. The basic pattern of ceremonies connected with the major crisis of life is the same in all sections of the Hindus in the village community; but in the minor details of the ritual there is considerable difference in the practices of different castes. More than this, even within a particular caste the rites and observances are not identical, for in some respects individual families have their own traditions. The customs and practices of the life cycle are broadly presented in the following paras to illustrate their place in the socio-religious life of the Hindus and Christians. As the Muslims differ from the Hindus and the convert Christians vitally in respect of their rites, their observances will be described separately.

Pregnancy

3. The cessation of regular menses is an indication of pregnancy and the same is confirmed beyond doubt, after one or two months when the woman starts vomiting and relishes mostly things of sour taste and in some cases such articles as woven ash, coal or lime. She is not allowed to undertake any heavy work even in domestic affairs. Among the poorer classes, however, she not only attends to the household work but also

helps her husband in some of the agricultural activities until the acute pangs of child-birth prevent her from doing so.

4. All her choicest dishes are prepared without any question depending, of course, on one's economy. It would be considered a disgrace to the woman, and in a less degree to her parents, if her first child were to be born anywhere but under the paternal roof. Her mother accompanied by a nearest relative preferably her elder or younger sister comes to her house usually in the seventh month bringing along with her some selected sweets, plantains, dried cocoanuts, betel leaves, arecanuts, dates, vermilion and turmeric powder. After her arrival she presents all these things called *sudedalu* to her daughter (pregnant woman) on an auspicious day in the presence of an invited gathering of *muttaidulu* (women in married status) and some of the sweets, plantains, etc., are distributed among the invitees. Along with these presents she is also presented with a new saree which she wears just before presenting herself on the occasion of celebrating the ceremony in the company of other *muttaidulu*. Her mother having stayed there for a day or two, (with the expressed permission of her son-in-law) takes her daughter i.e., pregnant woman to her house on an auspicious day. On that day her mother-in-law prepares *chalimidi* (a kind of sweet prepared with rice flour mixed with jaggery, etc.) and presents it along with a new saree, plantains, vermilion and turmeric powder to her.

Confinement

5. From the day of her coming to her parents' house she is not allowed to do any work until the delivery and one or two months later. Depending upon the members and rooms of the household the delivery takes place either in a separate room or in the same room with a made up partition of cloth or *thatti* wall temporarily erected for the purpose. A stool or a cot is arranged in the room selected for the purpose besides a bed spread on a cot or a mat. Usually the delivery is attended to by an experienced *mantrasani* or midwife of Chakali (washerman)

caste among all the castes except the Scheduled Castes and Boya (Denotified Tribe) and Muslims who have got their own *mantrasani* in their communities. When the pregnant woman complains of labour pains, she is conducted to the room and before the *mantrasani*, who is already kept informed about the impending delivery arrives, the mother accompanied by a few elderly women and relatives console her by conversation or massage her back with oil to lessen the severity of pains. As soon as the *mantrasani* arrives she goes directly to the room and conducts the delivery with all the rich experience, she gained by trial and error method since a long time and if the delivery becomes difficult she employs crude methods and brings out the baby alive as far as possible. As this struggle is on, in the room between life and death of both the mother and the child, all the aged women that are gathered there above all the mother and father and the husband if he is already there, offer their prayers to their respective family Gods and some even take a vow to visit a pilgrimage centre or offer the hair of the would-be-born child, if the pregnant woman survives the ordeal. This sort of taking vows and votive offerings is a common feature among all castes and on all deliveries. The surprising argument ready on the lips of all the elders who pray for the life of the pregnant woman rather than for that of the child to be born is that if the tree is alive any number of fruits may be born, but losing the tree itself is not desirable.

6. As soon as delivery is over the umbilical cord is cut by the *mantrasani* (local midwife) with a country knife and the placenta collected in an old pot is thrown on the outskirts of the village by herself (midwife) where people do not frequent. In some of the castes like Lingayat and Viswabrahmin the placenta is buried in one corner of the courtyard.

7. On the third or fifth day after the birth are performed the *purudu* (pollution) rites which remove the ritual impurity of all members of the family except that of the parents of the child and its paternal relatives who are under pollution for ten days. On the eleventh day all the linen and clothes that have been used during this period are given to the washerwoman, and the house is purified by sprinkling of water mixed with cow dung all over the house. The floor is bedaubed with cow dung

and decorated with designs drawn either with chalk or lime. The mother and the child are given hot water bath to which the invited friends and relatives also bring one vessel full of water heated with mixture of neem leaves and turmeric powder. The woman is anointed with oil and turmeric paste by the household woman or Chakali woman or in her absence by the *mantrasani* herself. Immediately after that she is given bath which lasts for nearly an hour and she is then dressed in a cleanly washed saree. The child is also given hot water bath and after wrapping it in new clothes it is placed in a sieve. By this time, the decorating of the threshold and other gates with festoons of mango leaves would be over.

Child naming

8. In almost all Hindu castes the child is named on the 11th day except among Boyas (Denotified Tribe) and Lingayats who perform this function on 21st day after birth. The mother who has just been confined, holding the baby in her arms, and with her husband by her side, seats herself on a wooden seat which is placed in the centre of the house and covered with a cloth. The Brahmin *purohit* in most of the castes or the respective caste *purohita* among Lingayat, Viswabrahmin and Boya castes, performs the *sankalpa*, offers *puja* to God Vighneswara and goes through the ceremony of *panyahavachana* or consecration with the sacred water. He pours a small quantity of this water into the hands of the father and mother of the child, who drink a little and sprinkle the rest over their heads. He also sprinkles this water over the house and on all who are living in it, and throws the remaining few drops in the well. The Brahmin *purohit* is then presented with some betel leaves and a small gift. Then the father performs *homam* (puja to sacred fire) in honour of the nine planets. If the star of the child is good the father sees the child even on the same day itself. If the star is on the other hand inauspicious such as *Jyestha*, one of the 27 stars, which is supposed to bring evil effects to all the members of the family in which the child is born, the father on the 11th day sees the image of the child in a plateful of oil. A cloth screen is placed to separate the father and the mother, holding the child shows the image of its face in a vessel full of oil kept below the curtain. Having thus seen the child the father holding it in his arms, seats himself on a wooden seat and performs *puja* to *homam*. By his side is a copper or brass

dish full of rice. With the first finger of his right hand, with which he holds a gold ring, he writes on this rice the day of the moon, the name of the day, that of the constellation under which the child was born, and finally the name he wishes to give. He then calls the child three times by this name in a loud voice.

9. If it is the first child, or the first son, relations from other villages are also invited to participate in the name giving ceremony. Friends and neighbours of the village itself are always invited. Women sing songs suitable for the occasion. The new born is sometimes named after some ancestor; in some cases the elders, after mutual consultation or at the suggestion of an important or influential relation, decide upon a name for the child.

10. Often the child is named after a very great verbal fight between the mother, father and other relatives. The mother of the child usually wants that her father's or mother's name, if they are not alive, should be given to the child. So also the father insists upon the same according to his parents' names. In between comes a suggestion from an old widow or widower to put the name of the Lord Venkateswara of Tirupati, the household deity, of the majority of households in Andhra Pradesh or of Sri Raghavendraswamy, the local Swamiji of great importance. The regional existence of certain selected pilgrim centres have greatly determined the names in certain areas. Thus Yadagiri, Yadaiah, Narsimlu, Narasiah for males, Yamma, Narasamma, etc., for females are popular in the Telangana districts of Hyderabad, Warangal, Nalgonda, etc., after the presiding deity Lakshmi Narasimhaswamy of Yadagiri Gutta, an important pilgrim centre in Nalgonda District. So also in Visakhapatnam District both males and females are named after Appala Narasimham, the presiding deity at Simhachalam, a pilgrim centre in Visakhapatnam District. Similarly Satyanarayana is a popular name in East Godavari District after Satyanarayanawamy of Annavaram. Of course, the Venkateswara of the famous seven hills of Chittoor District is very popular throughout the country in all its manifestations. It is

surprising to note that the household deity of the four priests of Sri Raghavendraswamy is Lord Venkateswara. Yet, being the true followers of Madhwacharya, most of the names among these households are only after Madhwa or Raghavendraswamy.

First feeding of the child

11. The child lives on mother's milk upto six to nine months. Then the *annaprasana* ceremony which is nothing but giving solid food to the child for the first time takes place. This ceremony inaugurates the idea of feeding the child on solid food for the first time. An auspicious month, a day and a star which all combine to foretell good auguries is selected to celebrate this occasion. On the selected day as usual the child is given bath and dressed in new clothes. A sweet preparation known as *paramannam*, a cooked food composed of milk, rice, sugar and other spicy ingredients is prepared. The oldest member of the household preferably the grand-father, first of all, takes the child into his arms, himself seated on a wooden plank, and dips a golden ring in the cup full of *paramannam* and touches the same to the mouth of the child three times and blesses the child by keeping a few *akshintalu* (sacred rice) on its head. Likewise all the elders including the child's brothers and sisters of two or three years old also touch the *paramannam* to the mouth of the child three times. Some invited friends and relatives preferably the maternal uncle of the child, presents a silver cup or saucer to the child. The ceremony terminates with the offering of *haarati** to the child which, it is believed, wards off the evil eye. All the guests are then entertained to a feast and the ceremony ends by distribution of betel leaves and arecanuts. Afterwards the child is given regularly a little of cooked rice mixed with ghee, salt, etc., once a day for a month or so and gradually the child becomes accustomed to cooked food itself. This ceremony is not, however, celebrated among all the other castes as the child sometime or other tastes cooked food which is put in its mouth by the elders themselves out of affection. Slowly the sanctity attracted to this function is being lost. The celebration of this function does not bar the child from suckling of the mother's breast.

*A lamp made of kneaded rice-flour is placed on a metal dish or plate. It is then filled with oil or ghee and one or two cotton twigs and then lighted.

Sometimes she applies the juice of neem leaves on both the mamillas to wean the child away from this habit.

Tonsure ceremony

12. The tonsure or *chaula* is done only to the male child in the 3rd or 5th year of age among all castes excepting the Muslims. On an auspicious day fixed in consultation with a Brahmin *purohit* this function is celebrated under a specially erected pandal. The father and mother are seated on a wooden plank with the boy in between them. *Muttaidulu* (women in married status) perform his toilette. They anoint his body with oil from head to toe, after which they give him a hot water bath. Then they put *bottu* (mark of vermillion) on his forehead, deck him with ornaments, and finally put a necklace of coral beads round his neck. The Brahmin *purohit* draws near the child thus adorned and performs *sankalpa* and also offers *homam* (offerings of fire-wood and ghee) to the God of fire and nine planets. He next traces with red earth on the floor in front of the child a square patch which is covered with paddy. The idol of Vighneswara is placed on one side, and to it puja is performed, and *naivedyam* consisting of sugar, betel leaves and arecanuts is offered.

13. The child is then made to sit alone near the square patch. Soon, all the relatives, one after another take a few *akshintalu* (sacred rice) and a coin and take them round thrice by hand over the head of the boy and bless the boy by putting *akshintalu* on his head and keep the coin in the cup placed before him. Then the barber after offering worship to his razor *i.e.*, putting it to his forehead, proceeds to shave the boy's head, leaving one lock at the top. Sometimes the maternal uncle in some castes like Brahmin, and Vaisya, initiates the shaving by applying the scissors three times and then leaves the rest to the barber who completes the shaving. Immediately after shaving the barber is suitably rewarded with some presents like a pair of new dhotis and some amount according to the custom of the household. He then collects the rice that has been spread over the square patch before leaving the place.

14. The boy is again given a hot water bath and his toilette is begun anew. The women offer him *haarati* (flame of prosperity) and the

purohit performs *homam* for the second time to the nine planets. The maternal uncle is presented with a pair of new dhotis and in return he presents the child with a silver glass, or some costly clothes. The function ends with the entertainment of the friends and relatives at a feast.

Initiating the child into alphabet

15. The child is initiated to learn the alphabet in its fifth year. On a day fixed as auspicious by a Brahmin *purohit* the child is given oil bath in the early hours and dressed in new clothes. Very often the function is celebrated in the school itself but in a few cases it may also be celebrated in the household itself by inviting the teacher thereto. This function is celebrated by a few castes like Brahmin, Vaisya, Lingayat, Viswabrahmin and among a few households of Telugu caste in this village. The child dressed in new clothes is taken to the school by the father. He takes along with him a new slate and slate pencil, some fruits and sweets *etc.*, to the school. After reaching the school the teacher applies turmeric paste and vermillion to the slate. Then he takes the child on his right lap and holding the child's right hand which has slate pencil into it writes initially on the slate 'O Na Maha Siva Yaha Sidham Na Maha' for three times and utters the same while writing which the child also repeats. The fruits, sweets *etc.*, are distributed among all the children in the school and the teacher is honoured with presents like a pair of new dhotis and *dakshina i.e.*, some money placed in a few betel leaves and arecanut. A few rich households may also distribute one slate and a pencil for each student in the school besides fruits and sweets.

Upanayanam

16. This ceremony is confined to only Brahmin, Kshatriya, Vaisya and Lingayat castes. Among Vaisyas it is celebrated on the eve of the marriage whereas among the other three castes it is celebrated at any time before marriage. This is confined to boys.

17. The word Upanayanam means introduction to knowledge *i.e.*, leading a boy to his Guru or spiritual leader. From an orthodox point of view this ceremony should be performed before the age of 8th year, but in practice it is deferred even to the age of 17 years. The Hindu calendar month of *Magha* (January-February), *Phalguna* (February-March), *Chaitra* (March-April) and

Vaisakha (April-May) are considered the most favourable for the investiture. An auspicious day is fixed by a Brahmin *purohit* in consultation with the almanac taking into consideration the birth star of the boy. A few days ahead of the function arrangements for a large stock of rice, flour, fresh and dried vegetables, fruits, til oil, ghee and milk in various forms *etc.*, for the feast: sandalwood, vermillion, turmeric powder; and, above all things, plenty of betel leaves and arecanuts *etc.*, for the ceremony are made with the co-operation of relatives, neighbours and friends who all lend a helping hand as a social and friendly gesture. Further there must be in abundance earthenwares of all kinds, shapes and sizes. On an auspicious day a pandal is erected in the frontyard of the house. The women decorate the walls of the house on both sides with alternate broad lines of red and white. Invitations either published or written are sent to the distant relatives and friends and the local relatives and friends are invited personally.

18. On the auspicious day the central portion of the pandal is bedaubed with cow dung and decorations with lime, turmeric powder and vermillion are made. The boy and his parents take oil bath in the early hours of the day and dress themselves well with costly silk clothes. They then are conducted to the pandal where they sit on three wooden planks arranged in one line on the decorated central portion while the *purohit* sits on another plank on the left hand side of the father. At the outset the *purohit* performs *sankalpa* and the householder offers puja to Lord Vighneswara, who is represented by a small conical heap of turmeric paste, placed in a betel leaf which is kept on a plate full of rice. After the completion of puja *naivedyam* or votive offering of a few plantains or a cocoanut is offered to Vighneswara.

19. Then the function commences with the arrangement of seed-pans containing nine kinds of grain, and tying a *kankanam i.e.*, a small mango leaf fastened with a white cotton thread dyed yellow with turmeric powder, on the boy's wrist. After this the invocation of ancestors is gone through. The boy sits before the sacred fire and his father sits by his side, to help him in the ceremony. He places over the boy's head a few blades of *darbha* or sacred grass (*poa cynosuroides*) keeping the tips towards the east, south and north. The tips are then cut off with the incantation of some Slokas and the boy's head is then shaved by a barber. The boy then bathes and sits near the

homam (sacred fire). After ghee has been poured therein, a bundle of *palasa* (*butta flondosa*) sticks is given to him and he put it on the fire after repeating Vedic hymns. A grinding stone is then placed on one side of the fire, and the boy treads on it, while the *purohit* recites some Slokas. A new cloth is given to him which he puts on. After the boy has put on the new cloth, prayers are offered. A small piece of deer skin is then tied on to the sacred thread, which has been put on the boy soon after the shaving rite. The boy then seats himself next to Guru *i.e.*, father until the function is completed, and close to the *homam* (sacred fire) and recites some Slokas. The Guru sprinkles water over the boy three times and taking hold of his hand again offers prayers to God of fire. After the boy prays to Guru to accept him as his student, they both take their seats on *darbha* or sacred grass. The boy then pours some ghee on to the sacred fire. A cloth is, then, thrown over both the teacher and the boy, and the latter asks the former to recite the *Gayatri* the sacred hymn in his ear. The boy worships the Sun-God. Then follows the interesting item of begging rice from his mother and other female relations. A basket filled with rice is placed in a pandal, and the boy stands near it, repeating *bhavadhi biksham dehi*, meaning 'please give me alms'. Each woman pours some rice into a tray which he carries. They also present him with some money and betel leaves. The function comes to a close with a feast for all the friends and relatives.

20. The wearing of the sacred thread known as *yagnopavitham* in Sanskrit, *jandemu* in Telugu and *jeriwara* in Canerese, is a sign that the boy has gone through the Upanayanam ceremony. The thread is composed of three threads of cotton secured together in one spot by a sacred knot of peculiar twist, called Brahma Grandhi. The knot in the sacred thread worn by Vaishnava Brahmins is called Vishnu Grandhi, and that in the thread of Smartha Rudra Grandhi. In the spinning of the thread, cotton sold in the bazaar may not be used; the balls of cotton wool ought to be plucked direct from the plant. Ordinarily the thread is worn over the left shoulder in the position called *upavitham*. In ceremonies connected with the dead, however, it is worn over the right shoulder in the position called *prachinavithi*. At the time of worshipping ascetics the thread should be over both shoulders and round the neck in the position called *nivithi*. After going through Upanayanam, a

Brahmin boy is supposed to perform *Sandhyavan-danam* or daily prayers regularly.

Puberty

21. The attainment of puberty is an occasion for celebration. Among the Hindus the first menstruation of the girls is attended by elaborate ceremonies. She is secluded for five or seven days and during that period she is not allowed to participate in any of the domestic activities. A separate room or a portion of the house is separated by a cloth curtain or thatti wall erected for the purpose especially. If she is already married the news is communicated to her father-in-law who, as custom demands it, will be under an obligation to bring suitable presents like a new sarree, blouse piece, sweets, plantains, vermillion, turmeric powder on the day of ceremonial bath. During these five or seven days which changes according to the prevailing convention of the household, food *etc.*, are served in separate dishes and she is not allowed to move within the house and outside so freely. A function is arranged every evening on all these days if the household can afford or on the final day without fail in all the households. All the women and girls in the respective castes and sometimes outsiders are also invited to attend the function. When they all gather in the house during the evening hours the girl decorated with flowers *etc.*, is seated on a palmyra leaf in the selected place. All the women in married status are honoured by applying *bottu*, a mark of vermillion on the forehead, and turmeric paste to the feet. Then three women offer *haarati* (flame of prosperity) to her and the function ends with the offering of soaked horsegram, betel leaves and arecanut. At the end of the stipulated period of pollution she is given a ceremonial bath and dressed in new clothes presented to her for the occasion either by her maternal uncle if she is still unmarried or by her father-in-law if she is already married. Whether the time of attainment of puberty is propitious or otherwise is seriously considered as it is a popular belief that the happy married life much depends upon it. If the star of that time is considered inauspicious, the parents, if she is unmarried, consult a Brahmin to take such necessary steps which would ward off the evil effects in store and perform all such functions to the respective spirits. In case she is married the father-in-law takes all the interest and conducts the ceremonies to ward off the evil effects.

The nature of marriage

22. The nature of the marital bond is the same everywhere. It involves the social sanction, generally in the form of a civil or religious ceremony, authorising two persons of opposite sexes to engage in sexual and other consequent and correlated socio-economic relations with one another. Among Hindus, marriage is regarded as necessary in life because (1) without a wife he cannot enter the *grihsthasrama*; (2) without marriage there can be no offspring and without the son no release from the chain of birth-death-rebirth. Thus it has been designated as one of those body-sanctifying rituals which every Hindu has to observe.

Marriage restrictions

Generally speaking, the restrictions placed in the matter of contracting marriages are well-known. Not only must he not marry outside the limits of his caste, but most castes are divided into a number of sub-castes; and where this is so, he must ordinarily not marry outside his sub-caste. Sometimes he may marry in certain sub-castes but not in others; and there may be some from whom he may take a girl in marriage but to whom he may not give one. Most castes are again further divided into groups consisting of persons supposed to be descended from a common ancestor (agnates) and so forbidden to intermarry. A Hindu is thus exogamous as regards his family group and endogamous as regards his caste or sub-caste. Among the Brahmins, the exogamous groups are generally eponymous; each group or *gotra* is supposed to consist of the descendants of one or other of the great Vedic saints or *rishis*.

Cousin marriage

23. Where, as is the commonly case, kinship is traced through the male, this organisation operates *inter alia* to prevent a man from marrying the daughter of his father's brother; where it is traced through the female, it prevents him from marrying the daughter of his mother's sister. He is often obliged or at least has a right, to marry the daughter of his father's sister or mother's brother. Sometimes it is immaterial which of them he marries, and sometimes one or the other is preferred, most frequently the daughter of the maternal uncle.

Forms of marriage

24. Marriage can be of four types, viz, consanguineous, non-consanguineous, monogamous and polygamous. It may be seen from Table 3 that out of the total of 449 marriages reported among the 255 households the respective number of marriages under the above four types are 107, 342, 433 and 8. It is significant to note that excepting 6 marriages, the remaining 433 out of the total 449 are monogamous. Only 107 are consanguineous marriages whereas 342 are non-consanguineous. The local tendency thus seems to be one of contracting marriages outside the blood relationship. The eight polygamous marriages are found among the Boya, Telugu, Viswabramin castes and Muslims.

Consanguinity

25. Of the 107 consanguineous marriages, 22 are with own sister's daughter, 18 are with father's own sister's daughter (*edurumenarikam*), 50 are with mother's own brother's daughter (*menarikam*) and 17 are found in other blood relation groups while there is one who married his wife's own sister (sororate marriage) [Table 30].

Spatial distribution

26. Of these 449 marriages, 154 are contracted within the village, 125 are outside the village but within the taluk, 24 are outside the taluk but within the district, while there are only 4 marriages contracted from places outside the district but within the state. Above all, as many as 142 marriages are contracted outside the state. This is due to the situation of this village on the borders of Andhra and Mysore States. A further split up of these figures as given in Table 32 shows that among the 125 marriages contracted outside the village but within the taluk 47 are within a distance ranging between 10 miles and below, 56 are between 11–25 miles, 21 are between 26–100 miles and only one is above 101 miles of distance. As regards the 24 marriages contracted outside the taluk but within the district 15 are within a distance of 26–100 miles, 8 are within a distance of 11–25 miles and one each is within a distance of 10 miles and below and 101 miles and above respectively. Of the 4 marriages contracted outside the district but within the State 3 are at a distance of more than 26 miles and less than 101 miles. As majority of the local people have relatives in the neighbouring villages

which are on the otherside of the river Tungabhadra which forms the border between Andhra and Mysore States, as many as 100 out of the 142 marriages contracted outside the State are within a distance of less than 26 miles from the village. A few castes have, however, their relatives in the interior places of Mysore State. Hence the remaining 42 marriages are contracted with persons living in places located at a distance of 26–100 miles (26 marriages) and 101 miles and above (16 marriages).

Marriageable age

27. In the community of Mantsala, people as a rule are married as they reach adulthood. In a few castes the age of persons at marriage was 30 years. Child marriage is rare. This is evident from Table 33 which gives particulars of persons by age at first marriage. Of the 719 persons reporting their age at first marriage 336 are males and 383 are females. It is true that the villagers when questioned about their age put it approximately 10 years less or more than the actual age. It is seen from the Table that a majority of males and females were married between the years of 15 and 30. In fact, 168 females and 54 males have reported their age at first marriage somewhere between 15 and 19 years. In the immediate next age group *i.e.*, 20–24 years 157 males and 31 females are found. Comparing these two age groups it may be observed that generally females are married between 15–19 years of age and males between 20–24 years of age. Further 107 males have reported their age at first marriage between 25–29 years whereas there is only one female who has reported her age at first marriage in the same group. It can thus be concluded that females are seldom married beyond the age of 24 years while males in some cases are married upto 30 years. Ten males have reported their age at first marriage between 30 and 34 years wherein there is no corresponding female. None has reported his age at first marriage in the age group of 35 years and above. And 32 persons (6 males and 26 females) could not report their age at first marriage. Surprisingly 7 females have reported their age at first marriage between 0–4 years (one) and 5–9 years (six).

Initial customs

28. Marriage by negotiation is the only type of marriage prevalent among all the castes

and communities in the village including Christians and Muslims. *Gotra* plays an important role in fructifying the alliance among the castes like Brahmin, Chakali, Kshatriya, Kuruva, Lingayat, Mangali, Nambi, Telugu and Viswabrahmin whereas among Byagara, Ganiga, Idiga and Madiga Dasari castes and Christians the *intiperu* or surname is the determining factor for contracting alliance. *Sagotra* marriages i.e., of the same *gotra* are also prohibited.

29. There are more number of rituals associated with the marriages among Brahmins than in other castes. The rites in vogue at the present day resemble more or less those of Vedic times in all essential particulars. The marriage ceremonies commence with the *nischayartham* or betrothal ceremony which consists of exchange of *tambulam* (betel leaves and arecanuts) between the parties to signify their agreement to enter into alliance. On this occasion, it is also customary for the groom's party to present a saree to the bride. But, before all this is done invariably among all the Brahmin households, except in a few cases, the horoscopes of the prospective bride and the bridegroom are compared by an astrologer to find out whether they agree in all respects so as to give long happy married life with plenty of children and riches. In consanguineous marriages, the primary consideration is to maintain the kinship and the suitability of horoscopes is only of secondary importance. In all other cases, it is only when the horoscopes of the bride and the bridegroom agree that the alliance is contemplated and very often, matrimonial proposals do not materialise because of the disagreement of the horoscopes.

30. Having thus decided upon the alliance, both the parties commence preparations well in advance with the pounding of turmeric powder on auspicious day. Then follows the storing of rice, pulses, ghee, etc. A week days before the marriage, special pandals are erected in the front yard of the bride's and bridegroom's houses and decorated with festoons of mango leaves, etc. Printed wedding invitations in English, Telugu or Canarese, in most cases, are posted to distant relatives and distributed among friends and relatives within the village and in the neighbouring villages.

Celebration of marriage

31. In performing the marriage, all sections of Brahmins, so also other castes, closely follow

the *grihya sutras* relating to their *saka*. The venue of marriage among Brahmin, Kshatriya, Lingayat, Vaisya and Viswabrahmin, castes is always the bride's house whereas among other castes like Boya, Byagara, Chakali, Ganiga, Idiga, Kuruva, Madiga, Mangali, Nambi and Christians, mostly the bridegroom's house is the venue.

32. Just one or two days before the day of marriage, the boy and the girl are promoted as bridegroom and bride with the celebration of a function popularly known as *pendlikodukumu cheyuta* and *pendli kooturini cheyuta* i.e., preparing the bridegroom and bride at their respective houses. On that day, both of them are anointed with oil and after giving *haarati* (flame of prosperity) a hot water bath is given to them. They are then dressed in new clothes and a beauty spot with a black eye ointment known as *katika* is made on the right cheek of the boy and the left cheek of the girl. Besides this the feet of the girl and the boy are decorated with *parani*, a colourful preparation with a mixture of lime and turmeric. A few gold necklaces are also worn by the boy.

33. Snatakarma, a ceremony performed at the bridegroom's residence, signifies the student's leave-taking from his spiritual *guru's* (teacher) house at the end of his studies. This is celebrated a day before the marriage day only. After offering prayers to Lord Vighneswara and *ishta devata* (tutelary deity) the bridegroom dresses up as a married man, and proceeds on a mock pilgrimage to Kasi (Banares). He carries with him an umbrella of palmyra leaves, a mat, a small vessel and usually goes eastward. His would-be brother-in-law who comes for this occasion, meets him at a few yards from the house and dissuades him from going on the pilgrimage and requests him to come home and get wedded to his sister. He never fails to comply with the request of his brother-in-law and readily returns home.

34. After finishing this function, the bridegroom's party consisting of his parents, sisters, brothers, friends and other relatives repairs to the bride's village where they are welcomed and preparations for their comfortable stay are made in a house known as *vididi*. One or two servants and a cook etc., employed by the bride's father are kept there to serve the bridegroom's party. After an hour of their arrival, when every one in the bridegroom's party settles down in the

vididi (temporary rest house) the father of the bride, accompanied by a few *muttaidulu* (women in married status) and a few male relatives and *baja* (musical instruments) repairs to the *vididi*. They also take along with them two vessels full of *panakam* (jaggery water), betel leaves, arecanuts, etc. After reaching the house they first of all enquire about their comfortable journey and stay in the house and sit down for giving *panakam* to the bridegroom and other members. First of all the father of the bride hands over a glass of *panakam* to the bridegroom and while offering *tambulam* (betel leaves and arecanuts) actually requests him to go over his house for marriage. Later all the men and women are served with *panakam* and *tambulam*. Then, before leaving the house the women of the bride's party formally extend their invitation to all the women of the bridegroom's party by applying *bottu*, a mark of vermilion on the forehead and the bride's father invites the groom's party to grace the occasion with their presence and bless the couple.

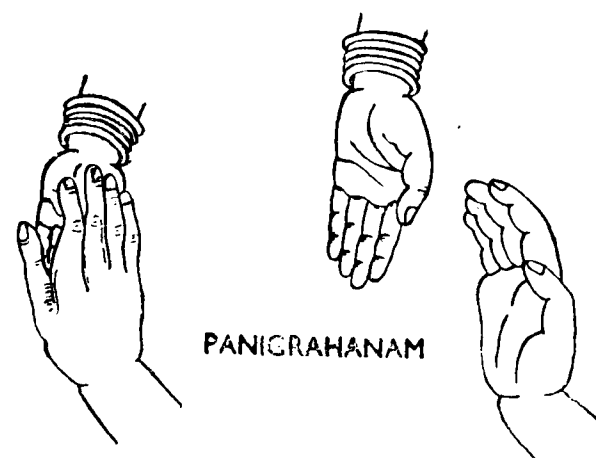
35. After these formalities, the bridegroom and all his near and dear ones accompanied by *baja* (musical instruments) go to the bride's house. There, in the colourfully decorated pandal they occupy the opposite side of the bride's party. A few hours before the actual *muhurtham* (auspicious time) the bride and the bridegroom are separately anointed with oil by their mothers-in-law and *haarati* is offered by a couple of *muttaidulu* (women in married status) before they are given a hot water bath. Soon after bath they are dressed up in clean clothes, perfectly silk ones.

36. The real function starts then. The groom is brought to the pandal and seated on a wooden seat, all alone, for Vighneswara puja. The *purohit* brought by him for his village officiates over the ceremony and the bridegroom performs puja to Vighneswara represented in a conical turmeric paste placed on a betel leaf which itself is kept on a rice stretch. At the same time the bride performs puja to Vighneswara and then to Gouri within the house under the supervision and guidance of her household *purohit*. A little later, the would-be father-in-law and mother-in-law of the groom sitting on both sides of the groom on two wooden planks perform a formal Upanayanam when instead of ordinary cotton threads, silver cords are put on his shoulder.

37. Then starts the *ankurarpana*. Five earthenware pans are procured, and, after being

purified by the sprinkling of water on them, are arranged in the form of a square. Four of the pans are placed at the four cardinal points, east, west, north and south, and the remaining pot is set down in the centre of the square. The pan to the east represent Indra, the one to the west Varuna, the one to the south Yama, and the one to the north Soma and water is sprinkled over them. Then nine kinds of grains soaked in water are placed in the seed pans. The tying of the wrist thread is next proceeded with. After reciting some Vedic verses, the *purohit* ties the *kankanam*, consisting of a folded mango leaf and fastened with a turmeric applied thread, to the right hand of the bridegroom and to the left hand of the bride. The *purohit* proclaims the *gotras* and names of three generations of both the bride and the bridegroom. Then the bride seated in a bamboo basket is brought by her maternal uncle from inside of the house to the place where the bridegroom is seated in the central portion of the pandal. By this time the priests of both the parties make a partition by holding a cloth on two sides so that the bridegroom may not see the bride before the *muhurtam* is completed. As soon as the bride is brought by her maternal uncle, he is presented with a pair of dhotis by her father. Then the bride's father says that he is prepared to give his daughter to the bridegroom who states that he accepted her. The father of the bride then washes the feet of the bridegroom placed on a tray with water first and with milk later. Then the bridegroom in turn washes the feet of the bride's father. The bride sits in the centre and her father and mother sit on either side. He (the father of the bride) places the hand of the bride on that of the bridegroom and both he and the bride's mother pour water over the clasped hands of the contracting couple. Then a yoke is brought, one end of which is placed on the head of the bride above the ring and prayers are offered to Lord Indra to purify her from all sins. Into the hole of the yoke a silver or gold chain or the *mangalsutram* (sacred badge) is lowered and the bridegroom sprinkles water over the yoke and then a new and costly silk saree purchased by the bridegroom is presented to the bride. Exactly on the fixed *muhurtam*, auspicious time, both the bride and the groom take a bit of cumin and jaggery and place it on each other's head and then the cloth curtain is lifted. All the assembled shower their blessings by sprinkling the *akshintalu* (sacred rice) on their heads. The

purohit then shows the *mangalasutram* (sacred badge) to all and distributes *akshintalu* to all the assembled and hands it over to the groom who ties it round the neck of the bride and makes three knots one above the other and keeps turmeric powder and vermilion three times and takes his seat. Then all the assembled sprinkle *akshintalu* (sacred rice) on them showering their blessings. Then two plates full of rice dyed yellow with turmeric powder are placed between the bride and the groom who take opposite seats. The *purohit* first of all puts three fist full of *akshintalu* in the hands of the groom who pours them on the head of the bride who in her turn pours *akshintalu* on the groom's head. Thereafter they freely exchange the pouring of *akshintalu* (sacred rice) on each other's head in a competitive spirit until the stock placed in the plates is exhausted and quite often the groom is made the winner. One end of the saree and the dhoti are tied in a knot known as, *Brahmamudi*, which means the sacred bond of marriage. Holding the right hand of the bride by his left hand, the bridegroom along with the bride goes to the sacred fire, to which he offers ghee. He then takes hold of the bride's right palm by his left hand where by their fingers become united. He then passes his right palm on the united fingers thrice. This is called *panigrahanam*. The next item in the ceremony is



sapthapadhi or the taking of seven steps. This is considered as the most binding portion in the entire marriage. The bridegroom takes hold of the left hand with his right hand and both walk ceremoniously seven steps together and walk around the sacred *homam* three times. Then the bride treads on a stone and the bridegroom presses her right toe with his right toe for three times and the bride repeats the same. In the

evening both sit before the sacred fire and the bridegroom offers puja to *homam* by pouring ghee in it. Then they are shown Dhruva and Arundhati—the eternal stars in the sky. Next to this they proceed to perform *sthalipaka* ceremony, in which the bride cooks a handful of rice, which the bridegroom offers as an oblation in the sacred fire. In fact a little cooked food is brought and placed in the fire without cooking the rice afresh. Then in the evening the couple are seated on two planks amidst a large number of women within the pandal. In front of them, betel leaves, arecanuts, fruits, flowers are placed in a tray. The women sing songs while the pair exchange garlands. The ceremony closes with the waving of *haarati* (flame of prosperity) and the distribution of *pansupari*.

38. The next item of marriage is *nagavalli* wherein the bridegroom ties a necklace of black beads around the neck of the bride in the presence of 33 crores of Gods, represented by a number of small pots arranged round the square. The bride is presented with two wooden dolls and told to make a cradle out of the bridegroom's turmeric coloured cloth, which he wore at the time when he tied *tali* around the neck of the bride. The couple converse on domestic matters, and the bridegroom asks the bride to attend to her household affairs, so that he may attend to his duties. She pleads her inability to do so because of the children, and asks him to take charge of them. She then shows the babies (dolls) to all present, and a good deal of fun is made out of the incident. The marriage is rounded off with the handing over of the bride to the bridegroom and his parents, elder brothers and sisters. This is known as *appagintalu* (i.e., handing over). Both the father and mother of the bride sit on both sides of the bride and, the bridegroom and his family sit opposite in a row. The parents of the bride take hold of both her hands and immerse in the milk placed in a big cup and then touch them with the hands of the bridegroom first and all others next. Then all the relatives particularly the parents of the bridegroom, brothers and sisters are presented with new clothes. This marks the close of all the functions of marriage. Then the bride is taken to the house of the bridegroom where she stays for three days and comes back to her father's house accompanied by her husband.

39. All the details of the marriage discussed above were spread over a period of five days

formerly. But, of late, all these items are condensed in such a way that every item is rushed through within a few minutes so that the entire proceedings of marriage are completed in a day.

Consummation

40. As most of the marriages are celebrated only after the girl attains puberty the consummation is not delayed unlike in olden days. However, it is not celebrated on the same day of marriage itself. There is an elaborate ceremony attached to that also among the Brahmin and Vaisya castes. Among other castes on an auspicious day fixed in consultation with a Brahmin *purohit* the newly married couple is sent into a separate room which is duly decorated and furnished with a cot and a bed and some eatables. Among the Brahmin and Vaisya much importance is attached in selecting the *muhurtham* (auspicious time). An auspicious day and time are fixed in consultation with a Brahmin *purohit*. The function is usually celebrated at the bride's residence one or two months after the celebration of marriage. On the day fixed for the celebration, the bridegroom accompanied by his mother or elder sister repairs to the bride's village and directly goes to the bride's house. After casual enquiries about the welfare of both the parties the couple are seated on two wooden planks in the centre of the house and the mother of the bride puts oil on the heads of the couple and a small function is celebrated by offering puja to Goddess Gowri and the function comes to a close by waving *haarati* (flame of prosperity) to the couple. They then are given bath separately and they, wearing new clothes, again sit together for performing puja which is more elaborate than the previous. After finishing this, all the relatives and the family members are entertained at a feast. Again in the evening the couple perform puja to their household deity, Indra and Lakshmi officiated by a Brahmin *purohit*. Then again they take meals in the night at about 8 p.m., and an hour before the *muhurtham* the couple are seated on a cot in specially decorated room. Both of them together offer *pansupari* to *dampathulu* (married couple) and give cash presents also to Brahmin priests and their wives. They later are left to themselves. The celebration lasts for three days and on the fourth day the bridegroom along with his relatives goes back to his village and after a week or so on an auspicious day the bride is sent to her husband's house with all presents like furniture, utensils, clothes, etc.

Trends of changes in marriage

41. It cannot be said that there has been any change in the attitude of the people in regard to marriage since long. Marriage in the very early age is rare and the age of marriage both in the case of boys and girls is now between 20–25 years and 15–20 years respectively but this is due as much to economic reasons as to modern ideas regarding marriage.

42. Incurring debt for celebrating a marriage is such a common occurrence that an atrocious pun is made by a local Brahmin scholar on Manu's dictum that a man should make a *Salan-krita kanyadana* or give his daughter fully adorned. *Sala* in Canerese means debt and *krita* in Sanskrit means done and the dictum has been twisted to mean that a man should give his daughter in marriage incurring a debt therefor.

Widow remarriage

43. With orthodox Hindus, marriage is a religious sacrament which cannot be revoked. A widow is permitted to marry among all castes except the Brahmin, Vaisya and Viswabrahmin. Even among those castes where it is socially acceptable widows with children do not usually entertain such idea. In fact the reform in this matter is made difficult not merely by the attitude of the orthodox society, but by the outlook in life of the widows themselves who are brought up in that society. Particularly those who have any children may consider the suggestion that they should remarry as an insult.

Desertion and divorce

44. There are a certain group of persons who realise that happiness is a state of mind and as such recognise that marriage has much to offer in companionship, sympathetic understanding and conjugal affection. They take pleasure in rearing up their children. On the other hand, there are persons for whom married life is not so attractive and happy as they used to imagine before they entered into it. However, majority of men and women make fairly satisfactory adjustments, whether from force of habit, social pressure or inescapable destiny. For others life does not go on so smoothly. Many social, economic, and personal factors tend to disrupt the process of living together and disorganise the intimate bonds of family. Desertion and divorce are the final

tragic denouncements of family disorganisation. Very often in the village no family in rift is allowed to break down. Earnest endeavours are made to unite the separated parties at the caste level initially by the caste elders and if they fail, the village elders usually interfere and pacify the matters and seldom a case goes to the Law Courts. All the castes, except the Brahmin, Vaisya, Viswabrahmin and Lingayat castes, have got their own caste panchayats who decide the cases like divorce, separation, and their decisions are implicitly obeyed. But among these four castes where there are no panchayats, as far as possible the respective caste elders intervene and settle the matters amicably and failing to do so may mean their (parties) preparedness to go to Court of Law. The fact that there has been only an instance of a female in the age group of 25-59 years who was divorced or separated goes to speak eloquently that the incidence of desertion or divorce is a rare phenomenon in this village.

Death

45. As soon as the symptoms of death become manifest in any human being the body, among all the Hindu castes, is removed from the bed and laid on the floor. If there is any fear of the day being inauspicious, the person who is at the end of his life is taken out of the house and placed in the courtyard or pial. All the members of the household pour one or two spoons full of water mixed with *tulasi* (*ocimum sanctum*) leaves in the mouth of the man about to breathe his last. Some prayers are offered by the old men and women. The pouring of *tulasi* water and offering of prayers render, it is believed the passage of life through the various parts of the body as easy as possible. The spirit is supposed to escape through one of the nine orifices of the body (*nava dvara pure dehe*) according to the character of the individual concerned. The bad news is communicated through telegram to the relatives at distant places and through messengers to the friends and relatives in the nearby places. The body is kept for at least 12 hours after death in case the sons or daughters have to come from a far away place. And when all sons and daughters and kith and kin arrive, the body is lifted from the ground and seated on a wooden plank resting the back on the pial outside the courtyard and is then given a bath. The caste marks are put on the forehead if the deceased is a man and if it is a woman in married status, as usual, the *bottu* (mark of ver-

milion) is put on the forehead and turmeric paste is applied both to the face and the feet.

46. Among all the Hindu castes, the dead children are buried. The Brahmins and Vaisyas as a rule, cremate the dead, except in case of death from cholera, smallpox and snake bite. The Viswabrahmins, Lingayats among Hindus, Muslims and Christians bury their dead. In the castes like Chakali (washermen), Mangali (barber) and Boya as well as among the Madiga Dasari, burial is most common. Among the other Hindu castes like Telugu, Kshatriya *etc.*, both cremation and burial are in vogue.

47. After the corpse is given a bath, the chief mourner, preferably the eldest son performs an initial ritual under the supervision of a Brahmin *purohit* and prepares to get the corpse tied on to the bier. Then to two parallel bamboos, are fastened transversely seven pieces of wood with ropes of straw and on this the corpse is placed. The shroud which until then has been merely thrown over the body, is then wrapped around it, and is bound strongly with straw ropes. As a Brahmin is supposed always to have his fire with him, the sacred fire is lighted. The other Hindu castes also follow this ritual. While the *purohit* recites the *mantras* (sacred verses of Sanskrit) the bier is raised by four bearers to each of whom *darbha* grass is given in token of his office, the chief mourner then gives the signal to depart, and, carrying fire in an earthen vessel, placing himself at the head of the procession followed by friends and relatives of the deceased, all of them without turbans, and having a piece of cloth over their heads in token of mourning. The women among the Brahmins and the Vaisyas are never allowed to attend the funeral ceremonies outside the house. The widow of the deceased and female relatives go three times round the corpse, before it is placed on the bier. Very often at this stage, all the women present set up a loud lamentation. The space, which intervenes between the dead man's house and the crematorium, is divided into four parts. When the end of the first of these is reached, the corpse is placed on the ground, and the sons and nephews go round it, repeating 'Narayana.' A little cooked rice is offered to the path as a *pathi bali* (wayside offering) to propitiate evil spirits or *bhutas*. The same ceremony should strictly speaking, be performed at two other spots, but now-a-days the corpse is placed on the ground near the funeral pyre, changing its

position three times. This is because there have been some instances, it is said, of persons believed to be dead having come to life again. Seeing that the *yama dutas* (emissaries of Lord Yama) of the nether world have been known to make mistakes in their choice and to take one person for another, these halts are made in the belief that they may give plenty of time for them to realise any mistakes committed by them, so that no person may be thrown on the funeral pyre who is still destined to live. As soon as the procession has reached the spot where the pyre is, the celebrant of the rites sprinkles water thereon; and throws a small coin in it as the equivalent of purchase of the ground for cremation. The son, then, takes a burning brand from the sacred fire already lit and lights the pyre. He then carries a pot filled with water, having a hole at the bottom through which the water trickles out, on his shoulders three times round the corpse and, at the end of the third round, throws it down. In the case of a burial all the persons present at the spot take a hand in filling the grave. The chief mourner and all the relations of the deceased who are present at the spot squat on the ground, facing east, take up some *darbha* grass, and, cutting it into small pieces with their nails, scatter them in the air, while repeating some Vedic verses. With the flames raging high everybody retires with the exception of the four who have carried the corpse, and who must remain on the spot until the whole pyre has been consumed. Meanwhile the chief mourner goes to bathe himself without taking off his clothes; while soaked in this way, he selects a clean spot on the ground and cooks rice and pulses in a new earthenware, which he must keep carefully for the ten days following. Then he pours a libation of oil and water on the ground, strews *darbha* grass over it, and on this he places the cooked rice and gingelly after making them into morsels of balls. The balls of cooked rice are thrown to the crows. It is a staunch belief that the crows are evil spirits, in fact, devils in the form of crows. This offering is, therefore, intended to render them kindly disposed towards the dead man. If they refuse to accept the food, which they sometimes do, it is a very bad omen for him, and it is believed that the dead would go to hell.

48. After the corpse has been consumed by fire, those four who remained near the pyre return to a place usually the bank of the river Tungabhadra, where the other people present at the

ceremonies have gathered together. They then walk round the assembly three times and take bath in the river and perform oblations in order to purify themselves of the pollution of having carried a corpse.

Obsequies

49. The obsequies are performed twice. The first known as *chinna karma* (initial obsequies) on the 2nd and third days after the death and *pedda karma* (final obsequies) on 10th, 11th and 12th days after death. The initial obsequies is a must to every Hindu while the final one may be postponed.

50. On the second day a ceremony known as *sauchayanam* (gathering) is performed. The disembodied spirit is supposed to be naked after the body has been cremated. To clothe it, offerings of water, balls of cooked rice, are made, and a cloth, lamp, and money are given to a Brahmin. The chief mourner accompanied by a few friends and relatives and the Brahmin priest goes to the place consecrated due to the cremation. He squats on his heels with his face turned to the east, stirs the ashes with a small stick and collects some bones in an earthen pot. Gathering up a portion of ashes, he throws them into the river. The remaining ash he collects into a heap, to which he gives the rough semblance of a human figure, supposed to represent the dead. He offers some *naivedyam* to it and puts the whole into an earthen pot. These sad mementos of the deceased are to be thrown subsequently into the Ganges, the sacred river; but most of the local people immerse these ashes and bones on some subsequent date in the river Tungabhadra flowing close to the village.

51. *Pedda karma* or final obsequies commence on 10th day after death and lasts for three days. These purificatory rites are performed to remove the ritual impurity of the members of the household. On the tenth day a large quantity of cooked rice is offered to the spirit of the dead person. This rite is called *prabhuta bali*. The food is taken to a tank, and the widow, decorated and dressed up is conducted to that place. The food made in the form of balls is thrown into the river, and, if the widow, among Brahmin and Vaisyas, is an elderly orthodox woman, her head is clean shaved. A widow is not allowed to adorn herself with jewels except on this day,

when all her close relations come and see her. If this is not done, pregnant women should not see her for a year. All the agnates should be present on the 10th day and perform *tharpana* (oblations of water mixed with gingelly). Until this day they are under pollution, and, after *prabluta bali*, they bathe and perform *homam*. During the period of pollution the Madhwa people would not have the black dot and Smarthas avoid having marks altogether. On the eleventh day a Brahmin is seated on a plank to represent the dead person, and fed after going through *sraddha* rites. On the twelfth day, the *sapindadhikarnam* (kinsman) ceremony is performed. At the close of the function, six balls of cooked rice are offered to three ancestors, male and female. These balls are arranged into two rows, with some space between them. An elongated mass of food is placed between the two rows, and divided with blades of *darbha* grass into three portions, which are arranged close to the balls of rice. This is regarded as uniting the dead man with the *pitrus* (ancestors). A cow is usually presented before the union takes place, and the gift is believed to render the crossing of the river Vaitarani (river of death) easy for the departed soul. The *sapindadhikarnam* is a very important ceremony, to be performed a year after death i.e., on the completion of all the *masikas* (monthly *sraddhas*). On the thirteenth day a feast is held, and domestic worship is carried out on a large scale. At the close thereof, Sloka called *charama sloka* in praise of the deceased, is composed and repeated by some one versed in Sanskrit. Among the Brahmins and Vaisyas, monthly *sraddha* is also performed by the nearest agnate of the deceased.

52. The obsequies of the Kshatriyas and Vaisyas are performed with nearly the same pomp as those of the Brahmins. The last services which the other castes render to their dead are accompanied by much less ceremony and formality. Musical instruments are employed in the funeral procession among the castes other than the Brahmin, Vaisya and Kshatriya.

53. The customs relating to death among the Lingayat and Viswabrahmin castes differ much from the above. They bury their dead in a sitting posture, carrying them to the grave propped up in a chair, but unmarried persons are buried lying down. In both cases the deceased's *lingam* is placed in his left hand and buried with him. They have no *sraddha*.

Life cycle among Muslims

54. An expectant mother is sent for the first confinement to her parent's house, subsequent deliveries generally take place in her own home. During her confinement she is attended by a professional midwife of the same religious group. An amulet is often tied to the mother's waist to facilitate easy delivery. Within a few hours of its birth the child is bathed and clothed. Its grand-father or an elderly relation says the prayers. A date fruit is then dipped in honey and a drop or two of that honey is put into the mouth of the new born child. Milk should not be given to the child before this has been done. On the sixth day the *chatti* ceremony is performed. For this relations on both the mother's and father's sides are invited. They bring with them gifts for the child, comprising sets of new clothes, dolls and toys and very likely a silver spoon or a glass. The child is dressed in new clothes. On the seventh day its head is shaved and the elders give it a name. Depending on the means of the family, feasts are given to friends and relations on the sixth and seventh days. The mother continues to be out of the normal round of life for forty days. On the fortieth day she is given bath. Once again there is a feast, and presents may be given both to the child and to the mother.

Circumcision

55. Among the Muslims, a boy must be circumcised any time between the age of two and ten years. A few relatives who are invited are present on the occasion when the boy is garlanded and the operation performed. It is usual to give small presents to the boy at this time. Another pre-puberty rite is the *bismilla* ceremony done both for boys and girls. This initiates the child's religious instruction, for from now on it is taught the alphabet and is gradually enabled to read the Koran. In Mantsala the *bismilla* ceremony is performed for all Muslim children, though only a few of them learn to read the holy book.

Puberty

56. At the time of first menstruation the girl is secluded for seven to eleven days and at the end of the period she is given new clothes which she wears after taking hot water bath.

Marriage

57. The standard marriage ritual prescribed by Islam is adhered to with some local variations. Marriage negotiations are initiated by the boy's people, and when they are successful, a date for *nikah* (rites of marriage) is fixed by them in consultation with a *kazi*, priest. Four days before the actual wedding preliminary rites are started. The ceremony commences with the rite of *manjah* in which the women folk of the two sides grind turmeric in their respective homes, and playfully throw turmeric and coloured water on one other in their separate groups. On the second day the groom's people go to the bride's home with gifts for her. These gifts include jewellery, clothes and bangles. The bride is then garlanded by a responsible person from the groom's side; and a little later, with her mother's permission, *missi* (a thick black paste) is applied to her lips and teeth. This symbolizes the actual beginning of the wedding rites. On the third morning, the bride's people (with the exception of her mother) go to the groom's place. They take presents for the bridegroom, and he is garlanded by a younger sister or cousin of the bride. The girl and the boy are seated opposite each other, but are separated by a screen. The bride's sister or cousin asks the groom to extend his hand towards her so that she may apply *henna* (a perfumed paste) to his index finger. He refuses to do this unless she promises to be his slave. When he does give her his finger, she catches hold of it, and lets it go only when he promises to be her slave. Later turmeric paste is applied to the bride and she is attired in her bridal clothes. At the appointed time the groom is brought on a horse or in a decorated carriage by his people in a procession. The bridegroom finds the main entrance closed. It is opened by the bride's brothers when small gifts are offered to them. The *kazi*, Muslim priest, solemnises the marriage by reading the prescribed words of *nikah*. The signature of the bridegroom is obtained on a document which embodies all the terms of the marriage contract, including the *mehar* (alimony) which he will have to pay if he leaves his wife. While this is being done the bride remains inside. Her father and some responsible elders then go to her and say 'you are being married to X, with a *mehar* fixed at such and such an amount. Are you willing to be his wife?' Her consent is necessary; although she often indicates it not by saying 'yes' but by crying. The bridegroom's mother puts a necklace of black

beads around the bride's neck, and a nose ring in her nose. Ceremonies of fun and frolic follow. The two are seated on a decorated bed, but a screen is held between them, and they throw rice at each other. The screen is later removed and a mirror is placed between the two. The groom is asked to read some passages from the Koran and to see the reflection of his wife's face in the mirror. Later the bride is given away ceremonially to the head of the bridegroom's family. The procession for going home is formed by the groom's party, and the newly married couple are taken in a decorated carriage. More rites follow at the bridegroom's house, where the two have to wash each other's feet. During all these days feasting goes on, to which friends and relations are invited. On the final day an elaborate feast is given. Later, in a day or two, the bride is taken back to her parents' home. There the bridegroom's party are received with great courtesy and are given an impressive feast.

Widow remarriage

58. Unlike in some Hindu castes, the Muslim widows have the right to remarry. There is only one restriction on the right of Muslim widow to remarry after the death of her husband. It is, she can remarry only after a period of three months so as to ensure the paternity of the child, in case she is pregnant at the time of her husband's death. Though the widow remarriage is socially and legally accepted it is rarely found in practice.

Divorce

59. The common mode of divorce is known as *thalak*. According to this, the party who seeks divorce has to pronounce the word *thalak* thrice, which signifies his resolve to divorce his spouse. In addition to pronouncing the word *thalak* thrice in the presence of three witnesses, the party has also to sign a declaration of divorce attested by the witnesses. The signed paper is handed over to a group of elders who will effect the divorce and also see that the dowry is returned to the wife. The divorced wife can remarry but only after a period of three months. This period of three months is insisted upon before remarriage to ensure the paternity of the child, in case the woman is pregnant at the time of divorce. This period of three months is known as *Iddat* and the husband is bound to maintain his divorced wife during this period. Though the right to divorce has been granted by the Law, the Muslims of this village very rarely resort to it. Usually, petty

misunderstandings and bickerings between the husbands and wives are settled by the elderly relatives who effect a reconciliation between the spouses. The community elders hold strong opinions on the custom of divorce and they endeavour to prevent divorces in all cases, except of course, where it cannot be helped. The weight of public opinion and other social factors have rendered divorce a rare occurrence among the Muslims of this village.

Death

60. The death customs among Muslims differ from those of Hindus. The toes of the corpse are tied together with a cord; and a small bundle of salt is placed on the stomach to prevent its swelling. Friends and relations follow the funeral. A new cloth, to cover the body, is bought and the communal wooden box used for carrying the dead to the graveyard is requisitioned. The corpse of a man is covered with three pieces of cloth; that of women with five pieces. Camphor powder is sprinkled. On the fortieth day all those who have participated in the funeral assemble together. Prayers are said again and some people go to lay flowers on the grave. This is followed by a non-vegetarian feast. On the occasion of death anniversary, flowers are again laid on the grave, prayers said and a non-vegetarian feast is given in memory of the deceased.

Beliefs and practices

61. The villagers are often found to have blind faith in certain beliefs and superstitions. In fact, the entire social structure is governed by a number of dogmatic beliefs and superstitions which do not always lend themselves to any logical explanation. Women are more prone to these effects than the man.

62. The cultivators of this village consult a Brahmin for an auspicious day to commence the operations and again among the days of the week Monday, Wednesday, Thursday and Friday are considered more auspicious than others. Similarly the harvesting of the crop is also begun on an auspicious day. *Amavasya* day (New Moon day) is avoided for all purposes. In certain orthodox Brahmin households the oxen are not put to work on New Moon day with the belief that the oxen should not tread on the earth on which the moon is believed to rest.

63. Certain days are good for undertaking journeys and certain are bad—for example, they would not travel towards east on Tuesdays and Fridays *etc.* If some one has to travel on such forbidden days, he usually leaves the house at dawn or before sun rise *i.e.*, before the *durmuhurtham* (inauspicious time) starts, lest ill-luck would befall him.

64. Crossing of the path by a cat, widow, man or woman with empty pots, washerman with washed clothes are considered inauspicious before leaving the house on some errand. If one comes across a female carrying pot filled with water, a Vaisya, two Brahmins, before the start of any work it is regarded as auspicious. Sneezing once before commencing a thing is a bad omen. Also if a lizard in the house makes a noise when anything is being discussed, what is contemplated is bound to happen whether it is good or bad.

65. Construction of a house is not undertaken in the months of *Ashadha* (June–July) *Bhadrapada* (August–September), and *Pushya* (December–January), as they are considered inauspicious.

66. If jackals howl in the day or a crow cries at night, people become suspicious and fear that some mishap might occur. The falling of a tree, finding a piece of iron on the path, falling of a dead crow in the threshold are considered inauspicious.

67. Sounds by cows, cuckoo birds or leopard are considered to be lucky whereas those of an owl, jackal and crow are considered to be unlucky. Sight of a dead body, a Scheduled Caste man or of peacock, or cuckoo bird are supposed to be lucky.

68. There is a strong belief in the evil eye locally called *drishti*. The people are cognizant that certain persons are evil eyed and whenever they happen to stare at their cattle, they dry up and do not yield milk, and if they see a healthy and chubby child, it becomes lean and weak. To ward off this evil effect, women, especially the aged in the households, take a handful of *mirchi* and a little of salt and move it round the head of the child three times and throw it in the fire.

69. Dreams are supposed to carry meanings and generally speaking, to see a Brahmin, a

beautiful woman, a horse, an elephant, a corpse, a cow, a pigeon, white garments, or to see some one eating meat and taking wines and performing *puja* are all considered to be lucky. To see gold, a marriage, a death, dark complexioned people, a monkey, a bear, a snake, eclipse, fire are considered to be unlucky.

70. To cut nails and hair on Sunday, Tuesday or Friday is supposed to have unlucky effect.

71. It is a popular belief that the bald headed persons would be either very rich or very poor. There is also a belief that the location of moles on the right side of a man and left side of a woman would bring great fortune and the reverse would cause misery and failure in life. A person having a mole on foot is supposed to traverse great distances on foot.

72. Almost every one in the village believes in the predictions made by Brahmin pandits with reference to their horoscopes. A few of them also know palmistry.

73. Except a few youngsters all the people believe in the existence of spirits and imaginary powers. It is believed that woman who die while in pregnancy, unmarried girls on their death and dead men or women leaving young children behind would become spirits and revolve round their houses where they lived before death. To ward them off, people resort to *tantric puja* or several Goddesses and by appeasing them with the offerings of cocoanuts or goats, they believe to get relief. Tying of talisman offered by the *pujaris* (priests) of Sri Raghavendraswamy Mutt is very common and children and pregnant women form a majority among the users.

Chapter IV

ECONOMY

Caste and occupation

Each caste in Mantsala is traditionally associated with a particular occupation. This does not simply mean that all the members of a caste or even a majority of them do in fact follow their traditional calling. For example, agriculture is mainly the task of the Kapu group of castes, but all other castes—both high or low—can cultivate land, if they have any, besides following their traditional calling. Similarly, trading was originally the chief occupation of Komati or Vaisya caste, but now several other castes have also taken to it. However, a large number of crafts and occupations still remain the monopoly of particular castes. A non-Brahmin cannot officiate as a priest for any of the higher castes. No other than a Mangali will follow the barber's profession. Carpentry and working in metals are the monopoly of the Viswabrahmin group of castes in this village. Only the Madiga will dispose of the dead cattle and undertake to do leather work. Castes other than the Chakali would not think of doing the washerman's work. Tradition has given to each group a definite position in the structure of the community, and with that position also goes a definite economic function which is the major source of livelihood for that group. As agriculture is the mainstay of rural India, the crafts and occupations of the countryside are generally integrated with it.

Traditional occupation

2. Majority of the castes in the village have some craft or occupation which is their traditional monopoly. Two hundred and fifty-seven households have reported as many as 29 traditional occupations including one unspecified. Agriculture is the traditional occupation for 139 households, agriculture labour for 33 households, *archakam* (priesthood) for 11 households and business for 11 households. The remaining 62 households have got 25 traditional occupations. Again of these 25 traditional callings, 11 are returned by one household each and the rest are reported by 2 to 8 households each (Table 12).

3. A caste may have more than one traditional occupation. For instance, the toddy tapper

not only taps toddy from palm trees but also sells it. The oilman extracts oil from oilseeds and sells oil and oil cakes too. The shepherd rears sheep, make blankets, and sell both sheep and blankets. Adding to their separate occupations, all castes down to the Madiga have for long commonly practised agriculture.

4. Besides this they are free to exploit certain other subsidiary sources of livelihood also. The Brahmins in this village besides functioning as priests in Sri Raghavendraswamy Mutt, are also cultivating their lands. The barber and washerman occupy themselves mainly with their respective professions, but there is nothing to prevent them from accepting occasional work as field labourers. In fact, during the busy agricultural season, when there is a heavy demand on the limited labour supply of the local group, efforts are made to persuade the artisan caste to send their womenfolk also to work in the fields for daily wages.

Main occupation

Agriculture

5. Agriculture is the main occupation for 134 households comprising 38 Telugu, 31 Brahmin, 13 Lingayat, 8 Kuruva, 7 Viswabrahmin, 2 each of Vaisya and Chakali (washerman), and one each of Ganiga, Idiga and Mangali (barber), castes among Hindus, 6 households of Muslims and 11 of Christians. Thus the agricultural population predominates in the village in the economic sphere. All these households irrespective of the size of the holding whether it is economical or not are engaged in agriculture. Forty households representing Telugu (23 households), Boya (7 households), Christian (7 households) and Muslim (3 households) are mainly occupied in agricultural labour while only one Muslim household is found engaged in attached agricultural labour as main occupation. Thus 175 out of 257 households of different castes regardless of their differing traditional occupations, are engaged in agriculture in one way or other. Brahmins are found along with Telugu, the predominantly agricultural caste, amongst the biggest land owners of this village. This is due to the large extent of inams granted by the then government to the Brahmins who possess

hereditary right of *archakam* (priesthood) in the Brindavan, the main Mutt of Sri Raghavendraswamy.

Why there is so much of concentration in agriculture?

6. Succeeding members of a family get a share of the family's ancestral land. Fragmentation follows this division of ancestral property. For many years, however, the land continues to be in the name of only one member of the extended family in the government records. The division of land, cattle and assets takes place under the supervision and with the advice of some of the village elders, and the terms and conditions agreed upon at this time are generally respected by the succeeding units of the family. Those who have no land, as well as those who have very little land, are left with the alternatives of either working as whole time agricultural labourers or of cultivating land taken on lease. Persons choosing the second alternative, either pay the owner of the land a fixed sum of money every year, or they give him a quarter or one third of the produce. Absentee landlordism is almost negligible in Mantsala, and those who own the greater part of the village land cultivate their best fields themselves. Thus only inferior type of land can generally be had on lease. If the same person continues to hold the lease for certain fields for a number of years, according to law he acquires semi-proprietary rights over them. The landlord does not want this to happen, and with a view to safeguard his own interests he leases out his land to different persons in different years. A short term lease is naturally not conducive to land improvement, for the person cultivating the land does not risk any investment in it. They benefit more by cultivating their land with the help of the labour than by leasing out their land.

Archakam

7. Brahmins and Lingayats are the traditional priestly castes of Mantsala. This does not however mean that every Brahmin or every Lingayat in the village is actually a priest. In fact, some of them are engaged in secular occupations primarily, while even those who practise priesthood often are also engaged in subsidiary occupations as agriculture and money lending. To say that Brahmins and Lingayats are priests means that those who serve as temple priests in the Brindavan and Machalamma temple are only

Brahmins and Lingayats. Brahmin and Lingayat priesthoods are somewhat distinct from one another. Lingayats, strictly speaking, are temple priests only at temples where the God Siva in one of his numerous manifestations is worshipped. Brahmins do not, in theory, enter temples where Lingayats are priests; Lingayats do not enter temples where Brahmins are priests; but members of other non-Brahmin castes may enter temples where either Brahmins or Lingayats are priests. There is a distinction also in domestic priesthood; Lingayat priests are called to officiate at births, weddings or other ritual occasions only in the houses of other Lingayats, while Brahmin domestic priests may be called by any other of the other high non-Brahmin castes.

8. Apart from Brahmin and Lingayat priests, there are priests to be found in other castes also. Such priesthood tends to run in certain families, one of the sons being initiated into the priesthood on the death of the father or paternal uncle. Practising the priesthood might mean conducting regular *i.e.*, daily or weekly worship in a temple or offering worship on certain special occasions. In this village the only household of Nambi is a priest in local Hanuman temple; and the two Madiga Dasari households, besides working as agricultural labourers, officiate as priests among the socio-religious function in all the other Scheduled Castes' houses. So also among the only Denotified Tribe *i.e.*, Boya one or two of them might be doing the same kind of job among them. Maremma and Devamma are the two other female village deities. The priests in these two temples are from Scheduled Castes only. These deities are associated with epidemics like smallpox and cholera *etc.* Whenever such diseases are rampant in the village people of all castes propitiate these deities to ward them off.

9. In fact, as the *archakam* (priesthood) in Brindavan, the chief Mutt of Sri Raghavendraswamy, is done by four households of Archakam surname in a rotation of once in three years as a hereditary right conferred upon them by Swamiji, they cultivate their lands during the remaining period when they are not actually engaged in priesthood. Some of them being scholars in Sanskrit and Telugu also work as pandits in the local Sanskrit college. Also some officiate at wedding or other ritual occasions in the village if invited among the Brahmin households only.

Business

10. The Vaisyas are traditional businessmen. They also function as village money lenders. Besides running a small shop at some central point in the village, they also attend the weekly markets in the neighbouring villages. They generally sell provisions for cash, though they may give on credit to those who are known and who are willing to pay slightly higher prices. Sometimes they advance money to the people for buying bullocks or agricultural implements or to meet the expenditure on a marriage or funeral. A mortgage is not insisted upon in all cases, but the rate of compound interest which they charge is often exorbitant. They also advance seed grain to the people. For this too, they charge a heavy interest. Loans are often taken by people against the mortgage of land or a part of the crops depending upon the sum of money which they borrow. Of late, their monopoly in business as well as in lending money has been very seriously affected due to the large competition brought by people of several other castes.

11. With this background it can be seen from Table 14 that there are 22 households engaged in five different business activities *viz.*, 12 in *kirana*, 4 in hotel keeping, 3 in firewood, 2 in fruits and one in cloth shop. *Kirana* has been the traditional as well as main occupation of Vaisyas for quite a long time; but now one household each of Brahmin and Lingayat also have taken to this and so only 10 out of 12 are Vaisyas. Secondly 3 households of Brahmin and one household of Lingayat are mainly occupied in running hotels. As this is a pilgrim centre and that too of a great importance to Madhwa Brahmins, a majority of the pilgrims constitute only Brahmins. Though the Mutt authorities provide free meal for all the Brahmins in the day time every day, those pilgrims who intend to offer prayers for two or three days or more find it convenient to board during the nights in the hotels run by the Brahmins. Besides this the hotels are a must for all the pilgrims either to have a cup of coffee, or tea or milk for the children. The sectarian appellation as Brahmins hotel facilitates them to attract people of all castes including Brahmins. Thirdly, it is really surprising to see three households mainly engaged in selling of firewood in a village like Mantsala. Two of them are Muslims and one is a Telugu caste man. This was necessitated because some pilgrims who do not like to dine in

a hotel prefer to cook their meals for themselves. Another thing is also possible. When a big family or a group of friends consisting of 20 or 30 persons visits the temple and stays for a day or two it would be just impossible for all of them to go to a hotel for meals. Besides, all the choultry authorities provide the pilgrims who stay in their rooms with all the required cooking utensils. This occasion was profitably exploited by the above three clever persons who opened stalls to sell firewood. The presence of two fruit sellers in a pilgrim centre is not surprising. In fact, being only two they monopolise the whole market and dictate the price according to their whims. Lastly the only cloth shop is a recent enterprise to meet the occasional demand of the pilgrims and regular needs of all the poorer sections of the population.

Obligatory services

12. Five castes—three smith castes, barber and washerman—serve the cultivators regularly and are paid a certain quantity of grain at harvest time by those whom they have served during the year.

13. Smith is a blanket term which includes three castes with three different occupations *i.e.*, working with wood (carpentry), working with iron (blacksmithy) and working with precious metals and stones (goldsmithy). All the three have got a peculiar position in Hindu social organisation. They maintain a certain degree of exclusiveness from the other Hindu castes. Out of these three, two, namely, carpenter and blacksmith enter into relations of permanent affiliation with the agriculturists. Under this system they supply new agricultural implements periodically and look after their maintenance and repairs. In return for these services they get a share of the crops which they have to collect from the fields when harvesting is in progress. In addition to this they practise their occupation independently. All their services to non-agriculturists as well as their services of a non-agricultural nature must be paid for. The carpenter makes the wooden marriage post required for several of the rites of Hindu weddings. For this he is paid a small fee prescribed by tradition. The blacksmith repairs and periodically supplies new iron agricultural implements, but in this case the agriculturist concerned has to supply the iron, charcoal and a labourer to work the bellows. The other special-

lisation *i.e.*, the goldsmith has almost nothing to do with the agriculture; and as such he carries on his craft independently.

14. The barber community is represented by 7 households. They shave their customers once a week or once a fortnight, depending on the amount of grain paid. They do not shave their customers on certain inauspicious days, such as the days of the new and full moon. They also provide special services on ritual occasions, such as birth, death, and wedding in return for extra pay. Further, some of them have been allotted with service inam lands by the then government for their service in the Mutt. They attend to the shaving of all the *archakam* households free of charge and provide music for the *aradhana* procession, a special feature celebrated with great pomp in August every year in memory of Sri Raghavendraswamy's entering the Brindavan.

15. Washing is the main occupation for 6 households of Chakali caste. They wash the clothes of all the castes except the Scheduled Castes, and return the clean garments every day late in the evening. The washing of their customers' menstrual clothes, which women of the washermen caste do, is regraded as degraded and defiling. Men of the washermen caste wash only their male customers' clothes.

16. In reality both the barber and the washerman have no direct contribution to make to the agricultural pursuits of the landowners, but their services are required so often by the agriculturist especially in their socio-religious ceremonies and rituals connected with birth, marriage and death that the agriculturists find it more convenient to have families from these castes permanently affiliated to their households. For their normal services all the year round they collect the accepted grain at the time of harvest besides being paid in cash or kind for other special services, especially those connected with socio-religious activities. In the course of a long ceremony like marriage, two or three times they may get money, twice or thrice some grain or a few brass or bell metal utensils, and ultimately a set of new clothes. Like the other castes, the barber and the washerman also work independently outside the system of these traditional arrangements.

Government service

17. Village Munsiff, Karnam, village servant, the postman and the teacher are the five existing posts in government service. The Village Munsiff and Karnam are Brahmins by caste. They look after the law and order, civil and revenue administration of the village and are paid by the government for their services. There are two village servants, one belonging to Boya Denotified Tribe and another to Telugu caste who help the Munsiff and Karnam in carrying out their duties. They also further help the visiting officials in acquainting them with the village heads and other elders. The local Sub-Post and Telegraph office is looked after by a Sub-Post Master who is a Brahmin and the only postman is a Muslim. These two are the employees of the Posts and Telegraphs Department of the Government of India and receive their pay from the Yemmiganur Post Office which is the headquarters office for all administrative purposes. The teacher is a Christian working in the local school.

Other venues

18. There are 17 households with 9 main occupations *viz.* four households each of tailoring and cobblery, two households each of plying of boats and domestic service (maid servant) and one household each of collection of hides, selling of milk, selling of *neera*, rural labour and butchering the cattle. Lastly 4 households *i.e.*, two of Madiga Dasari and one household each of Brahmin and Lingayat are living by collecting alms in the village while five households are purely dependents upon some of their relatives and kith and kin (Table 14).

Combination of occupations

19. Apart from the main occupation some of the households in the village usually combine some subsidiary occupation just to keep the wolf away from the door. A little more than 50% (131) of the total 257 households have some subsidiary occupation or the other. Seventy-five of these 131 households are in one way or other related to agriculture. A further analysis of Table 15 shows that 55 out of 134 households with agriculture as main occupation have taken up 11 different subsidiary occupations *viz.* 41 agricultural labour, 4 goldsmithy, 2 each to priesthood, plying of boats and carpentry while one household each is found with trading in firewood, chowkidar, Principal in

Sanskrit College, hotelier, washing and driving a motor vehicle. Agricultural labour is the main occupation for 40 households and 21 out of them have taken three different subsidiary occupations such as cultivation for 19 households and boatman and selling of milk by one household each. Cultivation has become the main subsidiary occupation for 64 households whose main occupations are various in number. It is significant to note that all the households in certain main occupations have taken to one subsidiary occupation only *e.g.*, all the 7 households engaged in hair cutting as main occupation have taken cultivation as subsidiary occupation; all the four households of cobblery as main occupation have combined agricultural labour with their main occupation.

Mobility of occupation

20. Table 13 gives the extent of occupational mobility in the village. In spite of the fact that agriculture is the predominant occupation for majority of villagers, in Mantsala a few traditional occupations like carpentry, blacksmithy, goldsmithy and washing are carried on by individual households. Of late, the younger generation has increasingly taken to other forms of occupation besides their traditional one. Of the 15 Hindu castes, Muslims and Christians in this village, only 8 of the Hindu castes, Muslims and Christians have changed over from their traditional occupations to some contemporary main occupation. The community-wise mobility of occupation gives the correct picture of the mobility of occupation in the village.

Boya

21. One household each with the traditional occupation of agriculture and agricultural labour have changed to agricultural labour and cultiva-

tion respectively. The only one household with unspecified traditional occupations has become a dependent.

Brahmin

22. Thirteen households have changed their traditional occupations and 11 of them have done voluntarily and the remaining two due to forcible circumstances. Whereas three priests have become agriculturists, one agriculturist has become a priest, and another agriculturist has become a postman. The Village Munsiff has become a cultivator while the Karnam has opened a hotel and another priest too has opened a hotel. Among the three households with unspecified traditional occupations one has taken up *archakam* (priesthood) and two became dependents.

Telugu

23. This is the predominant caste with 73 households out of the total of 257 households in the village. Among these 73 households, 24 have changed their traditional occupations. Fifteen households with agriculture as traditional occupations have shifted to agricultural labour (10 households), fruit business (2 households), and plying boat, selling milk and rural labour (one household each). On the contrary, 5 households traditionally engaged in agricultural labour have taken up cultivation (2 households) business in firewood (1 household), village service (1 household) and one has become a dependent. All the three remaining households with attached agricultural labour, *archakam* (priest) and bearing the palanquin as their traditional occupations have now become cultivators.

Land potential

24. The total land area of the village is 4,124.40 acres divided into the following heads:—

Statement V				
LAND PARTICULARS				
S. No. (1)	Item (2)		Extent (3) Ac. C.	Remarks (4)
1	Quit rent Inam	...	1,433.57	Unsurveyed Govt. land
2	Temple Inam (Shotriam)	...	1,311.92	
3	Patta land	...	613.38	Covered by the Tungabhadra River
4	River	...	484.64	
5	Poramboke	...	122.97	
6	Roads	...	73.88	
7	Service Inam	...	67.87	Ac. C. 27.62 } Carpenter 21.56 } Chakali (washerman) 10.49 } Blacksmith 8.20 } Mangali (barber)
8	Cultivable waste	...	12.02	
9	Canal	...	4.15	
	Total	...	4,124.40	

It is evident from the above that 68% or 2,813.36 acres is classified as Inam land in some form or other given as a gift to the Brindavan *archakas* (priests) and out of it a paltry area of 67.87 acres known as Service Inam is distributed among four castes who are associated with the Brindavan activities by serving it through practising their respective traditional occupations. The patta land forms only 15% of the total area of the village while 11.5% of the area is both under the river Tungabhadra and Tungabhadra canal, the extent under the latter being only 4.15 acres. The extent of poramboke is only 3% whereas roads form a percentage of 1.8 of the total area leaving a cultivable waste of 0.7% or 12.02 acres which is totally negligible. It is thus evident that all the people in the village are more or less dependent upon the Raghavendraswamy Brindavan's land only.

Land holdings

25. Table 17 gives the number of households with the extent of land under patta and Inam. It can be seen therefrom that 70% or 93 of the 132 households having patta land are having less than 13.1 acres each while 74.2% or 92 of the 124 households are having Inam land of about 15 acres each. It is also clear from the above that except 8 households, the remaining are having both patta and Inam lands.

26. Only an extent of 186.27 acres is under wet cultivation and the remaining is under dry cultivation. The distribution of wet area is 111.51 acres of Quit rent Inam, 64.72 acres of Temple Inam and 10.00 acres of Government patta land. The total patta land of 613.38 acres is possessed by 57 Pattadars. Of the total area of 91.92 acres under Poramboke, an area of 15.18 acres is under the occupation of 82 persons who use it for digging pits for depositing the rubbish, dung *etc.*, of the cattle shods which becomes a manure to the fields.

Brief description of occupations

Agriculture

27. Agriculture is the main occupation for a majority of the people in the village. Irrespective of the holdings are economic or otherwise in size, the traditional agriculturists still stick to them. But they do not show any inclination to improve their lot by adopting improved methods of cultivation.

Soil

28. The soil in the village is predominantly black soil which is specially suited for raising white jowar and cotton, the latter being a crop of great commercial value.

Crops

29. The food crops raised in this village are—(a) white jowar, (b) yellow jowar, (c) bajra, (d) *korra* and (e) paddy. Among pulses Bengal gram, red gram, green gram are prominent. Besides these, cotton and groundnut are also cultivated commercial crops.

Agricultural practices

30. Most of the available land is dry. Lands are generally tilled immediately after the harvest of the year's crop, if moisture is present, or soon after the first showers. The loose soils are ploughed in alternate years, the surface being merely harrowed with the *guntaka* when the land is not ploughed. Moderate rains in April and May will enable the peasant to plough and prepare his dry lands. Good rainfall in the months of June and July with short intervals of dry weather enables sowing of dry crops as also the raising of the first or long crop paddy seedlings under irrigation sources. There will be heavy rainfall in August which will help the growth of the early crops in red and mixed soil tracts and drench the black cotton soils to a considerable extent and make them fit for sowing. During the first fortnight of September the south-west monsoon slackens and the ryot is allowed an opportunity to sow seed on black cotton soil. Towards the last week of September the north-east monsoon will break out and bring in good and generally continuous rainfall with a fairly long gap of a fortnight or three weeks during which the last crops are sown and such of the early crops as are ripe for harvest *viz.* bajra, *korra* and early jowar are harvested. Towards the second fortnight of October or the first fortnight of November there will again be good rains which bring almost all early crops to maturity and refresh the late crops and, cotton and red gram which will still be standing. Pulses such as horse gram and Bengal gram are sown at this part of the year so that they may thrive with the help of dew even if there were to be no rainfall later. Towards the middle of December, the first or long crop paddy is harvested and in the same or the following month, seedlings are raised

for second or short term paddy. The crop is transplanted towards the beginning of February. Any late showers in January or February will

give vigour to the second crop paddy and prolong the period of pasturage. The following Statement indicates the crop calendar.

Statement VI

CROP CALENDAR

S. No. (1)	Name of crop (2)	Sowing period (3)	Harvesting period (4)
1	Paddy	May-June	November-December
2	White jowar	July-August	December-January
3	Yellow jowar	August-September	-do-
4	Bajra	-do-	-do-
5	<i>Korra</i>	-do-	October-November
6	Bengal gram	November-December	February-March
7	Red gram	July-August	January-February
8	Green gram	-do-	December-January
9	Groundnut	-do-	November-December
10	Cotton	September-October	February-March

31. The early and late crops are respectively known as the *mungari* and *hingari* crops. Both the crops are raised in this village. With the rains of June-July a considerable area is sown with *korra*, bajra and pulses. Cotton seeds are sown invariably after August only as it requires cold and dew of the cooler months. It is generally then sown in every third row, *korra* occupying the other two. The *korra* is reaped after three months and the cotton left to mature. The *hingari* cotton is generally sown unmixed with any other crop, except that a little safflower is drilled in along the bed lands to prevent cattle trespassing into the field. White jowar is practically the only other *hingari* crop on the heavier black soil.

Agricultural implements

32. Both the implements and methods of using them are antiquated. Improved implements and methods of cultivation are still unknown to them. As a result the implements employed and the system of using them are much the same in all dry lands and for all dry crops in the village.

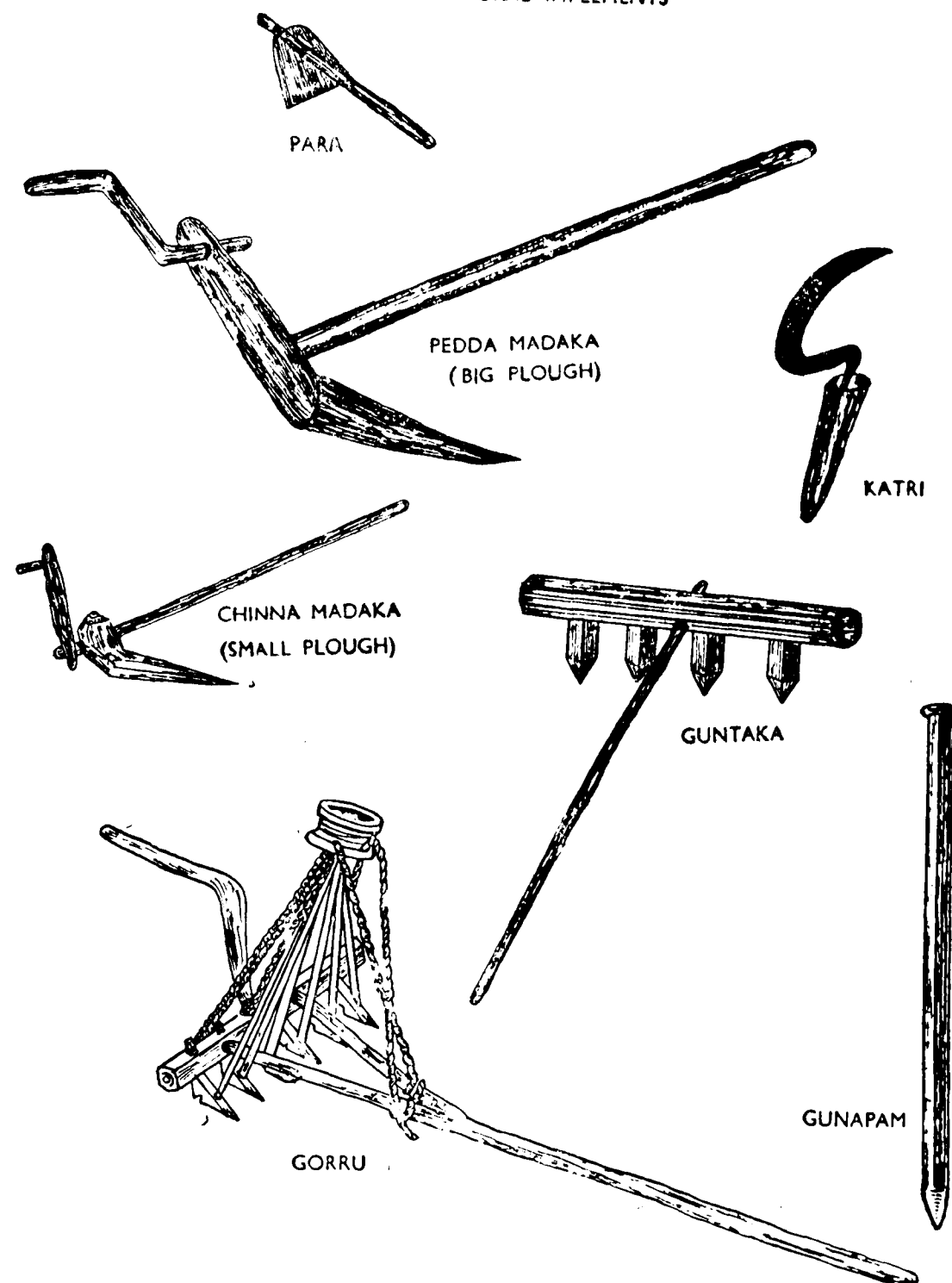
33. (a) *Pedda madaka* (big plough), (b) *chinna madaka* (small plough), (c) *guntaka* (scuffle), (d) *gorru*, (e) *gunapam* (crowbar) and (f) *para* (spade) are the essential agricultural implements found in some of the agricultural households in the village. They are illustrated on page 56.

34. *Pedda madaka* means a big plough. It is of wood and just like the ordinary smaller plough in shape, but is a cumbersome affair weighing some 200 to 250 lbs. and requiring six pairs of bullocks to pull it. It is only used to bring the waste land under cultivation or to uproot the grasses and weeds that might have grown on the land. Of late, this has been replaced by the iron plough which due to its high cost, is possessed by two or three households only.

35. *Chinna madaka* (small plough) is drawn by a pair of bullocks and is used for ordinary ploughing of the land.

36. *Guntaka* or scuffle—The stubble of the last crop is first of all rooted up and collected in heaps and burnt. The rooting up is done sometimes with the plough and at others with *guntaka* also called *kunte* in Canarese. It is a kind of scuffle with an iron blade of 3' to 5' long and is drawn by two bullocks. The cultivator usually stands on the wooden bar which carries the blade so that his weight may press the blade as deep as possible into the earth. After the stubble has thus been got rid of, the land is sometimes ploughed with the ordinary wooden plough as soon as rain falls. But the *guntas* is often employed for this purpose as it gives the necessary tilth. Many ryots do not even own a plough. Secondly due to the incapacity to employ sufficient bullocks on the unwieldy large size of the holdings, it becomes

AGRICULTURAL IMPLEMENTS



necessary on the part of the agriculturists to hurry through agricultural operations on the rare occasions when enough rain falls. Moreover the cotton soil cracks so much and so deeply in the summer that it gets naturally aerated without tillage and

surface soil is reduced to a fine tilth by exposure alone.

37. In conducting weeding operations another *guntaka* locally known as *nutta guntaka* is also

used and is drawn by a pair of bullocks. Yet another kind is the *danthi* (*yede kunte* in Canarese) which is just like the *guntaka* but has a blade of only 9" width. Three of these i.e., *gorru*, *metta guntaka* and *danthi*, each operated by a man, are drawn by one pair of bullocks and the advantage of them is that any one of the three can be lifted to avoid rocks and so forth without stopping the work of the other two.

38. *Gorru* is an implement used for sowing the seeds. This is an indigenous drill, also called *kurigi* in Canarese. The *gorru* has either three or six teeth. Three is the usual number. A three-rowed drill will sow from three to four acres a day and this unit used to be a standard measure of area called the *gorru* e.g., two *gorrus* or three *gorrus* of land. The teeth are of iron, strengthened by a wooden backing, and are hollow. Connected with each of them is a hollow bamboo and the upper ends of these are brought together and fixed into a hopper called the *zadigam*. The seeds, dropped into the hopper, pass down the bamboo tubes, through the hollows in the teeth and so into the miniature furrows which these teeth make as the instrument is dragged over the field by the pair of bullocks yoked to it. After the *gorru* has sown the seed the *guntaka* is used again to cover it. This implement has got certain advantages. It economises seed, (though with the smaller grain, such as *ragi*, it is apt to be wasteful), sows it evenly and at a uniform depth, permits of the weeding being done by bullocks instead of laboriously by hand. The *gorru* is also used as *grubher* or harrow, as well as for drilling the hopper and the bamboo tubes being detached on such occasions. The implement lends itself admirably to the sowing of the mixed crops. The commonest forms of mixing is to sow two rows of some low growing crop such as *korra* and then one row of a taller and more spreading plant, such as green gram or red gram. This is effected by plugging one of the holes in the *zadigam* and attaching by a string, a foot or two behind the *gorru*, a separate seed tube consisting of a separate hollow bamboo or hopper, into which seeds required for the third row are dropped. This seed tube runs in the track left by the tooth of the *gorru* which has been put out of action and thus sows the seed at the proper distance from the other rows. The seed is generally fed into hopper by a

woman who, to prevent pilfering and carelessness, is usually one of the ryots' own family.

39. *Gunapam* and *para*—The former is an iron rod of 4 to 5 feet length used to dig the earth and make trenches while the latter is a thick iron plate of 1' x 2' with sharp edge fixed to a wooden handle of 2 feet length used to lift the earth from the pits to the baskets or heap it nearby.

40. All the agricultural implements are manufactured by the local blacksmith with the assistance of the local carpenter on the supply of the required iron rods or plates by the ryots, except the spade and the crowbar which are purchased at the Adoni market. The ryot apart from supplying the required wood and iron to the blacksmith for preparing the required implements lends the services of one of his labourers to assist the former for a day or two. The blacksmith and carpenter are paid mostly in kind by the ryots at the time of harvest depending upon the work done which may either be manufacturing of new implements or repairing the old ones.

Manuring

41. Very little manuring is done for dry lands. Once in two years, the ryots manure dry lands either with farm yard manure or by penning the cattle. The wet lands are comparatively better manured. A few farmers are also using fertilisers like Ammonium Sulphate and Super Phosphate which, however, are available only in limited quantities.

Crop pattern

42. A total area of 3,725.05 acres is under the plough in this village. Twenty different crops are being raised in this land. They are cereals (paddy and wheat), millets (great millet—yellow type, white type, pearl millet and Italian millet), pulses (Bengal gram, red gram, green gram, black gram and horse gram), oil seeds (safflower, gingelly, groundnut and castor) and other cash crops (chillies, cotton—Lakshmi type and a local type—and tobacco).

Following Statement shows the area sown under each crop and percentage yield (approximate):—

(Statement over leaf)

Statement VII

AREA SOWN AND PERCENTAGE YIELD BY CROP

S. No.	Name of crop		Area sown	Percentage of area under a particular crop to the total area sown	Percentage of yield (i.e., the normal outturn of the crop)
	Local	English equivalent			
(1)	(2)	(3)	(4)	(5)	(6)
CEREALS			Acres		
1	Vari	Paddy	64.39		75
2	Godhuma	Wheat	3.80		75
		Total	68.19	(1.82%)	
MILLETS					
3	Tella jonna	Great millet (white)	1,389.41		25 to 44
4	Korra	Italian millet	610.41		"
5	Pachha jonna	Great millet (yellow)	433.89		"
6	Sajja	Pearl millet	86.81		"
		Total	2,520.52	(67.65%)	
PULSES					
7	Kandulu	Red gram	22.59		25 to 44
8	Pesalu	Green gram	17.34		19
9	Senagalu	Bengal gram	6.01		25 to 44
10	Ulavulu	Horse gram	3.18		19
11	Minumulu	Black gram	1.46		19
		Total	50.58	(1.36%)	
OIL SEEDS					
12	Kusuma	Safflower	55.52		25 to 44
13	Nuvvulu	Gingelly	9.17		19
14	Verusenaga	Groundnut	3.00		19
15	Aamudalu	Castor	0.17		19
		Total	67.86	(1.81%)	
CASH CROPS					
16	Patti	Cotton (Lakshmi variety)	894.17		25 to 44
17	Mirchi	Chillies	60.42		19
18	Patti	Cotton (Moon variety)	41.65		19
19	Pogaku	Tobacco	0.17		17
		Total	996.41	(26.74%)	
OTHER CROPS					
20	Meta	Fodder	14.99		19
21	Vamu	Bishop's weed	6.00		19
22	Thota	Garden	0.50		
		Total	21.49	(0.62%)	

43. Thus it is evident from the above that 67.65% of the total land is under millets and 26.74% is under cash crops, whereas only 5.61% of the total land is occupied by cereals (1.82%), oil seeds (1.81%), pulses (1.36%) and other crops (0.62%). Though 67.65% of the total land is under millets, the yield is poor, the outturn of the crop being only 25 to 44% of a full yield and the yield of the cash crops occupying as much as 26.74% is also poor, the outturn varying between 19% to 44% of a full crop. The agricultural economy of the village is thus bound to be poor. A little over 68 acres under cereals is the only land yielding 75% crop. Oil seeds and cash crops like chillies, cotton and tobacco are considered to be the best source for maximum revenue with minimum effort to the ryots. But they are unfortunately yielding only less than 30%. Another interesting but painful feature evident from the above table is the very low extent of land (14.99 acres) under fodder crops, which are essential for the draught animals to survive and work in the field; without healthy livestock the whole economy of the village will be next to nothing. Yet, the local ryots seem to have not evinced much interest to increase the extent of land for raising sufficient fodder crops for their livestock which they consider their most valuable assets next only to land. The low yield of several crops may rightly be attributed to the poor fertility of the soils. Even then the efforts made by the ryots to improve the fertility of the soil with the use of improved manures and thereby earn a good yield of all the crops sown are far from satisfactory. Besides this they have not been able to appreciate the advantages that will accrue through the application of improved manures to their lands for quite a long time. Not only that very many have not shown any inclination to improve their lot through employing improved methods of cultivation by using modern agricultural implements.

Labour

44. Labour is especially scarce during the paddy transplantation season (July-August). At that time the labour of many people, men and women, has to be concentrated in a particular field on a certain day or two. Labourers who help at transplantation are usually paid in cash, since grain is scarce at that time. Only when both the landowner and the labourer belong to the same village, and when the landowner is known to be a reliable man, does a labourer agree to be

paid in grain at the time of harvest for the work which he has done at transplantation time. Wages for the labour during the harvest are paid in paddy or in any other crop. The richer landowners sometimes pay their servants partly in cash and partly in grain. The servant is given the paddy crop growing in three or four plots. He is then required to supply manure to these plots and to do the weeding and harvesting himself. A rich landowner adopts this mode of payment when he wants to be certain of the supply of labour. Such payment is more highly valued than money, as the food buying power of money is fluctuating. Paddy is preferred because it is food, although it may be converted into money if necessary.

Livestock

45. As the agriculture in the village still largely follows the age old pattern, the value of draught cattle is very great indeed, for efficient farming under these conditions depends to a very great extent upon the availability of good bullocks. Some agriculturists use he-buffaloes for ploughing the fields, but bullocks continue to be their favourites. Cows and she-buffaloes are kept for milk. The people of Kuruva community as also some Telugu caste people are keeping goats and sheep. Poultry is kept by all sections of the village population, except Brahmins, Vaisyas and Lingayats. The total cattle wealth of the village is 1,904 distributed among eight types viz, bullocks 600, sheep 500, cows and buffaloes 300 each, goats 200 and asses 4, besides 1,000 fowls.

46. The total land sown is 3,725 acres. The available bullock power in the village is 300 pairs i.e., 12.41 acres is being ploughed by a pair of bullocks which is just normal. In recent years it has been reported by a few agriculturists that the cattle are attacked by some unknown diseases and they are mostly treated with indigenous medicines only. Yet, the draught cattle are on the whole better looked after. But the neglect of the cow, traditionally regarded as the mother, is indeed pathetic. Absence of good breeding bulls and lack of grazing grounds further account for the poor condition of the cattle. In the absence of a good pedigree bull, scrub bulls of no particular description are allowed to move freely among the cows. As there are no sufficient pastures for grazing the village cattle, they roam about the shrubs and rocks around the village and eat whatever fodder is available there. The shortage

of draught cattle is a serious handicap to the prosperity of average peasants in the village. The well-to-do agriculturists always have a sufficient number of cattle to meet their own agricultural requirements. But the average and poorer peasants find great difficulty in tilling their fields in time with the limited number of their own or hired cattle. Dependence on the monsoons obliges them to make certain variation in their agricultural schedule to fit in with the uncertainty of the rains. Some of their operations must precede the first rainfall; others must follow it immediately. For some days during the busy season this causes great pressure on available resources in men and cattle. The cultivators who depend on hired cattle or who practise co-operative lending and borrowing of cattle cannot take the best advantage of the first rains, and this enforced procrastination results in untimely sowing and poor crops.

Marketing

47. The nearest market for this village is at Yemmiganur. Though Adoni is a bit away when compared to Yemmiganur many ryots prefer the former due to its great mercantile importance not only in the district but also in the entire South. Adoni, due to its monopoly in cotton, groundnut and oil trade is verily called as Southern Bombay where a large concentration of oil mills has been made possible because of the abundant supply of groundnut from the Rayalseema Districts. The ryots of Mantsala usually have long standing contacts with some of the Commission Agents at Adoni who advance some amount of money as and when the ryots require as they never fail to sell their surplus agricultural produce through them. With the improvement in road transport in recent years it has become relatively easier for these ryots to export the surplus produce by lorries to Adoni within a short period and earn a reasonable price. A few ryots, however, who cannot afford to sell more due to their large domestic needs usually export the surplus produce to Yemmiganur market only by bullock carts. Even then there remains a few more petty ryots who sell their little produce to the local Vaisyas who in return market them either at Yemmiganur or Adoni.

Land Revenue

48. The total revenue demanded during 1963-64 was Rs. 4,693.59 but only Rs. 3,741.47

was collected. The rate of assessment varies from 0.31 paise per acre to Re. 1.12 paise per acre on different lands. Originally, the *Muttadhipati* i.e., the head of the local Sri Raghavendraswamy Mutt used to collect the revenue according to his own assessment value from the ryots who cultivated the Inam lands belonging to the Mutt. But after some time the ryots refused to pay the *Muttadhipati* who was demanding rentals irrespective of the outturn from the lands and that too changing the rentals from year to year according to his whims. The Government has, therefore, intervened and taken up the entire responsibility of collecting the revenue for itself and giving a certain percentage to the Mutt authorities. But a civil suit has been current between the ryots and Mutt authorities since the last 12 years. As the dispute has not yet been finalised, the Inam Abolition Act has not been enforced.

Land value

49. The agriculturists have great attachment for their land and cattle. If adversity compells them to sell some of their fields or cattle, the day when this is done becomes a day of semi-mourning for the household. The hour of transfer is indeed a sad one, and the farmer will complete the necessary formalities with a heavy heart. For several days the atmosphere in the family remains overcast with gloom. The women-folk may even wail and shed tears of real grief. In the sentiments of an Indian peasant, the Earth occupies a mother's position and parting with a fragment of it is nearly tantamount to separation from the mother. Land is indeed the most coveted and precious possession of the local people. With the exception of women's ornaments, land and cattle are almost the only property they have. With the overall increase in general price level in recent years, the price of land has also risen. An acre of dry land costing Rs. 100 or less a decade back is now costing more than Rs. 250 and the variation in the price of the wet land is even more.

Archakam and the activities of the Mutt Office

50. This is the main occupation for households of Archakas surname of Brahmin caste. The *archakas* (priests) and their forefathers have been hereditary *pujaris* (priests) of Shri Raghavendraswamy 'Mula Brindavan' main Brindavan or Mutt pertaining to the present Mutt from its very inception i.e., for the last 293 years.

51. There are three *pujaris* (priests) conducting the worship by rotation once in every 3 years. According to the custom and agreement between the three *pujaris* (priests), each *pujari* is entitled to conduct worship once in every three years by rotation from *Bhadrapada Suddha Pad-yami* or the first day of the bright fortnight in *Bhadrapada* (August-September) to *Sravana Bahula Amavasya* of the succeeding year or the New Moon Day in the month of *Sravana* (July-August) and they have been enjoying the said right of worship since then. If there is any death or birth in the family of the *pujaris*, during the pollution period, some agent or agents on behalf of the *pujaris* (priests) conduct the worship. The worship is being conducted every day from 6-00 a.m. to 9-00 p.m. The devotees who came to worship Sri Raghavendraswamy used to make voluntary gifts in the shape of cash and cocoanuts and the

said gifts were being solely appropriated by the *pujaris* (priests) only.

52. This appropriation by the *pujaris* (priests) continued from time immemorial and the sums collected in the form of gifts varied from Rs. 2,000 to 5,000 per annum which was the sole property of the *pujaris* (priests); but about the year 1907 A.D., the trustees of the Mutt, the headquarters of which is at Nanjangud in the present Mysore State, claimed a share of the said collections and the amount of their share was fixed at Rs. 620 per annum and this continued upto 1930. For about three years receipts were passed by the trustees for the sum of Rs. 620. Later on, in spite of the receipt of the same sum of Rs. 620 per annum by the trustees, no receipt was passed. About the year 1930, a new system was introduced by the trustees whereby the devotees had to pay certain sums as per list given below:—

JAGADGURU SRI RAGHAVENDRASWAMY BRINDAVANAM OFFICE, MANTRALAYA

(Belonging to Jagadguru Sri Raghavendraswamy Mutt, Nanjangud)

Seva list			
No.	Sevas	Amount	Remarks
(1)	(2)	(3)	(4)
		Rs. P.	
1	Rajata Rathotsava	508 00	Nos. 2 to 11 Sevas included
2	Poorna Seva	365 00	" 3 " " "
3	Kanaka Mahapuja	246 00	" 4 " " "
4	Mahapuja	136 00	" 5 " " "
5	Sarva Seva	54 00	" 6 " " "
6	Panchamruta	31 00	" 7 " " "
7	Ksheerabhisheka	22 00	" 8 " " "
8	Hasthodaka with Archane	15 00	" 11 " " "
9	Hasthodaka with Arathi	12 00	No. 11 Seva included
10	Tulasi Archane	5 00	" " " "
11	Mangalarati	2 00	" " " "
12	Padodaka Prokshane	4 00	For seven days
13	Seva Sankalpa	1 50	" " " "
14	Ksheerabhisheka Saptaka	75 00	For seven days
15	Prahladaraja's Padapuja	54 00	No. 8 & 11th Seva included
16	Ghee Nandadeepa	9 00	For one month with Hastodaka
17	Oil Nandadeepa	7 00	" " " "
18	Sarva Sidhi Yantram	5 50	These Yantras are arranged to be issued from the Brindavanam Office from Sri Mutt. Devotees desiring them may obtain from the above office on proper receipts. Yantrams from other sources are not efficacious, genuine and not authorised by Sri Mutt.
19	Santhana Yantram	4 50	" " " "
20	Bheethi Yantram	3 50	" " " "

Note:—1. Disciples and devotees are requested to be present at the time of the performance of their Sevas. 2. They are requested to abide by the customs and usage of the Sannidhi prevailing. 3. Persons desiring to contribute in kind and cash such as gold, silver articles, condiments, vessels, etc., etc., are requested to give them at the office of the Sannidhana and obtain receipt. 4. Persons sending money etc., for Sevas by post are requested to write clearly in block letters their address in full legibly only to the above address. 5. Persons desiring to endow permanent Sevas are requested to correspond with the Sarvadhikari, Sri Raghavendraswamy Mutt, Nanjangud, Mysore State. 6. It is desirable if Sevakartas book their Sevas a day in advance for Sevas from Nos. 1 to 7 and 14 and 15.

MANTRALAYA.
Adoni Taluk,
Kurnool District

By Order,
Manager
SRFF BRINDAVANAM OFFICE

According to the above list the trustee paid Rs. 5,000 to 6,000 per annum to *pujaris* (priests). The trustee regularly offers *naivedya* i.e., offering of cooked rice etc., to the Brindavan and in lieu of that a sum of Rs. 25 for the whole year was being paid to the *pujaris* (priests) according to a Court decree passed in 1905 in the then Bellary District Court. And even after the decree, besides this Rs. 25, the *pujaris* (priests) for the time being were being paid by the trustee sums varying from Rs. 5,000 to 6,000 per annum only upto 1958. The income of the trustee has gradually risen from Rs. 20,000 per annum to more than Rs. 100,000 per annum as more and more devotees and pilgrims are visiting the shrine from time to time. The trustee used to make receipts in triplicate about the collection as per the above list. One copy of the receipt used to be given to the *pujaris* who maintained a perfect account of the same for so many years. Further the *pujaris* (priests) used to give to the devotees miniature silver Brindavans with *mirthika* i.e., a little portion of the sacred earth from the top of the Brindavan Mutt, sandal paste and also silver miniature *padakas* (imprints of the feet of the Sri Raghavendraswamy) for which the devotees used to pay the *pujaris* (priests). The income through this source to the *pujaris* (priests) used to vary between Rs. 400 to 500 per annum.

53. But since a decade the trustees have been trying to avoid such payments being received

by the *pujaris* (priests) which is their due according to the accepted custom coming down from several decades. Adding to this they have also forbidden the *pujaris* (priests) from selling the above said petty items of worship for some time. Recently they have however permitted the same right to be exercised by the *pujaris* (priests). Still a suit is pending in the District Court at Kurnool between the trustees and the *pujaris* (priests) regarding the percentage distribution of the total income of the Brindavan.

54. Sri Raghavendraswamy, even when he was alive, executed a deed conferring the traditional right of *archakam* (priesthood) in favour of the three Brahmin households with Archakam surname. The same was inscribed on a bronze sheet and it is said to have been lodged, as evidence, with the Assistant Commissioner for Hindu Religious and Charitable Endowments, Government of Andhra Pradesh at Kurnool.

55. In fact it is said that Sri Raghavendraswamy on the eve of his entering the Brindavan (Mutt) appointed the following household heads of different castes to serve the Brindavan in different capacities and also gave lands, which later came to be designated as Service Inam lands. The photostat shown in Fig. 10 lends support to this fact. Following Statement gives particulars regarding the number of households, caste and the work they were allotted in the Brindavan.

Statement VIII

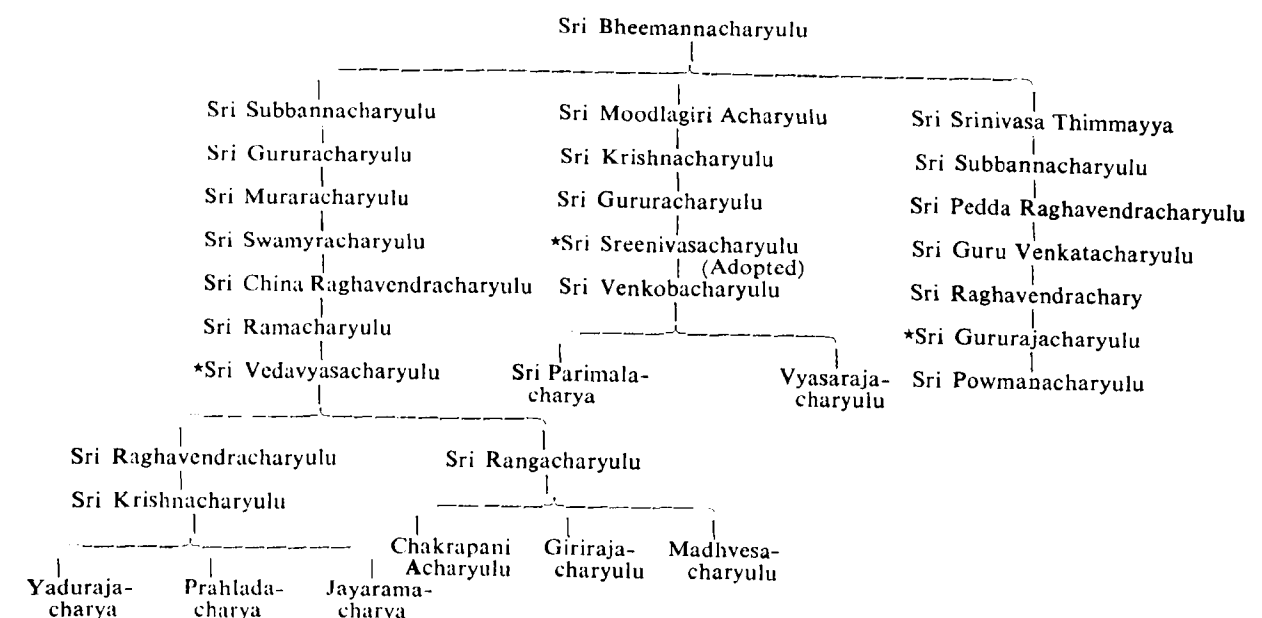
PARTICULARS OF SERVICE RENDERED IN RAGHAVENDRASWAMY MUTT

S. No. (1)	Service (2)	Caste (3)	No. of households (4)	Remarks (5)
1	Archakam (Priesthood)	...	3	
2	Puranam (Reading holy books)	...	2	
3	Preparing flower garlands etc.	...	1	
4	Philosophical recitals etc.	...	1	There is no one in this post
5	Music (Classical)	...	1	do
6	Sanskrit Teacher	...	1	
7	Music (<i>Bhajan</i> <i>treelu</i>)	Mangali (barber)	5	
8	Cleaning the utensils	Telugu & Kamati	3	2 households of Telugu and 1 household of Kamati castes
9	Sweeping	Begadi	1	
10	Palanquin bearers	Boya	10	
11	Other menial labour	Madiga	1	There is none at present

56. This was the original arrangement made by Sri Raghavendraswamy himself to worship and maintain the Brindavan in all its sanctity. But with the passage of time some of these things have been given up for reasons not known to the persons of the present generation. Yet it can be seen from the above order that the stability of certain caste monopolies is enforced by family inheritance. That is, the right to serve the Brindavan by a particular family—the right of *archakam* (priesthood)—is treated as a heritable and divisible right among the three households. Thus the partitioned brothers of a Archakam family divide among

themselves the total income from the Inam land of Sri Raghavendraswamy Mutt and also the total annual income from the Mutt. So also among the other castes the same practice is in vogue. Hence a respect for enduring relationship is to be seen everywhere.

57. Among all these households only the households of *archakas* or *pujaris* (priests) maintained their genealogy which is as under. They all belong to one surname i.e., Archakam and one *gotra* i.e., Bharadwaja.



*From these all are alive

58. Besides the main Brindavan of Sri Raghavendraswamy there are three more Brindavans constructed for the succeeding Swamijis after Sri Raghavendraswamy and two temples for Anjaneya and Siva, all situated in the same compound of the Mutt. There is a *pujari* (priest) for each of them to perform puja. The *pujaris* in the Vadendraswamy Brindavan, Sudharmendraswamy Brindavan, Savratindraswamy Brindavan and also in the temples of Anjaneya and Siva are all paid Rs. 12 per month each and are allowed to appropriate for themselves all the amounts received through *dakshina* (gratis) offered by devotees and portions of *prasadam* (offerings of coconuts etc.) to the respective Brindavans and Gods. Besides, all these *pujaris* (priests) including the one in main Sri Raghavendraswamy Brindavan are

offered free meals once a day during their tenure of service. They are also further allowed to sell the miniature silver Brindavans etc., to the devotees. Above all the *pujari* (priest) in the Sri Raghavendraswamy Brindavan who enjoys hereditary right, is given an assistant *pujari* to assist him in all the duties for worshipping the Brindavan. The duties include the fetching of water from the river Tungabhadra, preparing sandal wood paste, and helping the chief *pujari* in performing *abhiseka* (bath) to the Brindavan every day.

Administration and economic aspect of the Mutt

59. There is an administrative office located in two rooms on one side of the annexe building within the compound of Sri Raghavendraswamy

Mutt under the appellation 'Jagadguru Sri Raghavendraswamy Brindavanam Office, Mantralaya'. Though this is situated in Kurnool District of Andhra Pradesh it belongs to the Jagadguru Raghavendraswamy Mutt of Nanjangud in Mysore District of Mysore State. The entire administration of the Brindavan in Mantala is under the direct control of Sriman Suyeendraswamy, the

present head of the Sri Raghavendraswamy Mutt, Nanjangud.

Staff pattern, emoluments and activities

60. The administrative set up and the duties of the staff working in the Raghavendraswamy Brindavanam Office are given below :—

Statement IX

ADMINISTRATIVE SET UP AND DUTIES OF STAFF IN RAGHAVENDRASWAMY BRINDAVANAM OFFICE

S. No. (1)	Name of the post (2)	No. of posts (3)	Pay per month (4) Rs.	D.A. (5) Rs.	Duties (6)
1	Manager	1	125	25	Over all supervision of office staff, administrative, financial, and Mutt activities. Acts as a liaison officer. He is responsible to the Peetadhipati of Sri Raghavendraswamy Mutt at Nanjangud, Mysore District, Mysore State.
2	Dharmadhikari	1	75	25	He is incharge of all the religious activities in the Mutt. The regular puja and <i>sevas</i> (special pujas) offered by the devotees who may be present personally or remit the required amount for the respective <i>sevas</i> and he being officer-in-charge of religious activities in the Mutt, notes down the <i>gotra</i> , surname, names <i>etc.</i> , of the devotees and supervises of the performance of the puja and receives <i>prasadam</i> (pieces of plum sugar, dried cocoanut <i>etc.</i>) and <i>akshitalu</i> (consecrated rice) on behalf of the absentee devotees and hands over the same in the office along with the cash receipt which will be sent to them by parcel or sample packets. Further he has to do the <i>naivedyam</i> (offering of cooked food) to Swamy at 12 noon on behalf of the Peetadhipati and also supervises the cooking and <i>santarpana</i> (community feast) every day.
3	Clerk (Accountant)	1	60	10	Accountant maintains an account of the income and expenditure of the Mutt. Journal and ledger are maintained by him. He is assisted by the general clerk who receives the innumerable money orders received regularly from thousands of devotees all over India and even from abroad; pastes all the Money Order receipts in a big ledger daily and prepares acknowledgement receipts, prepares cash bills in triplicate, sends one to the <i>pujari</i> (priest), files one in the office file and keeps one in a temporary file to send the same to the devotee along with <i>prasadam</i> after the required puja is performed. He tells daily the Dharmadhikari orally about the number of <i>sevas</i> (special offerings of puja <i>etc.</i>) according to the printed list given at page 61) and hands over the official receipts to him who before asking the <i>pujari</i> (priest) to perform certain puja as mentioned in the bill hands it over to him. After receiving the <i>prasadam</i> from the <i>pujaries</i> , they (clerks) prepare small packages with paper and write the addresses of all the devotees who remitted money for some specific puja and the general clerk makes entries in the ledger against each name and then takes them to the Post Office and sends them by sample packets. For this he takes the required amount from the cashier clerk and on completion of the work gets his signature on the ledger against each item. The accountant sends periodical income and expenditure returns and half-yearly and yearly balance sheets to the Head Office, Nanjangud. Not only this, the general clerk helps the Manager, Dharmadhikari or even pilgrims whenever they request. He also maintains the leave account of all the personnel in the Mutt according to the State Government rules.
4	Clerk (General)	1	40	10	

(Contd.)

Statement IX—Concl.

ADMINISTRATIVE SET UP AND DUTIES OF STAFF IN RAGHAVENDRASWAMY BRINDAVANAM OFFICE

S. No. (1)	Name of the post (2)	No. of posts (3)	Pay per month (4) Rs.	D.A. (5) Rs.	Duties (6)
5	Clerk (Cashier)	1	50	10	Looks after all cash transactions. He receives the money from the devotees who come personally and offer prayers while the general clerk prepares the receipts. So also he signs over the M.O. forms and receives the cash while the general clerk makes the necessary entries in his journal. The Cashier Clerk makes entries in the cash book, gives money as and when ordered by the Manager whose instructions are always oral upto evening when the Cashier presents the cash book showing the day's income and expenditure. he signs there after the Cashier signs.
6	Store Clerk	1	30	Nil	Makes the wholesale purchase of all the required cereals, pulses, sugar, oil, ghee, charcoal, fuel <i>etc.</i> , at Adoni and brings them to the Mutt and supplies the required quantity to the cooks regularly under the instructions of the Manager. He also maintains the accounts regarding the purchase and supply of all the goods regularly and submits them as and when requisitioned by the Manager.
7	Store	1	35	Nil	As one of them is a senior most man well-versed in cooking he is paid more. These two mainly assist the Store Clerk in procuring the required goods, supplying them to the cooks regularly after weighing them. They also make retail purchases of certain goods like vegetables, milk, butter, dung cakes <i>etc.</i> , in the village, and serve food to the persons who are given free food in the Mutt regularly. They also supervise the cooking operations. They are responsible both to the Store Clerk and Manager.
8	Assistants	1	30	Nil	
9		1	30	Nil	They cook food once in a day (forenoon) as no one in the Mutt should, as a golden rule, take meals twice a day. They also serve food to the devotees who are allowed to dine in the Mutt freely.
10	Cooks	1	30	Nil	
11		1	40	Nil	Due to seniority he is paid more. They fetch drinking water from the river Tungabhadra, after having taken bath and duly decorated with all <i>mudras</i> (imprints), required for the cooking and <i>santarpana</i> (free offering of food to all the Brahmin pilgrims and Mutt personnel regularly). Not only they bring water from the river but also serve it to all the people while dining.
12	Watermen	1	25	Nil	
13	Kamatis	6	15	Nil	They are responsible for the cleanliness of the Mutt buildings and surroundings. They sweep the entire compound and sprinkle water both in the morning and the evening. After the <i>santarpana</i> (free offering of food) is over and after the Mutt personnel and cooks <i>etc.</i> , have taken their meals by 2.00 p.m., they take their food and clean the cooking utensils on the river bank with the sand and afterwards apply tamarind and sand and rub with the assistance of pieces of coir and thus make them glittering all through. Besides free meals they are also given one seer of rice per head per day and the day's remaining food is also theirs.
18	(Servants)				

61. The office of the Jagadguru Sri Raghavendraswamy, Mantralaya has started functioning from 1947. Previous to that there was no regional office. An agent of the Nanjangud Mutt used to look after the entire administration, *etc.* But with the increase in the number of pilgrims and along with them the revenue of the local Brindavanam the present office came to be formed. Upto

1947 the only stone structure was the main Brindavan of Sri Raghavendraswamy with a small enclosure. Subsequently a very big building, a *mandapam* (a raised platform with a roof) have been constructed to accommodate the pilgrims, office and a Sanskrit college—all within the Mutt compound.

62. All these 18 persons working in the Mutt are provided free lodging and boarding *i.e.*, only one time meal at 12 noon in a day besides free medical help and leave which depends upon the purpose it is intended for. Every year at the time of *aradhana* (the annual ceremony) of Sri Raghavendraswamy in August all these staff are given each Rs. 15 as *sambhavana* (gift). There are no age and qualifications required to be fulfilled for any of the above posts. All these people have been appointed by the trustee at Nanjangud on his personal liking only. And he may appoint any number of persons if he so desires, but for the last five years no addition has been made to the present staff.

63. Apart from the paying staff there are three old men who are just staying in the Mutt for quite a long time as they desired to spend their remaining life at the service of their Guru, Sri Raghavendraswamy. As these three were in Government service before coming to this place they offered themselves to serve in their own capacity in the office and other activities of the Mutt including serving of food, without any remuneration. All the three are receiving pension for the service they have rendered to the Government upto their retirement and out of that amount they keep a few chips for their pocket expenditure like washing, shaving, snuff or betel leaves and remit the remaining to their sons or daughters. They usually work more actively and with more interest than the paid staff themselves.

Socio-economic background of a few Brindavanam Office personnel

64. It is of great interest to find the socio-economic conditions that led these persons to join the office.

(a) *Manager* :—A native of Kumbhakonam, a town in Tanjore District in the southern part of Madras State. He served for over 35 years in the State Government and after retirement approached the *Muttadhipati* and requested him for help as he was not in a position to make both ends meet with his meagre pension on which a large family was subsisting. Swamiji sympathising with his situation asked him to manage this office. He is a father of five children. As some of the children are studying in his native place he lives here all alone, takes meals one time freely in

the Mutt and during nights also he gets his food prepared by the Mutt cooks with the Mutt food stuffs.

(b) *Clerks* :—Among the three clerks, the accountant is a young man in his thirties. According to his version he lived a care-free life until 5 years ago when he joined this Mutt. Being a Science graduate from Madras University he was employed as a representative in some Pharmaceutical Company at Madras and toured very extensively and enjoyed life in all its aspects. He was a chain smoker too. All his brothers and cousins are said to be very highly placed both in Government and some private concerns like Caltex, Tatas, etc. But surprisingly due to some set back in his occupation five years ago he relinquished everything and surrendered himself to his Guru, Sri Raghavendraswamy whom he had seen in a dream during his initial stay here and was ordered by Him to spend his remaining life in the Brindavan itself and so he is working in the office and living without any pomp. Now he is a teetotaler and being very much interested in religious and spiritual side of life, he spends his spare time in studying some philosophical books. He lives with his wife and a child in a rented house. He alone dines freely during day time in the Mutt and the Mutt authorities provide him with necessary grocery for his family also. The cashier clerk is an old man of about 60 years. All his sons are decently settled in life and all his daughters are married and he lost his wife a decade ago. As there was nothing left for him to worry about, he came here, and being an orthodox Madhya Brahmin, settled here only with the intention of serving his Guru, Sri Raghavendraswamy. Before coming to this Mutt he served in Madras and Andhra State Governments, as senior draughtsman in Settlement Department. He knows Canarese, Telugu, Tamil and English. He stays in the office room itself and dines freely once in the Mutt and does not take food for the second time. He has completely relinquished everything in life and devotes all his time as a true devotee of Sri Raghavendraswamy.

Income and expenditure of the Brindavanam Office

65. To have an approximate idea of the average monthly income and expenditure of the Brindavanam Office of Mantralaya, the following account for the month of October 1964 is presented.

Statement X

BUDGETARY POSITION OF RAGHAVENDRASWAMY BRINDAVANAM OFFICE FOR OCTOBER, 1964

Income					Expenditure		
S.No.	Item of seva	No. of times	Charge for each time	Total income	S. No.	Item	Total expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
			Rs. P.	Rs. P.			Rs. P.
1	Poorna seva (holy and complete worship)	2	365.00	730.00	1	Grocery	4,014.66
2	Kanaka Mahapuja (worship with gold)	4	136.00	544.00	2	Staff salaries	1,040.00
3	Sarva seva (all worship)	35	54.00	1,920.00	3	Electricity charges	558.26
4	Panchamrutha seva (sacred water mixed with five ingredients)	17	31.00	527.00	4	Vegetables, milk, curd, etc.	522.19
5	Ksheerabhisheka (milk bath)	17	22.00	374.00	5	Firewood	269.50
6	Hastodaka with archana (pouring water by hand and puja)	81	15.00	1,215.00	6	Jowli (clothing for Alankara Brahmins)	234.75
7	Hastodaka with arathi (pouring water by hand and offering the flame of prosperity)	41	12.00	492.00	7	Sambhavana (gifts in cash) to Vidwans	180.00
8	Tulasi archana (worship with the leaves of ocimum plant)	223	5.00	1,115.00	8	Sanskrit College (scholarship and pay of the pandits)	181.85
9	Mangalaharati (offering the flame of prosperity with camphor)	444	2.00	888.00	9	Fodder	160.25
10	Padodaka prokshana (sprinkling of the sacred water of the feet of Swamy)	18	2.00	36.00	10	Inams (gifts)	185.00
11	Seva sankalpa (narrating the gotra etc., of the devotee)	75	1.50	112.50	11	Magazine subscription	100.00
12	Ksheerabhisheka sap-taka (milk bath at 7 places)	1	125.00	125.00	12	Travelling allowance	98.67
13	Ghee nandadeepa (lighting a lamp with ghee)	75	9.00	675.00	13	Building repairs	82.12
					14	Share to the pujari, Muttadhikari, barber, piper, etc.	117.57
					15	Postage	110.74
					16	Cartage & luggage	68.80
					17	Dakshina for Alankara Brahmins	41.16
					18	Stationery	23.68
					19	Repairing of vessels	21.75
					20	Subscription for newspapers	10.06
					21	Miscellaneous	359.91

—Contd.

Statement X—Concl'd.

BUDGETARY POSITION OF RAGHAVENDRASWAMY BRINDAVANAM OFFICE FOR OCTOBER, 1964

Income				Expenditure			
S. No.	Item of seva	No. of times	Charge for each time	Total income	S. No.	Item	Total expenditure
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
			Rs. P.	Rs. P.		Rs.	Rs. P.
14	Oil nandadeepa (lighting a lamp with oil)	23	7.00	161.00			
15	Sarvasiddhi yantram (all giver talisman)		5.50				
16	Santana yantram (talisman for begetting children)	53	4.50	246.50			
17	Bheeti yantram (talisman for overcoming fear from the evil spirits)		3.50				
18	Hundi collections			868.38			
	Total			9,929.38		Total	8,380.93
	Net income			1,548.45			

Explanation for items of expenditure

66. No. 6. Jowli (clothing for Alankara Brahmins) — Alankara Brahmins are those five Brahmins who are specially served food on every day after offering *naivedyam* (offering of all the cooked dishes) to Sri Raghavendraswamy and before serving food to all the Brahmins assembled in the dining hall. These five Brahmins are not having any hereditary right. They are just selected on each day from among the devoted pilgrims and they are specially honoured by serving food to them in a separate row with all the formalities that are shown to Swamy. After meals they are presented with new clothes *i.e.*, a towel costing Rs. 2 or so and *dakshina* (item No. 17) *i.e.*, cash payment ranging from 0.25 P. upwards placed in a few betel leaves and arecanuts.

67. No. 7. *Sambhavana* (gifts in the form of cash to Vidwans)—Sometimes learned scholars in Sanskrit, Telugu and Canarese are invited to deliver some lectures on purely religious or philosophical subjects or some *Harikathas* (solo song recital of mythological stories) are also conducted. All these *vidwans* (scholars) and *vidwans* or pandits

among the visiting pilgrims are also sometimes honoured by offering free meals and in the end by presenting them with some cash prize known as *sambhavana* placed in a couple of betel leaves and arecanuts.

68. No. 8. Sanskrit College—This is discussed in detail in Chapter V.

69. No. 9. Fodder—All the 60 cows owned by the Mutt are donated by devotees only. They are kept in a shed constructed very near to Mantralayam Road Railway Station on Southern Railway due to the proximity of the forest where they are grazed free of cost. Sometimes green fodder or hay is purchased for the milch cows.

70. No. 10. Inams—It is doubtful whether so much amount has been spent in one month on this item. It includes such items as *bakshis* to bus drivers, police, or others who accompany some officials or distinguished men visiting this pilgrim centre. Private owned buses are regularly plying between Adoni to Mantsala and Kurnool to Mantsala. As there is *santarpama* (free feeding) every day at about 1.00 p.m., certain devotees

who attend to the morning worship, after finishing their meals at about 2.00 p.m., may rush back to Kurnool or Adoni. In such a case the conductors and the drivers are requested to detain the bus for a few minutes or half an hour sometimes beyond the scheduled time of departure to facilitate the passengers and for that obligation the drivers and the conductors are no doubt paid in cash.

71. No. 11. Magazine subscription — A magazine titled *Parimala*, a cultural monthly is issued from Nanjangud by the Mutt authorities. The local Mutt pays Rs. 100 every month as donation and receives about 50 copies which are freely distributed among themselves and a few are presented to a few interested pilgrims. Besides this certain Telugu, Canarese and English daily newspapers; Telugu, Canarese weekly magazines are also subscribed for regularly.

72. No. 12. Travelling allowance—For marketing certain goods required in the Mutt for *santarpama* etc., depositing money in the Bank, one or two office personnel will be going to Adoni at least once in a week.

73. No. 14. Share to *pujari*, *Muttadhipati*, barber and piper—In all the items mentioned under income the *pujari* (priest) who performs the puja in the main Brindavan of Sri Raghavendraswamy, the *Muttadhipati* whose headquarters is Nanjangud and the piper who blows the pipe during certain pujas are given some percentage. The barber is also paid some nominal amount on each such occasion.

Business

74. This is the main occupation for 22 households. Of them 10 Vaisya households and one household each of Brahmin and Lingayat castes are engaged in the business of grocery. Groceries and fried eatables are sold in their shops. They effect purchases on a large scale in the wholesale market at Adoni and sell at a slightly higher price in the village. During harvesting season they accept grain at a cheap rate and sell the same in bulk at Adoni. They also allow credit to some of the local ryots, Munsiff and Karnam. Besides this they advance loans on the strength of promissory notes and also on mortgage or pledge. There are four hotels in the village. The most popular dishes available there, are

idli, dosa, vada, bazzi, utapam, etc., with *chuteny* or *sambar*. They are made ready everyday by 7.00 a.m., and the hotels are kept open until 9.00 p.m. They also provide vegetarian meals. The traders dealing in firewood purchase it in lots during summer in the neighbouring forest on the otherside of the river Tungabhadra. The two fruit sellers purchase fruits in large quantity at Kurnool or Adoni and bring them by bus to Mantsala where they are sold on retail basis. The only available fruits are plantains, oranges and grapes though mangoes too are available during summer. Besides these fruits they also sell all the required goods for puja like turmeric powder, vermilion, camphor, *agarbathi*, sugar candy, dried cocoanuts etc., which they give, placed in a bamboo basket, on payment of Re. 0.50 P.

Others

75. The blacksmith, carpenter and goldsmith attend to the local requirements only. The tools and implements employed by them are traditional and no modern implements are yet known to them. The local tailors stitch all the required clothes of the villagers.

Grain payment

76. In Mantsala even today, as was in the past, a farmer's wife barter paddy for dried fish, vegetables and betel leaves and children often purchase their sweets in the Komati *angadi* (shop) with the exchange of one or two fistful of grain only. The usual way of paying for certain services was and is still in grain.

77. The village servants who assist the Munsiff and Karnam in the discharge of their duties are paid for their services in the form of grain.

78. Tenants in Mantsala usually pay rent to the land owners in the form of grain. Such a grain payment may be either a fixed share of the harvest—one half or one third—or a fixed amount of paddy, irrespective of the yield on the land.

79. The carpenter, blacksmith, washerman and barber are paid a fixed quantity of grain called, *mamool* (customary payment in Telugu and *adade* in Canarese), during the paddy harvest of each of their more substantial customers. These four are entitled to receive also small

quantities of pulses, which are harvested in late summer, of the vegetables and chillies grown in the fields. They are given additional gifts of grain, money and food for their services on special ritual occasions. Cash is paid for every act of service by those who do not grow a surplus. There are certain regulations governing the conditions of service of these castes that are paid in grain. The quantity of grain paid to the blacksmith varies from family to family, but varies always at a fixed rate according to the number of ploughs owned. He is not required to make the entire plough anew; he only beats into a plough share and sharpens the piece of iron brought by the customer. The customer must first buy the piece of iron, either in a weekly market or in a nearby town like Adoni. He must also take the iron along with acacia or some other wood to the smith. The customer has in addition to contribute his own labour. The chips from the wood are the smith's prerequisite. He repairs all the agricultural implements as part of his customary annual fee, but he has to be paid separately for repairing carts.

80. While the amount of grain paid to the smith depends on the number of ploughs, the quantum paid to a barber depends on the number of adult males in the household he serves. Similar is the case with the washerman.

Annual household income by main occupation and source of income

Agriculture

81. Agriculture is the main occupation for 134 households. Through agriculture alone they have earned an income of Rs. 92,386 out of the total village income of Rs. 189,614 from all sources. This comes to nearly 50% of the total village income. Of the 134 households with agriculture as main occupation, 58 households have also earned, through 15 different occupations. Next to agriculture is agricultural labour which constitutes the source of income for 39 households. They have contributed an amount of Rs. 8,834 or 8.16% of the total agricultural income. The rest of the 19 households have earned from Rs. 50 to 1,200 through 14 different occupations. As regards the income ranges the 134 households with agriculture as main occupation are distributed thus—16 are in the annual income of Rs. 300 and below, 63 are in the income group of Rs. 301–600, 21 are in the

income group of Rs. 601–900, 10 are in the income group of Rs. 901–1,200 and 24 are in the income group of Rs. 1,201 and above per annum. So also among the 39 households who have earned Rs. 8,834 through agricultural labour 27 are in the income range of Rs. 301–600, 5 each are in the income ranges of Rs. 300 and below, and Rs. 601–900 per annum respectively and one household each is found in the two higher income groups i.e., Rs. 901–1,200 and Rs. 1,201 and above per annum. Among other households with agriculture as main occupation, the Principal of the local Sanskrit College, a Brahmin *purohit* (priest), a temple priest, a washerman, a motor driver and three households with goldsmithy as their main occupation are in the highest annual household income group i.e., Rs. 1,201 and above (Table 21).

Agricultural labour

82. This is the main occupation for 40 households. An amount of Rs. 12,530 has been earned by those 40 households through their main occupation alone while 20 of them have further supplemented their income to a tune of Rs. 3,017 by way of cultivating lands. And one of them again has earned Rs. 360 by being a boatman. Yet none of them are earning more than Rs. 75 per month on an average. In fact 17 households each with agricultural labour as main occupation are in the income groups of Rs. 300 and below and Rs. 301–600 per annum and only 6 are in the next higher income group of Rs. 601–900 per annum (Table 21).

83. *Archakam* has been the main occupation for 9 households for quite a long time and 7 out of them practise agriculture also as subsidiary occupation. Altogether they have earned about Rs. 20,848 during 1960–61 through these two occupations. Whereas 9 households with *archakam* as main occupation have earned Rs. 9,180, it is rather interesting to find that 7 households with agriculture as subsidiary occupation have earned Rs. 11,668. Of the former 9 households with *archakam* as main occupation four are in the annual income group of Rs. 1,201 and above, three are in the annual income group of Rs. 601–900 and the remaining two are in the annual income group of Rs. 301–600. Regarding the latter 7 households with agriculture as the subsidiary occupation four are in the annual income group of Rs. 1,201 and above and three

are in the group of Rs. 601–900. From the above it is clear that none of the nine households is earning less than Rs. 50 per month (Table 21).

Trader (Kirana)

84. Twelve households are exclusively engaged in selling of grocery. Of them 5 have got agriculture as the main source of income, 82.97% of their total income has come from *kirana* only while agriculture contributed the remaining 17.03%. In this occupation also no household is in the annual income group of Rs. 300 and below. It is thus seen that a majority

of the households are earning an annual household income of more than Rs. 300 and most of them again are earning between Rs. 500 to 700 per annum. Secondly, about a dozen households are earning Rs. 100 or even more per month through different occupations which in a rural setting is comparatively better.

Per capita income and family type

85. Particulars regarding the main occupation, per capita annual household income and family type are given in Table 16. The salient features of the Table, are tabulated below :

Statement XI

TYPES OF FAMILY BY PER CAPITA INCOME RANGE

Per capita income range (in Rs.) (1)	Family type				Total No. of households in the income group (6)
	Simple (2)	Intermediate (3)	Joint (4)	Others (5)	
	Number of households				
1–50	11	2	11	7	31
51–100	34	12	20	28	94
101–200	29	5	11	35	80
201–300	9	...	4	11	24
301–500	5	...	3	9	17
501 & over	2	2	1	1	6
Total	90	21	50	91	252
					5 dependents
				Grand Total	257

The four types of families are simple i.e., husband, wife and unmarried children; intermediate i.e., married couple and unmarried brother/sister and one of the parents; joint i.e., married couple with married sons/daughters or with married brothers/sisters and others i.e., other than the above three.

86. The above Statement may broadly be discussed from the view point of income and type of family. From the income point of view 229 out of 252 households are earning a per capita annual household income of less than Rs. 301 i.e., about Rs. 25 per month. The earning capacity of an individual varies not only with the type of work he is engaged in but also the type of family he is living in. This is the reason why the per capita income when compared to the household income shows a decline.

87. Now coming to the types of family the respective number of households in the simple, intermediate, joint and others are 90, 21, 50 and 91, the remaining 5 being dependents of the total 257 households. From this aspect also it can be seen that there is a concentration of 205 households in the early three income groups of above Rs. 201–300. A further splitting makes it clear that a majority of them belong to simple and other types of families.

Expenditure

88. Broadly the items of expenditure in a village are food, clothing, house repairs, purchase of utensils and other valuables like jewellery and performing socio-religious functions like marriage and death. In reality very few in the village

purchase rice or jowar required for their domestic consumption. This is due to the fact that a majority of them are in one way or other affiliated to agriculture either as agriculturists, rent receivers or agricultural or casual labourers and thereby receive either grains out of their own fields or as a payment in kind towards their labour charges. Hence the imputed value of the expenditure on the item 'food' is rather hypothetical. In other items of expenditure at least an approximate figure with some marginal error can be arrived at. Of the total 257 households 22 have been selected for intensive economic survey. The occupationwise distribution of these 22 households is—15 are in agriculture, 2 in shaving and the remaining five are one each as village munsiff, trader, agricultural labour, tailor and washerman (Table 22).

Food

89. Under this item except one household of Chakali (washerman) the remaining 21 households have spent more than 50% of their income. This is because the Chakali is given food daily by a few households. The washerman has spent only 37.27% of his income whereas 52.75% of his income was spent in celebrating a marriage in his household.

Clothing

90. Clothing is the second primary need of any human being. They have incurred an expenditure ranging from 2.64% among the washerman household to 19.08% among the household with agricultural labour as main occupation of their total incomes. The expenditure on clothing depends upon the sex and age of the members of the household and its size, besides the occupation and earning capacity. That is why the highest recorded percentage of expenditure of 19.08 found in the one household with agricultural labour as main occupation cannot be considered as high. So also among the 15 households of agriculture as main occupation the average expenditure on clothing has come to only 8.36%.

House repairs

91. As most of the houses in the village are having mud walls and roofs, it becomes absolutely necessary to repair them periodically. Six out of the 15 agricultural households and 5 of the remaining 6 households have incurred an expenditure ranging from 0.26% to 4.83% of their respective incomes.

Smoking

92. Smoking is a habit with most inhabitants of this village. Out of the 22 households selected for intensive survey 18 have reported their expenditure on this item. Surprisingly, all these 18 households have spent more than Rs. 2, per every Rs. 100 they have earned, on smoking.

Medical expenses

93. A native doctor attends usually to all cases of complaints of ill health excepting in a few serious cases which are taken to the nearest urban centre Adoni where there is a Government Hospital and also several qualified doctors with M.B.B.S., degree. Of these 22 households only two households i.e., one tailor and the other washerman have spent Rs. 20 and Rs. 36 respectively for taking their children to the private hospital in Adoni during 1960-61.

Festivals and social functions

94. The expenditure on festival days will be usually more than on ordinary days since some extra dishes like sweets and savouries are prepared to celebrate the occasion. On festivals like Sankranti (January), Dasara and Diwali sons-in-law are invited to the houses and are presented with new clothes. The members of the household also usually purchase new clothes during occasions of festival so that they serve both the purposes i.e., initially as festival dress and subsequently as regular dress. For all these purposes one needs some extra funds to meet this contingency. In all these 22 households, expenditure ranging from 1.76% to 11.26% of their total income has been incurred on this item. So also on such social functions as celebrating a marriage or performing the obsequies of the deceased the expenditure is usually heavy. A Chakali (washerman) household has spent an amount of Rs. 1,200 or 52.75% of his total income on marriage in his house. In contrast, though death is an occasion of deep sorrow and lamentation the expenditure for performing the obsequies and feeding the near and dear ones for a few days cannot be dispensed with. Further this must be in consonance with the prestige and social and economic status of the deceased. As all these things are so essential as the money itself—the former i.e., the custom is more honoured than the latter which results in an increased expenditure on the

part of the household head performing the obsequies. The expenditure on this item has varied between 0.44% and 3.10% of the total income of the 22 households.

Household budget

95. Having thus studied the income and expenditure pattern in the preceding paras, it can be deduced from Table 23 the household surplus and deficit amounts. Of the 22 households selected for the intensive economic survey except one household of Telugu caste the rest are having deficit budgets only. The only household with

surplus budget has got a surplus amount of more than Rs. 201 and less than Rs. 501 during the year 1960-61. The household itself is in the income range of Rs. 901-1,200 per annum. Out of the remaining 21 households with deficit budgets, 9 households each are in the deficit ranges of Rs. 201-500 and Rs. 501 and above respectively, two are in the deficit group of Rs. 101-200 while one is having a deficit of more than Rs. 51 and less than Rs. 101.

96. The following Statement shows the deficiency according to the income groups.

Statement XII

HOUSEHOLDS WITH DEFICIT BUDGET BY INCOME RANGE

Income range (in Rs.) (1)	No. of households with deficit amount of Rs.				Total (6)
	51-100 (2)	101-200 (3)	201-500 (4)	501 & above (5)	
300 and less	...	...	1	2	3
301-600	...	1	5	5	11
601-900	1	1	3	1	6
901-1,200	...	...	...	1	1
Total	1	2	9	9	21

From the above, it is clear that more than 50% or 11 of the 21 households in deficit are in the income group of Rs. 301-600 and next to this group is the income group of Rs. 601-900 where there are 6 households. Surprisingly, only three households in the income group of Rs. 300 and less are having deficit budgets while one household in the income group of Rs. 901-1,200 is also in deficit. As regards the amount of deficit it is evident that 10 out of the 11 households in the income group of Rs. 301-600 and all the three in the income group of Rs. 300 and less are having more than Rs. 201 deficit. Thus it may be inferred that lesser the income is, greater is the amount of deficit.

Indebtedness

97. It may be seen from Table 24 that 18 or 81.82% of the 22 households selected for intensive economic survey were indebted to the extent

of Rs. 11,560 during 1960-61. The average incidence of debt per household comes to Rs. 622.22. Of these 18 households 10 in the income group of Rs. 301-600 raised a total loan of Rs. 5,060 i.e., on average Rs. 506 per household indebted. Four out of the six households in the income group of Rs. 601-900 were indebted to a tune of Rs. 837.50 each. Next to this, the highest number of debtors are found in the income group of Rs. 300 and below where all the three households were in a total debt of Rs. 2,300 i.e., Rs. 766.67 per household. And one out of the two households in the income group of Rs. 901-1,200 has raised a loan of Rs. 850 only. A further analysis of the Table shows that in the lower income groups i.e., Rs. 300 and below and Rs. 301-600 the incidence of debt is 100% and 90.91% respectively. Whereas in the latter three higher income groups the incidence of debt is only 50% in the income group of Rs. 901-1,200 and 66.67% in the income

group of Rs. 601-900 while none is in debt among the households of Rs. 1,201 and above income group.

Incidence and causes of debt

98. To appreciate the incidence position of debts it is necessary to analyse and see whether

they are productive or unproductive. Any debt borrowed at a reasonable rate of interest is likely to give additional facility to earn more income to the households concerned. Table 25 shows the position by cause of debts.

Statement XIII

TYPE OF DEBT BY HOUSEHOLDS AND AMOUNT

Type of debt (1)	No. of households in debt (2)	Amount of debt (3) Rs.	Percentage distribution (4)
1. Productive	3	3,050	24.65
2. Unproductive	20	8,510	75.35
Total		11,560	100.00

99. In fact the total number of households in debt is only 18. But from the above break up, it is evident that 5 households have raised debts for more than one purpose. It can be seen that 24.65% or Rs. 3,050 of the total debt of Rs. 11,560 is on productive causes. These include items like construction of a house (one Muslim household—Rs.1,400), launching of a business (one Vaisya household—Rs.1,500), and household cultivation (one Boya household—Rs. 150). As much as Rs. 8,510 was borrowed by 20 households for unproductive purposes such as marriages (7 households—Rs. 3,650), ordinary wants (9 households—Rs. 3,650), clearing the outstanding debts (2 households—Rs. 1,000), and sickness (2 households—Rs. 210). Of these the first two items of expenditure *i.e.*, marriage and ordinary wants each claiming a total of Rs. 3,650 is rather high but cannot be avoided because of such factors as social prestige of the households in the village. Secondly the villagers are usually compelled to borrow for meeting their day to day expenditure because their income is not regular. Immediately after the harvest of the crops everyone in the village will be having some amount of money in their hands with which they first of all clear the outstanding loans and then purchase a few pairs of dress to the members of the household, and make some purchases of certain indispensable goods like utensils *etc.*, for the household purpose.

But in the end they usually find themselves in financial straits. So to meet the expenditure of the day to day requirements they raise petty hand loans sometimes or execute promissary note and borrow a few hundreds of rupees at a time from the private money-lender. This they may do more than once in a year. So again they pay the old loans and start afresh with the New Year. Sometimes the expenditure will be more than the income. They then make a loan to clear a previous loan. That is why two households have raised a loan of Rs. 1,000 to clear the outstanding debts. Only two households have incurred a debt of Rs. 210 to meet the expenditure on sickness (Table 25).

Credit agency and rate of interest

100. In the absence of extensive and authorised Government institutions to lend money at a cheap rate of interest to the villagers they are driven, as it were, to the village money-lender in spite of his exorbitant rates of interest to accept loans, as a mercy, only to meet their requirements. The co-operative credit society has advanced a loan of Rs. 300 to two households which is nothing but a speck of the total debt of Rs. 11,560. The remaining amount of Rs. 11,260 was, it goes without saying, provided by the private money-lenders only. Whereas the co-operative credit society has charged an interest of 7%

to 8% per annum for Rs. 300 the private money-lender had charged an interest varying from 9%—12% to 24% per annum. And one household got a loan of Rs. 1,500 free of interest from a close relative. One household each has borrowed an amount of Rs. 300, Rs. 250 and Rs. 200 at an interest rate of 9—12%, 13—15% and 24% per annum respectively from the private money-lender while 16 households have borrowed an amount of Rs. 9,010 from the private money-lender at the rate of 16—20% interest per annum (Table 27).

Communitywise position of indebtedness

101. Of the 18 households in debt except one household each of Muslim and Christian the remaining 16 belong to 8 different Hindu castes. They are Telugu (5 households), Boya (4 households), Mangali (barber—2 households), and Chakali (washerman), Kuruva, Lingayat, Vaisya and Viswabrahmin (one household each) [Table 26].

Trend of changes

102. With the increase in the transport facilities, more and more rural people are being influenced by the urban effects; and with the speedy replacement of the joint family system by a simple family, individualism is now manifesting itself in several walks of life and is bringing about changes in the traditional and established

patterns of life. In former times said an agriculturist 'these labour classes knew their position and behaved themselves well. If they worked satisfactorily they were treated well. In fact, with the passage of time, our relations became more and more intimate'. In many cases they used to be the members of the family itself and although both parties maintained the traditional caste distance, the master and the servant could always take each other into confidence even on matters of delicate nature. But now most of the boys are fleeing, as it were, to the nearby town, Yemmiganur where the oil mills and textile mills provide them with some employment or other on a regular monthly income which they spend in visiting cinemas, clubs *etc.*, without much bossing of their parents. They are not satisfied with the traditional arrangements of payment. However, the system still continues more or less in its established and traditional form. Urban contacts, education or attraction of some thing better or more lucrative, may distract a young man, causing him to refuse to continue his old deceased father's services with a family to which they were attached for a long time, but one of his poorer and less ambitious brothers or cousins will always be willing to take up the work. Most of the people in the village being tight fisted in all money matters, the mutual obligations in all the economic pursuits have become secondary to money only.

Chapter V

CULTURAL LIFE AND VILLAGE ORGANISATION

The cultural life of the people of Mantala expresses itself through three activities viz. (a) *emotional* achievements like language (b) *Social* i.e., with reference to institution like family and (c) *intellectual* i.e., religious and other connected activities.

Language

2. Whereas Telugu is the mother tongue for a majority of the Hindus and for all Christians, Urdu is the mother tongue for all the Muslims. For some Hindus Canarese is the mother tongue. The most integrating factor in the village is its multi-linguistic character. Almost everyone in the village can speak two languages besides his own. These are Telugu, Canarese and Urdu. There are a few Brahmins who are conversant with Tamil as well as English; the latter is in frequent use among those who are working in the office of Sri Raghavendraswamy Mutt. As this is a pilgrim centre different people with different mother tongues visit and during their stay the local business people, milk vendors and others who usually come into contact with pilgrims, pick up their language slowly and it is no wonder to find that most of the people associated with choultries and Mutt office have learned Hindi too to an appreciable level of understanding and expression.

Nature of family

3. Literature shows that, as far back as records can be found, the joint family system has always existed in India. In fact, the early Sanskrit literature describes much the same type of family life as can be found in many parts of India even today. The traditional large joint family household was composed of a number of separate family units living under one roof, sometimes called the 'Great House'. Each family unit might have one or two rooms for its personal use, but the whole family shared a common room for worship, a common kitchen, and meals were taken together in a common dining hall. When the large house became overcrowded, a son and his family, or two brothers with their families,

might set up separate establishments, thus forming the nucleus of new joint families. These offshoots would generally locate as near the main household as possible, sometimes building their houses within the family compound. Family members would often feel so attached to this locality that even after living away from it for many years they would return to visit the elder family members, or to keep vows made to the local Gods which they still worshipped, or to live there in old age. This ancestral village would be referred to by them as 'home'.

4. The traditional joint family was both a producing and consumption unit, for not only was family property held in common but there was also a common purse into which all members put their earnings, and from which money was taken for the expenses of earners and non-earners alike. The eldest male member is the pinnacle of hierarchy, and has considerable power over all other members. On his death, authority passes to the next eldest male and so on down the line. The wife of the eldest male has the controlling position over the household. But the father of a joint family must bear the heavy burden of responsibility alone. He must also have enough initiative to make important decisions. Thus a son who establishes a separate household, far away from the jurisdiction of the large kinship group, enters a world in which he must be able to take decisions for himself. Religion and rituals also play an important part in keeping the joint families together. The ceremonial rites are performed when all the members of the family gather together and the eldest performs the sacred rites. All the times something of interest will happen there. It may be a marriage of a girl or a boy, initiation ceremony, the birth of a new baby, the puberty rites of a new bride, a fast or a feast or sometimes a death. The daughters of the house are brought home for a family feast or wedding. Bustle and expectation, laughter and quarrels, discussions and plans are always there. The joint family is a miniature world, in some ways standing part, in others inextricably bound up in a never ending ceremonial of exchanges and gift giving with all the

other joint families with whom it has affinal connections. Thus the stable character of a joint family means that its role is precisely and clearly defined, but on the other hand, it also means that little initiative or independence is possible for its members. Hence the traditional joint family provides the individual family member with a secure environment. In it he can fulfil not only his survival but also his religious and recreational needs as well. However, the very factors which make it such a satisfactory haven make it a frustrating unit for the members who deviate or for those who are affected by changing conditions and desire to exercise their own initiative and independence.

5. In the village community of Mantsala, which has considerable variations of caste and class, and significant differences in education and urban contacts, there are great variations in the family ideals and ethics of the different groups. Of the total 257 households, 91 are simple, 21 are intermediate, 50 are joint and 95 are other type of families (Table 28). A simple family consists of husband, wife and unmarried children. An intermediate family is one where a married couple, unmarried brother/sister and one of the parents live. A joint family is a composite whole i.e., married couple with married sons/daughters or married brothers/sisters while the other type of family is one which does not fall in any one of the above three e.g., a widowed mother and an unmarried son/daughter, or an unmarried brother and sister with a widowed father. This type i.e., others is rather predominant with 95 households in this village. The next numerically predominant is the simple type of family which represents 91 households while there are only 50 joint type of families. As against this, only 21 households belong to intermediate type of family.

6. The communitywise distribution of these 257 households in the four types of families is as follows. Among the 73 households of Telugu caste, the most predominant in the village, 23 are simple, 4 are intermediate, 17 are joint and 29 are other type of families. But among Boyas wherein there are 40 households as many as 19 are of other type and 9 households each are of simple and joint type while the remaining 3 households belong to intermediate type. In the same way among the 31 Brahmin households also there are 16 households belonging to other type. Sur-

prisingly only two households are of joint type while 10 are simple families and the remaining 3 are of intermediate type. The joint type of family is conspicuous by its absence among Byagara, Ganiga, Idiga, Kshatriya and Mangali castes.

7. The ideal family should work on the principle of one for all and all for one. Different members of a family should function like an organised team, and have mutual trust and understanding. Toleration, goodwill and a sense of give-and-take among its members are necessary for the well being and prosperity of the family. All agree that the four tenets for the solidarity of the family viz, respect for age, respect for position in the kinship scale, superiority of male and the necessity of keeping certain family matters strictly confined to certain responsible members of the family, should be strictly adhered to. Added to this they also emphasize the importance of compromise as a tool for correct ordering of intra family relations. Mediation and reconciliation are regarded as the best methods of getting over family difficulties.

8. Brahmins, Vaisyas and a few agricultural households among Telugu caste not only believe in these ideals but most of them consciously strive to achieve them in actual practice. Again people with urban contacts and education have also an urge to rise higher; and that necessitates solidarity, co-operation and understanding within the family. Therefore, great emphasis is laid on correct behaviour towards different members of the family according to their age and kinship status. Any disagreement should be expressed through permitted ways only. Abuse and foul language should not be employed in referring to or addressing the elders. Any form of physical violence against them would be unthinkable and would cause great resentment in the other members of the family. Women among this sector are generally kept confined to the home. *Purdah* is observed among the Muslims. Among the Brahmins, Vaisyas and Viswabrahmins it would be improper for them to go out to work on considerations of respectability. Thus they are largely confined to their houses. They have some ornamental value; nevertheless, in the entire social setting the comparative superiority of the male is apparent. Family secrets in this sector are always discussed in hushed tones, and all possible efforts are made to prevent them from

leaking out. When husband and wife quarrel, the angry outburst must not be heard outside the home. If the husband beats the wife, her crying should not be so loud as to attract curious sympathisers into the house. The amorous intrigues of a member of the family, if they cannot be stopped, should at least be kept secret, and efforts should be made to prevent them from developing into open scandals. Mediation or arbitration by family elders is often effective for settling disputes within these families. If the misunderstandings and consequent difficulties seem to be beyond repair, property is gracefully partitioned, and separation granted to the members who want to secede from the family. This is sought to be done in an orderly way, and every possible effort is made to ensure that the differences within the family do not become the subject of local gossip.

9. Lastly, among the Scheduled Castes and other low castes very seldom the ideals are found in actual practice. The division of family property and separation among this sector are so frequent as to reduce the concept of family solidarity to almost a meaningless ideal. On ritual occasions, respect is shown to people on account of their age or kinship status, but in every day life one can ignore these considerations with impunity. Although theoretically the woman is inferior in this sector she enjoys more freedom. She works as casual or agricultural labourer in season and earns her livelihood and hence enjoys considerable freedom of movement. Even sexual lapses on her part are more liberally viewed.

Trends of changes in family structure

10. The present day trend among the younger people in this village also, as elsewhere, especially among those who have had some education or urban contacts, the desire to go to the city is manifesting itself on an increasing scale. This is more so among Brahmins and a few households of Telugu caste. In spite of the *archakam* (priesthood) being a hereditary right among the three Brahmin households, the heads of these three households on enquiry reported that as the number of sons is increasing which will in turn bring down the individual share in the total income from the *Inam* lands conferred to them long time ago, they are constrained to send their children for higher studies to the College at Kurnool and to Hyderabad for

professional courses. Among the Telugu caste also, the youngsters are following the footsteps of their elders in the matter of higher education. There are for example in one household, a Doctor, a Chartered Accountant and an Officer in Central Services. This change in attitudes and preferences has on one hand encouraged migration to cities of young people who take up some job or other according to their academic qualification; and on the other it has generated disharmony and dissensions within the family causing considerable dislocation in the established principles according to which priorities and concessions went with age and kinship status.

Factors influencing the disintegration of family

11. From the above discussion, it may be deduced that the disintegrating influences are (a) the development of communications and transport have opened new opportunities for individual initiative, and the more enterprising members of the family are impelled to leave the family fold and carve out an independent career for themselves; (b) the loss or decline of old family occupations has, in many cases, made it impossible for the family to maintain its cohesion; (c) the growth of a spirit of individualism is hostile to an institution of which the cornerstone is co-operation and collectivism; (d) the spirit of give and take has given way to uncompromising assertiveness, with the result that discontent and petty squabbles are the order of the day in many families run on a joint basis and (e) the intensification of the struggle for existence coupled with the growth of the individual spirit.

Leisure and recreation

12. At the outset it may be stated that the village Mantsala does not have many organised pastimes or forms of recreation. This is because of the fact that a majority of the villagers remain busy most of the time toiling hard to earn their meagre subsistence. Even those few rich who have spare time do not know how to spend it usefully.

13. The children usually play their simple games like hide and seek, country cricket, etc.

14. The women do not have any recreation at all. They pass their leisure time in idle gossip talking mostly about the day to day domestic affairs or marital alliances, etc.

15. Among men, a few literates go to the local library where some read newspapers, magazines and novels and a few young boys play indoor games like caroms and chess while a dozen young men play volley-ball and badminton now and then.

16. Hardly, there seems to be any change in the utilization of leisure hours by the people in the present time as compared to the old days except going to the library and hearing Radio by a few men. Yet conversation is an important form of pastime in the village.

Religion

17. All the Hindus profess Hinduism, but a few Scheduled Caste people are converts to Christianity. Though they profess Christianity, yet no one knows the tenets of either religion. All the Muslims follow Islam. As the village is a pilgrim centre noted for its Sri Raghavendraswamy Brindavanam of Madhva sect, a detailed description of both the Madhva philosophy and Sri Raghavendraswamy works etc., is made hereunder.

The philosophy of Madhva

18. "A leading form of reaction against Sankara's Advaitism is the dualistic philosophy associated with name of Madhva, which has many points in common with Ramanuja's view of reality*. Madhva stands out for unqualified dualism and insists on the five great distinctions of God and the individual soul, God and matter, the individual soul and matter, one soul and another, and one part of matter and another. The doctrines of exclusive mediatorship through Vayu, the son of Vishnu, eternal hell as well as the missionary fervour of Madhva's faith, suggest the influence of Christianity, though there is little evidence in support of it. In view of the

fact that Madhva's commentary on the *Kena Upanishad* is taken from *Brahmasara*, it is reasonable to think that there was the tradition of dualism even prior to Madhva."¹

Life and literature of Madhva

19. "Madhva, also known as Purnaprajna and Anandatirtha, was born in the year 1199 in a village near Udipi, of the South Canara District. He became early very proficient in Vedic learning and soon became a *sanyasin*. He spent several years in prayer and meditation, study and discussion. He developed his dualistic philosophy in discussions with his preceptor Aeyutapreksha, an adherent of Sankara's school. He proclaimed the supreme god-head of Vishnu and admitted the validity of branding one's shoulders with the arms of Vishnu, a practice accepted by Ramanuja. He made many converts to his faith in different parts of the country, founded a temple for Krishna at Udipi, and made it the rallying centre for all his followers. Prohibition of bloodshed, in connection with sacrifices, is a salutary reform for which he is responsible. He died at the age of seventy-nine.

20. "The standard treatises of this school of thought are, of course, the works of Madhva. He wrote a commentary on the *Brahma Sutra* and justified his interpretation of it in another work called *Anuvakyana*. His commentaries on the *Bhagavadgita* and the *Upanishads*, his epitome of the *Mahabharata* called *Bharatatatparyanir-naya* and gloss on the *Bhagavata Purana* help to elucidate his philosophy. He also wrote a commentary on the first forty hymns of the *Rig-veda* and discussed many philosophical and other themes in his *Prakaranav*. Throughout his works he gives the impression that he relies more on the *Puranas* than the *Prasthanatraya*, the *Upanishads*, the *Bhagavadgita* and the *Brahma Sutra*. It is not quite easy for Madhva to interpret these authoritative works in the interests of his dualistic metaphysics. Jayatirtha's commentary on Madhva's *Sutrabhasya* and that on Madhva's *Anuvakyana* called *Nyasudha*, are works of great importance. Vyasaraya wrote a gloss called *Candrika* on Jayatirtha's commentary on Madhva's *Sutrabhasya*. Purnananda's *Tattvamuktavali* is a bitter attack on the Advaitavada."²

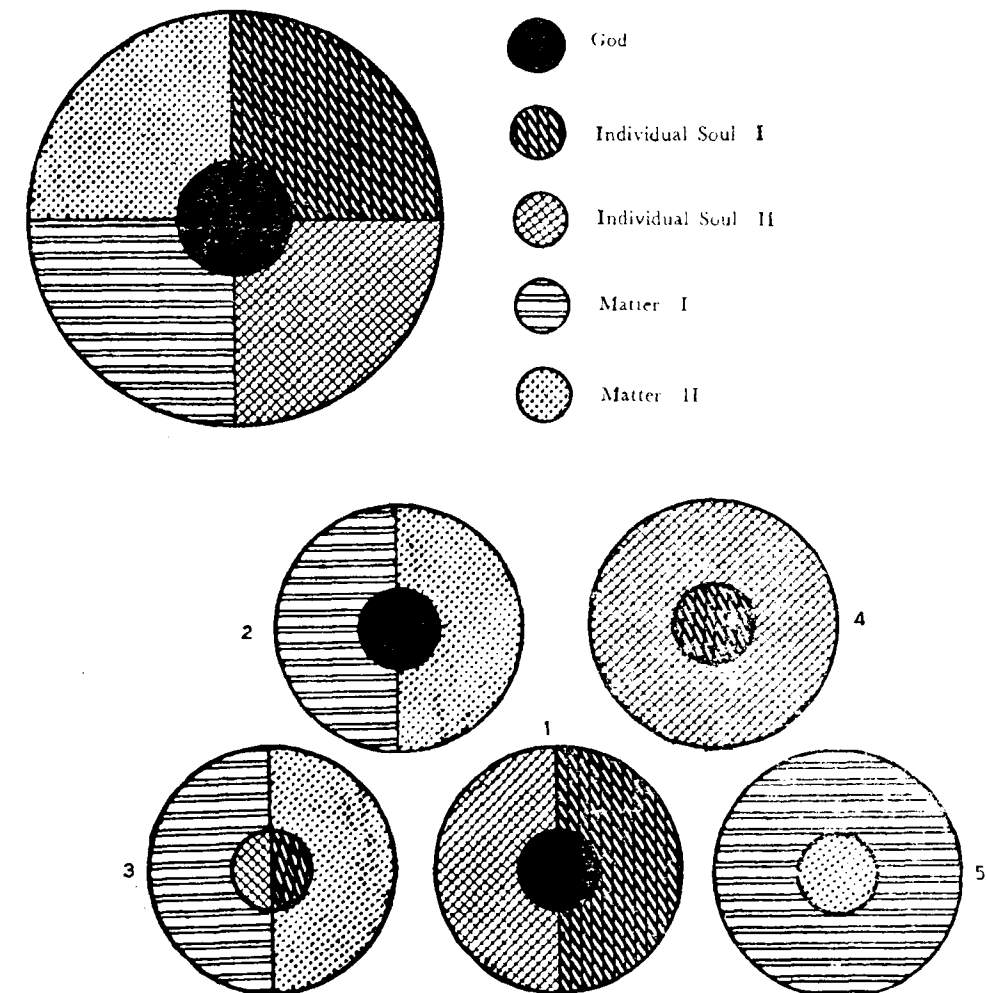
(Illustration on Pancha Bhedas on page 81)

* The main differences are that while Ramanuja thinks that the individual souls are similar in their natural essence, Madhva makes them different. Madhva denies that Brahman is the material cause, which Ramanuja admits. For Madhva, the universe is not the body of God. In Ramanuja there are no souls disqualified for salvation and there are no differences in the enjoyment of bliss for freed souls.

¹ Dr. S. Radhakrishnan, *Indian Philosophy*, Volume II, (George Allen & Unwin Ltd., London: 1951), pp. 737-738

² Dr. S. Radhakrishnan, *op. cit.*, pp. 738-739

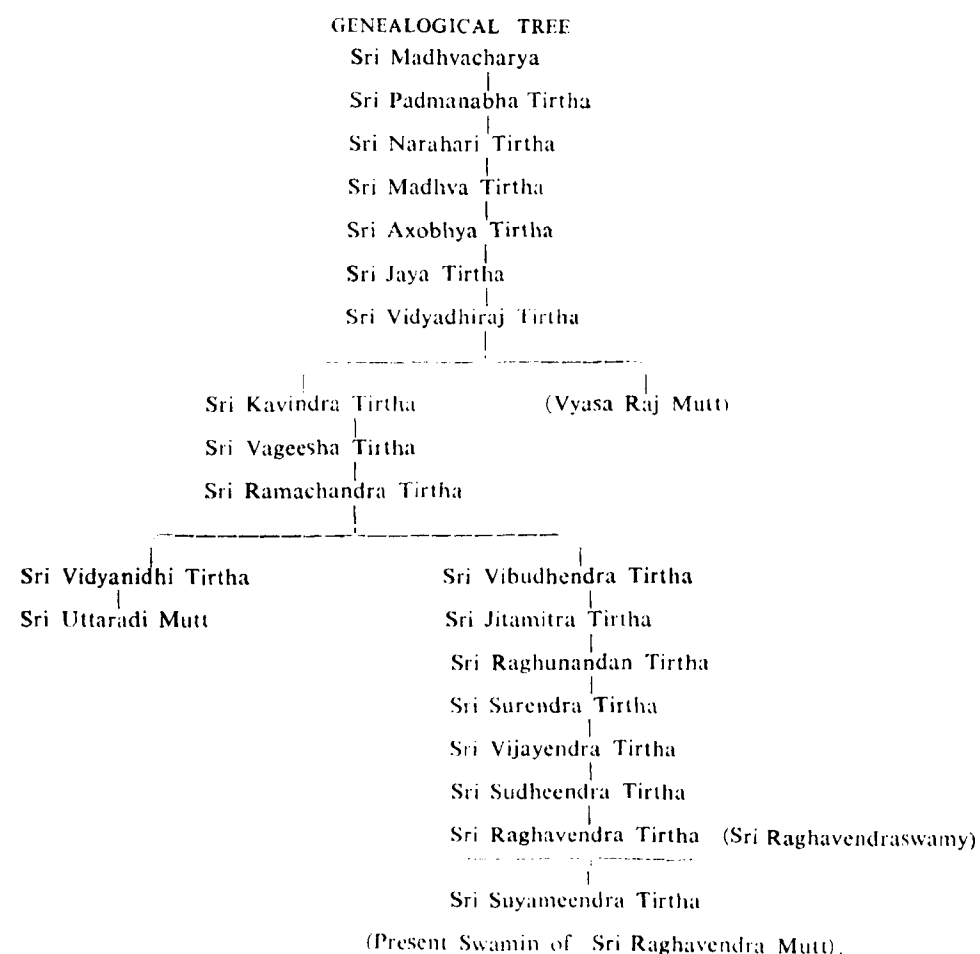
PANCHA BHEDAS (Five great distinctions) OF MADHVA



1. God is distinct from the Individual Soul
2. God is distinct from Matter
3. Individual Soul is distinct from Matter
4. One Soul is distinct from another Soul
5. One part of matter is distinct from another part of matter

(Genealogy of Madhvacharya overleaf)

21. Following is the genealogy of Madhvacharya:



Asceticism and the institution of Guru

22. An ardent desire on the part of religious enthusiasts to imitate the life of the founder of their own religion or sect, such founder being almost invariably an ascetic and a contemner of the worldly things, has also been a potent influence in originating and perpetuating various stages in life and particular practices. So, it happens not infrequently, that the spectacle is presented of the contemporaneous existence of unbounded luxury on the one hand and the most austere asceticism on the other—one being the result of the success of the few, the other the failure of the many. The spirit of asceticism may penetrate into the very highest levels of society, where it could least be expected to find admission, though the reasons for this would not be difficult of comprehension in most cases, if only one could get a glimpse behind the curtains of private life. It may be not only discomfiture in the open world strife

that brings men to despondency but also domestic disappointments and the ordinary dissolutions of life may drive even the rich and highly placed to seek place in the retirement of the cloister or in philosophical resignation coupled with contemptuous indifference to worldly advantages.

Raghavendraswamy as a Guru

23. A great teacher is a living scripture. His authority helps to preserve what is vital in the original revelation. The Taittiriya Upanishad significantly says that when a student of Veda has any doubts regarding what is to be done in certain circumstances, he should seek the guidance of a teacher of irreproachable character and do as he does. Hinduism accordingly lays great stress on the sanctity of a Guru. It teaches that a Guru should be looked upon as almost equal to God and the teaching imparted only by the living voice of a Guru can become fruitful. But this principle, like

all good principles may easily be exaggerated. It is not always easy to find a man who has all the qualifications of a Guru. Sri Raghavendraswamy had not only fulfilled all the requisite qualifications of a Guru when he was alive but even now, as wisely observed by Sri Ramana Maharshi that a Guru need not always have a human form; he is a live spirit for all those who approach him either for material prosperity or spiritual salvation.

24. Sri Sankaracharya was the first religious teacher (Guru) who authoritatively and enthusiastically fought 2,000 years back to establish the doctrine that Brahman is the supreme prime cause of this universe, intelligent (*chetana*) and non-intelligent (*achetana*). A study of his commentary on the *Brahma Sutras* compiled by Badarayana will bring the fact to light that after refuting the nihilistic doctrines that existed prior to him Shankaracharya authoritatively and logically established the doctrine that the Brahman is the cause of the universe and saved Brahminism from going to perdition. The path he had to tread was thorny and the time also was quite inopportune; but despite all hurdles in his way he ultimately succeeded in establishing his philosophy known as Advaitavada. Next to him Sri Ramanujacharya and Sri Vallabhacharya wrote their commentaries and propagated their doctrines designated as Vishistadwaita and Suddhadwaita. Later on, 800 years ago, Sri Madhvacharya regarded as the third *avatar* (incarnation) of God Vayu (Wind-God) compiled 37 works in original and wrote commentaries on the *Prasthanatrayas* and propagated his doctrine known as Dwaita Siddhanta. Sri Madhva's great disciple Sri Jaya Tirtha Swamin compiled exhaustive commentaries on the 37 works of his Guru and these commentaries were again commented upon by their followers. Sri Raghavendraswamy was the next commentator in rank who compiled brilliant works, some in original and some as commentaries on the works of Sri Madhva and Sri Jaya Tirtha Swamin in justification of his dualistic doctrine and elucidated all the knotty points in the works of his Gurus.

25. Every student of philosophy will come across the most erudite and lucid commentary of Sri Raghavendraswamy on Bhagavad Geeta, entitled Geetaviveriti and his gloss on the ten Upanishads. To crown all his *Parimala*, a crystal like commentary on Nyaya Sudha which heads Vedantic lore has immortalised his name as *Parimalacharya*. All these monumental works ade-

quately testify his high intellectual vision and superhuman calibre. He is a great spiritual luminary with tremendous spiritual powers incarnate, to eradicate all the sad catastrophies and to elevate his devotees from the quagmire of *samsara* (mundane existence). He is the centre of adoration, not because he is a Swamin installed on the sacred seat of a Mutt which traditionally belonged to Madhva, the original founder of Vaishnavas, not because he is a Sanyasin, but because of his high, extraordinary, unparalleled yogic power, divine vision, superb depth of wisdom and intrinsic merits of a very high order. Thus he has been very highly spoken of by his devotee Sri Appanacharya as *Sri Madhva mata Dugdhabodhi Chandrama*—meaning, the moon to cause the milky ocean of Sri Madhva's philosophy to overflow.

The philosophy of Raghavendraswamy

26. One of the local Madhva Brahmins, a *Vedanta Siromani*, working as pandit in the local Sanskrit College, had enlightened one of the aspects of the philosophical treatise of Sri Raghavendraswamy thus: The subject was Brahma Mimamsa on which Madhva expounded an elaborate theory which was different from the one made by his predecessors Sankara and Ramanuja.

"Madhva has in his exposition of Brahma Mimamsa brought the monism expounded by the Vedas and the Upanishads to its culmination. His position is essentially Brahmanavada. His chief contribution to Indian culture, and, in fact, to world culture, consists in the following. He showed that philosophy is the only kind of spiritual discipline. He found out that *smṛiti* is not a mere verbal testimony but the expression of pure philosophy. He discovered that Brahma Mimamsa is the highest form of philosophical thinking. He found out that the real cause of *bandha* (bondage) is super imposition of doership on the individual selves. He realized that man is really a doer only when he understands that he is *Paratantra*. He saw that the only way of appreciating the highest truth as the only truth is the recognition of the reality and actuality of the world in a healthy sense. He showed that the highest truth must necessarily be absolutely complete with reference to every aspect of it (*Gunapurna*), free from every kind of dependance (*Nir-dosa*), the real object in every object (*Jneya*), the goal of every endeavour (*Gamaya*) and the source of knowledge as such (*Gurū*). For this reason he calls this truth Narayana; and he makes it clear that an individual can have peace only when he realized this truth. Not to realize this truth is to confuse it with the world and consequently to have misery and delusion (*Soka* and *Moha*). This realization is possible only by an enduring process of study and teaching of philosophy, i.e., Brahma Mimamsa. He emphasized that political, national and social reconstruction in terms of this study only is the salvation of mankind. He showed that the very contemplation of these truths is the source of joy (*ananda*)."

27. Thus it may be said that philosophy in India is not mere speculation but a way of living. Nor is philosophical speculation only a systematization of concepts and theories. Indian philosophy is also the quest both of an immediate experience of reality and of an achievement of the good and just life.

A life sketch of Raghavendraswamy

28. In Andhra country about 400 yares ago there lived at Bhuvanagiri, a village, near Kanchi, a pious Brahmin of Gowtama *gotra* by name Krishnacharya who was well-versed in the knowledge of Vedas and Puranas and the art of singing. As Krishnacharya could hardly eke out his livelihood at Bhuvanagiri, he shifted to Vijayanagar to seek his fortune. Sri Krishnadevaraya, the patron of the pandits was then the ruling Emperor of Vijayanagar. Krishnacharya had an opportunity of exhibiting his skill on *veena* before Sri Krishnadevaraya. Pleased by the performance, the king offered him a suitable appointment in his place, whereby Krishnacharya was able to solve the riddle of poverty, that stood confronting him in life. Very soon, Krishnacharya won the admiration and love of the public at Vijayanagar and was honoured with the title of *Veenapani* for his exquisite skill and proficiency in the art of playing *veena* and was soon blessed with a son, who was called Kanakachalabhatta, who like his father rose to eminence as a scholar in *sangeeta* and *sahitya* (music & literature) and led an honourable life at Vijayanagar. Kanakachar had a son named Timmanachar who owing to some odd circumstances ran into the clutches of poverty and repaired back to his original place Bhuvanagiri to settle down there with his family. Not being blessed with progeny and being anxious to have a son to perpetuate his family, he with his wife Gopikamba, went to Tirupati and worshipped the Lord Venkateswara for a pretty long time. He was first blessed with a daughter who was named Venkubai and thereafter with a son who was called Gururajacharya. The couple then went back to their village and resided there for some time. Not content with the only son, Timmanachar again came to Tirupati and performed severe penance. Lord Venkateswara blessed him with another son who was named Venkatachar (also called Venkatesh), born as he was by the grace of Lord Venkateswara.

29. Timmanachar then led a peaceful life with his wife, daughter and two sons at Bhuvanagiri,

unmindful of the pinch of poverty. When his Holiness Sudheendra Tirtha Swamin (Swamiji) had called the pandits of Bhuvanagiri to his camp at Kumbhakonam on a certain occasion, Timmanachar also repaired to Kumbhakonam with his family and the talented young boy Venkatesh also accompanied his father. Swamiji was struck with the radiant face of the boy Venkatesh and expressed that the boy would become a great spiritual Guru. The joy of Timmanachar on hearing these words, knew no bounds. But he suddenly became apprehensive when the Swamiji asked him to have the boy for initiation in Veda Siddhanta. At first he refused but his wife Gopikamba promised the Swamiji to send her beloved son after some time. Timmanachar yielded to the command of Swamiji. Some time after returning to their village, the *upanayana* of Venkatesh was performed and he received his elementary training and education in *sahitya* (literature), *vyakarana* (grammar), *nyaya* (law) and *vedanta* (philosophy) at the hands of the local pandits at Madhura. Then Timmanachar planned to marry his son Venkatesh so that he would not think of taking *sanyasa*. He gave his consent to the proposed marriage and was duly married to Saraswatibai in very young age. After a few years, Gopikamba asked her son to go to Kumbhakonam to learn at the feet of Sri Sudheendra Tirtha Swamin. Venkatachar, ardently aspiring as he was, for advanced studies in *nyaya* and *vedanta*, readily agreed to his mother's suggestion and went to Kumbhakonam where Sri Sudheendra Swamin was encamping, carrying on discourses on *nyaya* and *vedanta*, and sought the patronage of Swamiji who enrolled him as one of his disciples.

30. From the very day of Venkatachar's joining his disciple's group, Swamiji was impressed by the skill exhibited by Venkatachar in understanding the problem passages from the Vedas and Sudha. Swamiji imparted all his knowledge of *nyaya* and *vedanta* to his disciples but none except Venkatachar could understand the true meaning of the problems of *vedanta*. Thus he became the pet disciple of Swamiji and this naturally caused jealousy among the colleagues of Venkatachar. They began to conspire against him and were biding their time to disparage him.

31. When the daily lessons on Sudha were over, Venkatachar used to write his commentary on that portion. On a certain occasion when the

Swamiji was confronted with a very difficult passage he excused himself by saying that he would explain the meaning of that passage next day. As usual Venkatachar, after completion of the day's lesson, wrote his commentary on the difficult passage also and fell asleep keeping the papers by his side. The Swamiji as usual came on night rounds to the rooms of disciples and found these papers scattered at the bedside of Venkatachar. Swamiji picked up these papers and to his astonishment saw that the naughty passage in Sudha which he himself could not understand, was commented upon by Venkatachar correctly. Swamiji was struck with admiration at the extraordinary intelligence of Venkatachar, and overpowered by joy, spread his *shawl* on him and took away the papers with him. When Venkatachar woke up in the morning and found his papers missing, he thought that some of his colleagues must have taken them away to tease him. But a pleasant surprise was awaiting him in the class room.

32. The same day at the usual time of lectures, these notes written by his beloved disciple Venkatachar on the naughty passage in Sudha, were read out by Swamiji, to his fellow-students, who were surprised to hear this erudite commentary written by Venkatachar. Cowed with admiration, the other students lay prostrate before Venkatachar, admitted his superiority in knowledge and paid homage to him. Swamiji also enraptured at the depth of wisdom and intellectual vision of the young disciple, hugged him on to his bosom and conferred upon him, the title of *Parimalacharya*, all the same, designating his erudite commetary on Sudha, as *Parimala*.

33. Thus Venkatachar became the beloved disciple of Swamiji. After completion of Sudha and *Adwaita Siddhanta* the Swamiji wanted to offer his *peetha* (throne) to his beloved disciple Venkatachar and expressed his desire also. But Venkatachar politely declined the offer stating that he had recently entered into married status and that he had a duty towards his wife. He then asked permission to go back to Bhuvanagiri which the Swamiji granted with much reluctance.

34. Hardly a year passed after his return to Bhuvanagiri, when Venkatachar began to feel an irresistible pull towards the Swamiji. He expressed his feelings to his wife Saraswatibai, who noble and pious as she was, encouraged him to go to Kumbhakonam. So he went to Swamiji and

agreed to live at his feet. Very much pleased, Swamiji blessed his disciple and his wife who had followed him to have *darsan* of the Swamiji. At this time Swamiji was laid up in bed and was seriously thinking of installing a successor on his *peetha*. In his disciple, Venkatachar, Swamiji found a richly deserving candidate for his *peetha* and so he expressed before him his earnest desire to offer him, his *peetha*. But Venkatachar humbly expressed his unwillingness to accept the offer of Swamiji on the ground that he had just entered upon married life. Swamiji therefore installed a relative of him on his seat and gave him the title of Yadavendra Tirtha and entrusted to him the worship of minor Gods, reserving the worship of Moola Rama (the traditional image of Sri Rama) to himself. Time rolled on and Swamiji recovered from his illness and resumed his duties. Yadavendraswamy then proceeded on tour towards North. After a lapse of some years Sudheendraswamy was again overpowered by serious illness and as Yadavendra Tirtha was far away from him, Swamiji fixed his eye upon Venkatachar as a right candidate for installation on his *peetha* and Venkatachar who accepted the offer this time was installed on his *peetha* on the second day of *Phalguna* (February-March) in 1548 of Salivahana Saka corresponding to 1627 A.D. and was crowned with the title of Sri Raghavendra Tirtha. It is said that the then king of Tanjore, Sri Raghunatha Bhupal attended the coronation of Raghavendraswamy with his family. Having given permission to her husband to enter *sanyasa*, Saraswatibai, herself became a great devotee of Sri Moola Rama, the deity worshipped by the Swamiji.

35. Thus he embarked upon a new life of an ascetic and started his career as an ideal Guru incarnate for the upkeep of *dharma* and protection of pious souls and for propagating the sublime doctrines of the Dualistic School of Philosophy. Wedded to his *asrama* (life of a Sanyasin) in body, mind and speech, Sri Raghavendraswamy led the life of an ideal *yogin* quit of all passions and disregarding all earthly pleasures. Thus after entering upon the vow of *sanyasa*, Sri Raghavendraswamy camped at Kumbhakonam for some time, carrying on the worship of Moola Rama, conducting *vedantic* lectures, imparting lessons on *nyaya* and *vedanta* to all intending disciples and propagating the doctrines of the Dualistic School of Philosophy.

36. Sri Raghavendraswamy then set out for a conquest in the realm of *vedanta* and in the course of his tour visited many holy places and came across many *Advaitic* scholars; but by virtue of his unparalleled power of rhetoric and extraordinary depth of wisdom he vanquished all the opponents in argument and won laurels of signal victory from them. Thereafter Swamiji marched on with his disciples towards South Kanara and arrived at Udipi where Sri Madhvachar, the original great Guru of Vaishnavas had organised eight Mutts and installed eight bachelors (Sanyasins) on them, for the purpose of carrying on perpetually the worship of Lord Krishna. Camping at Udipi, Swamiji wrote Nyaya Depika, Muktavali, Chandrika Vivarana, and other works relating to *nyaya* and *vedanta* and dedicating them to Lord Krishna, started from Udipi towards Karaveera, Mushna and other sacred places in North Kanara District and finally came back to Kumbhakonam. Later he settled down at Mantsala and entered *jeevasamadhi* on Thursday *Sravana Bahula Vidiya* in the year 1592 of Salivahana Saka.

Institution of Mutt

37. Mutts are established for inculcating particular religious doctrines and instructions in the tenets and observance of a particular system of philosophy are imparted to the disciples. They are centres of the theological learning. A Mutt is presided over by an ascetic who exercises headship over a body of disciples, and a spiritual fraternity would eventually grow up. The presence of a preceptor who preaches the tenets of a particular cult to his disciples is therefore essential for the existence of a Mutt.

38. There are 34 such Mutts associated with the Madhva cult. And out of them the one dedicated to Sri Raghavendraswamy at Mantsala is outstanding. The Mutt also known as Brindavan at Mantsala consists of a stone structure including a platform enshrining the body of the Swamy and a roof over it in zinc sheets as a protection against sun and rain. The 34 Brindavans of the Peetadhipatis are maintained by the Mutt at Nanjangud in Mysore State. The origin of the Mutt at Nanjangud is lost in hoary antiquity. From the genealogy maintained in the Mutt and from tradition, Sri Madhvacharya is said to have established this Mutt in the 12th century A.D. which is also known as Parasurama Kshetra.

39. Sri Raghavendraswamy Mutt at Mantsala is also known as Kumbhakonam Mutt and Dakshinadi Mutt *i.e.*, belonging to South. Vyasaraaja Mutt, situated in Sosale, a village at a distance of about 20 miles from Mysore city in Mysore State and Uttaradi Mutt (Northern Mutt) situated in Hospet are the two Mutts most important next to the Raghavendraswamy Mutt of Mantsala.

Works and miracles of Raghavendraswamy

Works

40. Sri Raghavendraswamy wrote and compiled 48 books on Madhva philosophy. He also composed two *stotras* *i.e.*, lyrics in Sanskrit covering the entire Ramayana epic in 11 *slokas* and Bhagavata in 32 *slokas*. All his works except one song in Kannada *viz*, *Indu Enage Govinda* are in Sanskrit only.

Miracles

41. Sri Raghavendraswamy stands as the ruling Guru, the greatest saviour of devotees, the *kama dhenu* (divine cow) and *kalpa taru* (celestial tree) in bestowing all the desired objects on the devotees at all times. His Brindavan at Mantsala is the centre of worship and the prime object of adoration for all his devotees irrespective of caste and creed. The miracles unfold and hold to the mirror the hidden truth and testify to the fact that man by austere penance and devoted service to God may acquire enormous spiritual powers. The study of miracles, therefore, leads to the ultimate study of the unfathomable ways of God and paves the way for the attainment of supreme bliss. Sri Raghavendraswamy performed many miracles. They are too numerous to be narrated. A few of them are however sought to be described in the following pages.

Miracle I

42. Once Venkatachar chanced to stay with a Brahmin Judge who held a feast for Brahmins. Venkatachar was sitting in a corner quietly chanting *agnisooktam* (pertaining to the God of Fire). The priest of the family who did not know the supernatural power of Venkatachar ordered him to prepare *gandham* (sandal paste by rubbing a sandal wood on a stone). He mechanically began to work, but his entire mind was on the *agnisooktam*. The result was that when the Brahmins smeared the sandal paste over their bodies, they began to feel a burning sensation all over their

bodies. The priest repented for his folly for not recognising the greatness of Venkatachar who immediately prepared the sandal paste again chanting the *varunasooktam* (pertaining to the God of Water). The Brahmins got relief by using this paste.

Miracle II

43. Some unscrupulous fellows with intent to play a trick on him sent on one occasion one hale and healthy man on a cot as dead body and one of the crowd began to weep and plead with Swamiji to restore life to the body again. Swamiji could see by spiritual vision that this was a mischief prompted by his jealous opponents and he pronounced thus: 'you say this young man is dead. Be it so.' And lo! when the cover was taken away the man underneath was really dead. Fear gripped the crowd around and when this news reached the wife of the young man brought on the cot, she came running to Swamiji and fell upon his feet. With tears in her eyes she begged the Swamiji to restore her husband to life. She cursed the doers of this mischief and promised the Swamiji that she would not allow her husband to be a party to such mischief. The Swamiji took pity on her and brought the man back to life. The dead man jumped from the cot and fell prostrate before him. All others also fell on the feet of Swamiji and begged his pardon. Swamiji advised them on right conduct and went away.

Miracle III

44. Once upon a time when Sri Raghavendraswamy was camping in the Mutt at Kumbhakonam, three Brahmins well-versed in astrology approached Swamiji and offered themselves for being examined in *gyotish sastra* (science of astrology), whereupon Swamiji asked them to prepare his horoscope. Readily they prepared three different horoscopes of Swamiji. In the first horoscope the life of Swamiji was shown to be limited to one hundred years. The second horoscope stated that Swamiji would live upto 300 years and the third showed his life to be extending over 700 years. All the three thus differed on this point and they were unable to offer any satisfactory interpretation of these different horoscopes on the point. Then Swamiji saying that all the three were correct, himself volunteered to explain the meaning and said that he would live physically for 100 years, his works and shrine for over 300 years and the

significance of his Brindavan for 700 years. They were all struck with admiration and astonishment at the unparalleled wisdom and far-sighted vision of Swamiji, who bestowed blessings upon those Brahmins and offered them liberal gifts.

Miracle IV

45. The king of Tanjavur depressed because of a severe famine that was stalking across his country approached Swamiji and sought his protection. Swamiji, moved with pity, visited Tanjavur at day-break by virtue of his penance, wrote *Sri beeja mantra* on all the commodities and then prayed God Vasudeva to bless the country with plenty of rain and crops. As a result, there were abundant rains and plenty of food grains. Swamiji at the request of the king, halted there for 12 years worshipping the image of Sri Rama.

Case studies

46. Two case studies of several of the pilgrims who have been staying there for a few weeks or more at Mantsala are presented below:

Case study I

47. One, Sri Krishna Murthy is a middle aged Madhva Brahmin of about 40 years of age. Hailing from Bangalore he was working as Sub-Accountant in National Ecko Radio manufacturing company at Bombay for some time. Initially he was not a believer in the existence of God and much less in the miraculous power of the religious preceptor Sri Raghavendraswamy. Unfortunately he was ill for a continuous period of about four to five months during early 1964. He spent heavily on medicines to recoup his health but in vain. Simultaneously, his wife and children also developed several unknown deficiencies and ultimately having found no good results through the medicines he yielded to the request of his wife to visit this place and accordingly came over here in June with the intension of staying only for a few days. Surprisingly on the second day of his arrival itself he found a great change for the better in his health. Then it gave him much more impetus to offer special prayers to Sri Raghavendraswamy for a week or ten days. This resulted in complete recovery of his health. He changed his previous views about Swamiji and continued his stay for more than four months. All the members of his family were allright within a month's stay. Just on the eve of his taking

decision to leave the place Sri Raghavendraswamy appeared in a dream to his wife and blessed them with plenty. Surprisingly, on the following day when he was about to start, he received an order from the company manufacturing Fiat cars appointing him in a high post.

Case study II

48. Sri Hanumanthachar, a Madhya Brahmin, is a retired postmaster hailing from Dharwar District of Mysore State. He is a father of four sons and a daughter. He retired in August, 1964. As he is the only bread earner of his house the major worry, two years before his retirement, was his daughter's marriage. The incapacity to offer handsome dowry has made him frustrated and despondent. He paid a visit to Mantsala in 1962 and prayed Sri Raghavendraswamy for help. Swamiji appeared in his dream on one day and asked him not to worry. To his great surprise, he received a letter on the next day from his wife that by the grace of Swamiji some match was finalised for his daughter. He felt very happy and went back home and performed the marriage. All the sons except the third have settled in life in some capacity or other. The third son had lost his mental equilibrium when as a student in the S. S. L. C. class he was attacked by typhoid fever. After his retirement in 1964 he along with his son came here to offer prayers to Swamiji. After a stay of two months his son had shown some improvement in his activities. As soon as his son regains his mental health completely he (father) wants to devote all his remaining life to the service of his Guru, Sri Raghavendraswamy.

49. Besides the above miracles every day quite a good number of people gather at about 4.00 p.m., opposite to the Brindavan of Sri Raghavendraswamy. The sacred water, which is collected after giving bath to the Brindavan in the morning, is sprinkled by the *Archakas* of Sri Raghavendraswamy Brindavan on the heads of the patients. Consecrated rice is thrown on their heads as a mark of the blessings of the Swamiji.

50. Issueless women become mothers if they offer prayers to Nagendra (Snake-God) situated under a banyan tree in the same compound of Brindavan (Fig 11). Not only that, a majority of diseases and disorders relating to womb and reproductive organs of women are cured beyond the comprehension of many expert gynaecologists

simply by taking bath regularly twice in the river Tungabhadra at this place and offering prayers to Nagendra (Snake-God). This fact is confirmed by Sri Srinivasa Siromani, a learned Sanskrit and Telugu Scholar who has translated the Sanskrit Valmiki Ramayana into Telugu. According to him this is also prescribed in certain authoritative texts of Astrology as a method to beget children.

Mantralayam as a pilgrim centre

51. The *tirtha* (making pilgrimage) cult is a unique by-product of Indian culture. Rivers, mountains, shrines and holy places on the banks of rivers, have been sanctified by tradition and association and visit to these places has been considered for centuries as a paramount duty of a Hindu.

52. Mahabharata, Anusasana-parva, Chapter 108, verses 16-18 say: 'Just as certain limbs of the body are purer than others, so are certain places on earth more sacred—some on account of their situation, others because of their sparkling waters, and others because of the association or habitation of saintly people.'

53. It is stated that by a mere mention of the name of a *tirtha*, by a bath in holy waters thereof, and by performing *tarpana* to the *pitrus* or ancestors at that place, one destroys sins and acquires merit leading to happiness.

54. Garudapurana defines a *tirtha* as follows:

“रजस्थमो विरहितो स्तपसा धुतकालमशौचैः

Rajasthamo virahitai stapasa dhutakalmashaihi

यदध्यसितं मरुतं तद्वि त्रुतं

Yadadhyasita Marhadabhisthadhadhi teertham

प्रचक्षते

prachakshate”

‘That holy spot is known as a *tirtha* which is associated with or inhabited by saints deserving reverence, who are without passion or delusion and who wash away their sins by the performance of penance.’

Why pilgrimage?

55. *Tirthayatra* (pilgrimage) is prescribed for people of all the four *asramas*—those of the student, the householder, the *vanaprastha* and the

yati. Similarly, people of all the four *varnas* are asked to undertake the *tirtha yatra*.

56. The founders of India's civilisation were alive to the primary need of training the people's mind in the conception of what constitutes their Mother land to whom is due their national homage. They formulated prayers calling up the physical form and visible image of Mother India for meditation and worship. One prayer defines India as the land of seven sacred rivers, viz, Ganga, Yamuna, Godavari, Saraswati, Narmada, Sindhu and Kaveri, covering between them a large part of the country from North to South. Millions of devout Hindus of different parts of the country take their bath on the same festival day in their sacred waters to the utterance of a common purificatory prayer which unites them in spirit as brethren of the same faith.

57. Another prayer calls up the image of Mother India as the land of seven sacred cities which a devotee should visit on pilgrimage as an aid to salvation by capturing the religious spirit with which they are charged by their association with the principal deities of Hinduism. These are Ayodhya, the city of Rama, Mathura of Krishna, Maya (Hardwar) of Goddess Ganga, Kasi of Siva, Kanchi dedicated to both Siva and Vishnu, Avanti of Mahakala and Dwarka of Krishna Balarama.

58. Indeed, the different sects of Hinduism are at one in one fundamental point. They vie with one another in covering the country with a network of their respective holy places, which it is obligatory for their followers to visit. It is ultimately the Hindu mode of worshipping the country. Such pilgrimage imparts to the devotee an extended geographical horizon and a living consciousness of the dimensions of their great country. This sectarianism is ultimately an education in nationalism.

59. Thus the institution of pilgrimage is a most powerful instrument of mass education in nationalism and patriotism. It develops in the people the geographical sense which enables them to feel the immensity of their Mother country pulsating with a common life from end to end in its vast area. Pilgrimage has also made travelling a national habit in India in spite of its hardships in the days of pre-mechanical transport. But its very difficulties added to its educative value in giving to travellers a deeper knowledge of the

country than is possible to modern globe trotters or flying visitors. At the same time, the severities of old world travelling were very much mitigated by the presence of a number of holy halting places at short intervals such as myriads of village temples enroute. This specifically Hindu institution of pilgrimage by promoting this popular habit of travelling through the country greatly helped in the spread of education among the masses. Bhagavata says that the high souled sages, moving from place to place, purified the whole earth. They came there along with their disciples. Under the guise of visiting the *tirthas*, these holy men usually purify by their visits, the *tirthas* themselves. Further, learned men joined the pilgrims and delivered discourses in the countryside on religion and philosophy. These travelling scholars who wandered through the country in their zeal for carrying their learning to the people at large by means of public lectures are aptly called *charakas* in the Upanishads. It was these scholars and their social mission of self-sacrifice and service to the people that achieved the spread of learning and religion all over the country from North to South, and East to West. The Veda originating in the North spread to all parts of the country down to the South where it at once took root and the South became the home of Vedic learning. Learning was literally carried from mouth to mouth, from teacher to pupil, in a system of oral tradition. The Gurus (teachers) were the living libraries in ancient India. The teachers and texts moved together through the country disseminating their store of knowledge to its centres of learning at the centres of pilgrimage, which thus operated as a most potent instrument of popular education in patriotism and nationalism, in religion and politics. Thus Mantsala, situated on the bank of river Tungabhadra associated with a saint, Sri Raghavendraswamy is verily one of the great pilgrim centres of our Mother India.

A day in Brindavan

60. Unlike at Tirupati, Kalahasti, Srisailem and Yadagirigutta, where the day begins at about 3.00 or 4.00 a.m., with *suprabhatam* to the accompaniment of musical instruments intended to awaken the God, at Mantsala, being a place associated with ascetic Sri Raghavendraswamy, the day starts unostentatiously at about 5.30 or 6.00 a.m. The priests after getting up at their houses at about 5.00 a.m., go to the banks of the river

Tungabhadra carrying with them a brass vessel known as *binde*. After answering calls of nature they assemble near the bathing place and brush their teeth with raw twigs of neem tree and polish the vessel with sand of the river bed and make them glittering. Then they wash their clothes, take head bath and perform *sandhyavandana* (morning prayer) and offer oblations of water to Sun-God standing in waist deep water or sitting cross legged or standing on the bank of the river (Figs. 12 and 13). Afterwards they go to the Brindavan carrying the vessel full of water chanting the Raghavendra Stotra given in Appendix I.

61. They prostrate before the main door of the Brindavan and then only unlock the door and place their right feet. (Fig. 14 shows the main-gate of the Mutt). All the respective priests of Anjaneya, Ramalingeswaraswamy temples and other Brindavans which are all located in the same compound of Sri Raghavendraswamy Brindavan, also open the doors of the temples simultaneously and keep the vessels full of water in one corner. The assistant priest in the main Brindavan and priests in other Brindavans and temples attend to the cleaning of the floor which is strewn all over with flowers, leaves of ocimum plant and *akshintalu* (sacred rice) offered to the devotees on the previous night. The floor and the Brindavan, as it is a stone structure, are washed with water. Then the priest applies *botu* (marks of vermilion and turmeric and sandal paste) to the Brindavan on the facing side. Then he attends to the cleaning of all the accessories which are required in performing puja, etc.

62. Having thus finished all the preliminaries, the priest then performs *abhisheka* (bath) with water brought from the river Tungabhadra to the Brindavan to the accompaniment of *mantras* and prayer *slokas* appropriate to the occasion, the main door being kept closed until it is completed. Soon after *abhisheka* the priest performs the initial puja to the idol of Prahlada made of silver kept at the basement of Brindavan. It would now be about 7-25 or 7-30 a.m. By now all the devotees, having taken bath will be waiting outside the main door to have the first *darshan* (look) of the Brindavan of Sri Raghavendraswamy. As soon as the door is opened at about 7-30 a.m., the devotees, one after another, in a queue enter the *garbhagudi* (sanctum sanctorum) [Fig. 15]. According to the accepted convention of the Brindavan no male is allowed with a shirt or

a banian on his body into the *garbhagudi*. On entering the *garbhagudi* one finds himself just opposite to the Brindavan, a heavy black stone structure in square shape of a height of about 9' to 10' from the floor and a priest with *namams*, etc., on his forehead sitting square legged nearby. As the devotee approaches, the priest taking water from *kamandalam*, a sort of small utensil with a handle on the top and a curved pipe on one side with a contrivance known as *uddarini*, a small spoon like thing prepared with silver or brass pours the same three times in the devotee's right palm which is kept over the left one. The *kamandalam* is an inevitable companion of an ascetic. This small utensil and the *sanyasi* (ascetic) are closely connected with each other. The devotees drink the water after raising both the palms up to the level of the eyes as a mark of great respect and sprinkle the remaining, if any on their own heads. The priest then offers *naivedyam* i.e., offering of cocoanuts, plantains etc., brought by the devotees to the Brindavan by keeping a couple of broken cocoanuts or peeled off plantains before the Brindavan and waving his right hand chanting the appropriate *mantras*; special worship and offering *harati* (flame of prosperity) etc., are done only to those devotees who pay the required fees in the office and bring the receipt to that effect. In such cases the priest ascertains the *gotra* and name of the devotee performing the *seva* (worship) from the devotee himself, if he is present, or from the receipt wherein all the required particulars of the devotee offering the *seva* are written, if he is absent, and performs puja accordingly. After finishing the puja and *naivedyam* the priest offers *harati* and then distributes *prasadam*, pieces of cocoanut or plantains. One after another all the devotees move slowly to another Brindavan and temples of Anjaneya and Ramalingeswara, etc., where too the same procedure is followed by the respective priests.

63. One interesting feature noticeable in this context is that the offering of *harati* (flame of prosperity) and *naivedyam* (offering of plantains and cocoanuts, etc.) to Sri Raghavendraswamy Brindavan is done only after they are completed to Anjaneyaswamy who is considered to be the first incarnation of Vayu (God of Wind). Devotees will be flocking the temples in a perennial way upto 12 noon. Then all the remaining devotees are requested to keep themselves outside the *garbhagudi* for an hour or so. During that period *mahanaivedya*, etc., offering of cooked

food with all the curries, savouries and sweets, etc., to Sri Raghavendraswamy Brindavan is performed. Then the Raghavendra Stotram given in Appendix I is recited by all the priests joined by a few devotees.

64. Simultaneously from 7-30 a.m., onwards elaborate preparations of cooking food are made in the kitchen. After the *mahanaivedya* is done to the Brindavan and in other temples, *santarpna* (free offering of food) to all the Brahmins among the devotees and all the priests associated with the Mutt is arranged. All the people, men, women and children, are seated in two or three big halls, in three or four rows in each hall. Leaf plates are used for taking meals. The daily menu consists of cooked rice, dhal, vegetable curry, *sambar*, *rasam* (tamarind water), *garelu* (savoury), *chitrannam* (cooked rice mixed with tamarind juice, turmeric powder, spices, etc.), a sweet dish, any chutney and buttermilk. All these items are served by servants of the Mutt. Brass tumblers known as *glasulu* are provided for drinking water. Daily a minimum number of 200 persons take meals in the Mutt in between 1 p.m. and 2-30 p.m.

65. If there is any special worship offered by a devotee all the other regular items of the day are delayed invariably, and this is more so in case of performing *rajita rathotsavam*, etc., taking out a procession in which the idol of Prahlada and a picture of Sri Raghavendraswamy are placed in a silver chariot. The silver chariot is drawn by the devotees offering special *seva* (worship) assisted by the priests and other devotees witnessing the *seva*, and taken round the Mutt three times accompanied by *melam* (local music) provided by the Mutt.

66. All these items are however completed before 2-30 p.m. Then all the priests return to their homes while the cooks and other servants attend to the cleaning of the dining halls, kitchen and cooking utensils.

67. Again at about 4-00 p.m., devotees start congregating opposite the main Brindavan. (Fig. 16 shows a side view of the Brindavan). This is really a fine occasion to observe the great miracles happening every day to thousands of people in this Mutt. Among the devotees, one may be mad, one may be very sick, or possessed by some

evil spirits or under the spell of black magic. Some will be sighing, some will be screaming and a few others may be trying to run away or sitting crying. Exactly at the stroke of the half past four in the evening the priest of the Raghavendraswamy Brindavan opens the door and comes out with a *kamandalam* full of water, a handful of consecrated rice placed in plate and several *yantrams* (amulets) placed in another plate. The devotees squatting on the floor until then get up suddenly with the presence of the priest who distributes the sacred water, consecrated rice to all the devotees who produce the receipts in token of having paid necessary fees. Later he distributes the different *yantrams* (amulets) to those devotees who have paid the required fees and as though the priest had wrought a magic, majority of the suffering devotees get up with a smile on their faces and disperse with ease and pleasure.

68. The evening session in the Mutt starts then i.e., by about 5-30 p.m. All the priests perform puja in their respective temples and Brindavans and several hundreds of pilgrims again flock round the area to have *darshan* of the Brindavan and to take *tirtham* (sacred water) and *akshintalu* (sacred rice). This session completes by about 9-00 p.m., and all the priests close the doors of the temples and retire to their houses.

Other temples in the village

Ramalingeswaraswamy temple

69. This is located within the compound of Sri Raghavendraswamy Mutt in one of the annexe buildings just by the side of Ajaneyaswamy temple. The temple is dedicated to Lord Siva who is personified in the form of *lingam*. About the origin of this *lingam*, it is said, that Lord Rama himself established this during his exile of fourteen years. There are some Inam lands attached to this temple. The *pujari* (priest) belongs to Lingayat caste. Daily worship, *abhisheka* (bath), etc., are regularly offered by him. All the pilgrims who visit this place offer their prayers to Siva in this temple also as it is very closely situated to the Brindavan of Sri Raghavendraswamy. In the months of *Sravana* (July-August), *Kartika* (October-November) and *Magha* (January-February) special worship and *abhisheka* (bath) are conducted. There is a popular belief in these parts that propitiation of this God will certainly bring rains and accordingly whenever the rains

fail or are insufficient the local Brahmins offer special pujas and *abhishekams* continuously for a week or fortnight.

Panchamukhi Anjaneya temple

70. This is situated on the left bank of the river Tungabhadra at a distance of $2\frac{1}{2}$ miles from the village. (Fig. 17 shows the *gopuram*). Though this temple does not, strictly speaking, come under the village Mantsala, pilgrims seldom fail to visit this place due to the association of Sri Raghavendraswamy with this temple. With the Re-organisation of States in 1956, this temple came to be attached to a village called Ganadhala which is now in Raichur District of Mysore State. It is said that Sri Raghavendraswamy is believed to have had performed penance some 600 years ago at this spot under the instructions of Anjaneyaswamy (Monkey-God). The idol of Anjaneya has, peculiarly, got five faces and hence it is known as *panchamukhi*, i.e., five-faced. The five faces are (1) Anjaneya (East), (2) Narasimha (South), (3) Garuda (West), (4) Varaha (North) and (5) Haya-greeva (top). Fig. 18 shows the front view.

71. On enquiry one of the local Brahmin scholars said that in *Vasista Ramayana* it has been recorded that Anjaneya fought with demons, during Lord Rama's exile, in that form which is the only one of its type in the entire country.

72. There is no Inam land to this temple. Brahmins are the priests performing puja to God regularly. Out of sheer devotion only a local Brahmin household has taken up this responsibility of performing puja to God. His income consists only of the offerings made by the pilgrims in the form of cash, cocoanuts and fruits. It is a belief that some of the pilgrims who sleep for three nights in the temple, taking bath regularly both in the morning and evening in the river Tungabhadra, are informed by Sri Raghavendraswamy in their dream to conduct puja for a stipulated period in this temple to overcome their knotty problems. Therefore almost all the pilgrims, without fail, visit this temple by crossing the river and covering a distance of $2\frac{1}{2}$ miles to offer their prayers.

Anjaneyaswamy temple

73. This is situated in the same compound of Sri Raghavendraswamy Mutt and, that too, quite

opposite to the Brindavan of Sri Raghavendraswamy. It is said that Anjaneya, who was the first incarnation of Prahlada had later taken the birth of Sri Raghavendraswamy. Hence every offering to Sri Raghavendraswamy is made only after offering it to Anjaneya. Puja (worship), *harati* (flame of prosperity) and *naivedya* (offering of fruits, etc.) during the daily routine are first of all offered to Anjaneya. The priest in this temple is a Madhva Brahmin who is paid a monthly salary of Rs. 25 by the Brindavan office besides free meals once in a day and free lodging. This temple possesses a little Inam land.

74. There is one more temple for Anjaneya in the village where the priest belongs to Sathani caste. The deity is worshipped only on every Saturday by lighting a lamp and breaking a cocoanut or offering a few plantains. People of all castes except Brahmin, Vaisya visit this temple. Fig. 19 shows the dilapidated temple.

Veerabhadraswamy temple

75. There is a small temple dedicated to Veerabhadraswamy, the son of Lord Siva. Neither there is a *pujari* for this temple nor any puja is performed regularly. This temple is visited by Lingayats and Vaisyas only on the occasion of marriages in their houses. They propitiate this God a day before the marriage day and offer some cocoanuts, etc., and light a lamp.

Village deities

76. The so-called *grama devatas* or village deities do not actually come under the strict purview of Hindu iconography though most of them are Saivite deities who have been adopted for worship by the lower classes of people. The idols of these village deities are installed in places outside the village either in small structures or under trees. Further, these deities are propitiated with flesh, blood and liquor. Usually, they are installed not as images but as some objects like a trident, or a small piece of stone fixed to the ground symbolising them. Most of them are female deities and bear names like Pochamma and Ganganamma, etc. The names of these village deities are not the same in all parts of the country. The names of the deities as also the way of worship differs, though only to a degree, from one part to

another part in the State. Worship of all these deities is done by non-Brahmins.

77. Manchamma, Maremma, Sunkamma, Gangamma and Pothappa are the village deities in Mantsala.

Manchamma

78. The village is named after this deity. The deity symbolised in the form of a stone is housed in a stone structure (Fig. 20) which is constructed very close to the compound of the Swamiji's Mutt. As explained in Chapter I all the pilgrims first of all visit this temple before going to the Brindavan of Sri Raghavendraswamy.

79. The priesthood is hereditary among the six households of Lingayat caste who perform puja regularly for two months for each household (Fig. 21 shows the idol). Animal sacrifice was once in practice. Since the last four years the practice is given up. All the necessary articles like oil, twigs, cocoanuts, vermilion and tumeric powder, etc., are supplied free by the Mutt. There are some Inam lands attached to this temple also and the households engaged in performing puja to this deity share the crop equally. The pilgrims are offered with *tirtha* (sacred water) and *akshitalu* (sacred rice). The total annual income of the temple i.e., the contributions made by pilgrims may not exceed Rs. 300. The present stone building was constructed some 15 years ago by the Mutt authorities.

Maremma and Sunkamma

80. The annual worship of Maremma is organized by all the castes except Brahmin and Vaisya on *Eruwaka Purnima day* i.e., the Full Moon Day in the month of *Jyestha* (May-June).

81. A day previous to the celebration, the drum beaters of Madiga Dasari caste go round the village announcing the programme for the morrow and asking the people to get ready. The local washerman washes the premises of Maremma and Sunkamma and small pandals are constructed with bamboos and covered with palm leaves in front of the shrines. The ground around these booths is bedaubed with dung by the womenfolk of Idiga and other castes.

82. On the next day, each household prepares special meals for offering it to the deity.

The food is cooked in a brand new pot which is duly decorated with marks of vermilion and turmeric paste. Most people prepare this food at their homes but a few prepare it near the shrine. Men, women and children dressed in new clothes repair to the shrine. While the drum beaters beat their drums incessantly at the temple, majority of the people who participate in this ritual very often sacrifice either a fowl or a goat and in a few cases a buffalo is also sacrificed. When all the people gather at the shrine the Chakali performs puja by sprinkling vermilion, turmeric powder and neem leaves and in the end offers incense to the deity. Then one after another come forward and offer puja and the sacrificial animal duly decorated is also brought to the scene where its head is separated from the body by the Madiga Dasari with a sharp knife. The head and forelimbs of the sacrificed animal are left in front of the shrine; the rest of it, along with the cooked food brought in a new pot, is carried home by each family and when all the sacrifices are over the people return home and feast on the rice and meat.

83. Apart from the annual worship all the agriculturists on the eve of commencing the agricultural operations propitiate these deities every year by breaking a few cocoanuts in the temple.

Gangamma

84. It is the usual practice among the local people to refer the river Tungabhadra as Ganga in their casual talk. Gangamma is a village deity associated with the river Tungabhadra. She is also known as Ambika locally. Whenever a new boat is commissioned into the river these who are engaged in plying the boats propitiate the deity by decapitating a goat.

Pothappa

85. It is a male deity specially worshipped by the people of Kuruva caste. Other castes, except Brahmin and Vaisya, also participate in propitiating this deity once a year. But Kuruvakas worship this deity at the time of marriage without fail by sacrificing an animal like goat or sheep.

Festivals

86. The festivals strengthen the feeling of oneness among the people, establishing a sense of harmony in human life. Festivals which are mostly the expression of personal joy, when correlated to the happiness of the community,

carry a definite meaning and message. Thus three major types of religious ceremonies and festivals are observed in the community; family ceremonies, village ceremonies and caste ceremonies. The Muslim section of the village population has its own family festivals and some communal ceremonies. But they also participate with their Hindu neighbours in the observance of common village festivals.

Hindu festivals

87. Feasts and fasts form an important part of Hindu religious way of life. Apart from village ceremonies, agricultural ritual, and special worships organised by some castes individually, there are several festivals which may be observed by most Hindu households, irrespective of their caste and social status.

88. The mythological background of these festivals has been recorded from oral tradition and not from Hindu scriptures. Hindu months and the corresponding western calendar months are:-

Hindu months	Corresponding English months
Chaitra	... March—April
Vaisakha	... April—May
Jyeshtha	... May—June
Ashadha	... June—July
Shravana	... July—August
Bhadrapada	... August—September
Asvija or Asvini	... September—October
Kartika	... October—November
Marghasirsha	... November—December
Pushya	... December—January
Magha	... January—February
Phalgun	... February—March

The festivals are described in their chronological order:

Ugadi

89. On the first day of *Chaitra* falls the New Year of the Andhras, Kannadigas and Maharashtrians. The Telugu New Year's day is hailed as Ugadi—a corrupt form, it is asserted, of Yugadi meaning the beginning of the Yuga. The Andhras have, evidently, appropriated the word Yugadi for the beginning of the year and dropped the first consonant. Telugu is a language in which all words end in a vowel. Ugadi has been fashioned into a word which both begins and ends in a vowel.

90. The calendar year is just a convenient measurement of time. It could, therefore, begin anywhere; and to the Andhras and other groups which reckon by the moon, a year begins on the first of *Chaitra*. An explanation for this procedure of calculation is that Lord Brahma embarked on his work of creation on the first day of *Chaitra*. This day is chosen because it heralds a season of joy—*Vasant Ritu*—marking the time the mango trees are heavily fruit laden. The New Year Day is a festival, more of social significance than religious. It is a day for rejoicing, for feasts and wearing new clothes. And ritual has little part to play on that day of gaiety. Although it is observed by all the Hindu castes generally, its significance for the Brahmins, Vaisyas, Viswabrahmins and Telugus is greater. The day previous to Ugadi the Viswabrahmins worship their implements and renew their sacred threads.

91. On the festival day people get up early in the morning; women sweep the courtyard, sprinkle cow-dung mixed in water, and then draw decorative designs with flour and coloured powders both in the house and the courtyard. Any celebration usually starts with an oil bath—an 'ordeal' in the eyes of children. But the mothers feel that both physically and mentally the children will not grow unless oil is applied copiously on the head and the body smeared sleek. On Ugadi day, however, the oil bath is tolerated by the youngsters, who get up early from bed even without being goaded by their mothers and readily obey the orders of the elders, for new clothes await them. Grown up children go out to collect mango leaves and neem twigs and make festoons by stitching these together to a long string and decorate the main gates with them.

92. Then, when everyone is dressed for the occasion, all sit down for the tasting of the Ugadi *pacchadi*, the New Year's chutney. The Andhras are especially known for the pungent chutneys and pickles they prepare and consume the year round. It is no wonder, therefore, that the Telugu New Year should start with the tasting of a chutney. But the chutney itself is of special significance. A finely ground paste of slightly bitter tender flowers of the neem tree, fresh tamarind, slices of raw mango, bits of sugarcane, jaggery and salt, it has flavour all its own. The bitter ingredient of neem leaves is to make us aware that life is not all sweetness. Bitter and sweet it is, as the chutney. All the

spical dishes and cooked food, etc., are first offered to the lares before being eaten.

93. The only other significant event or function for the day, apart from partaking of the sumptuous food, is the *panchanga sravanam*—hearing the almanac read. This reveals the year's predilections and possibilities. It is not appropriate if one reads the almanac by oneself and learns these things; one should hear it read and have it explained by a learned man of the community. In this village also, as elsewhere in all rural parts, the whole village gathers, as it were, near a Brahmin's house to hear the *panchangam* for the year read. It is an occasion to greet others and be greeted. It was indeed a solemn occasion once. But times have changed. The Brahmin *purohit* can scarcely read the *panchangam*, though all the calculation are now in hours and minutes and no longer in *ghadhis* and *vighadhis*. Most often he is short-sighted and has to borrow glasses from someone in the gathering. He probably also falls back on a newspaper version and halts in his explanation. But the gathering is an honoured social event even to this day.

94. There is a belief that the day's happenings on Ugadi will reflect and colour the course of events in the year ahead. People naturally like pleasant things to happen to them; to be happy throughout the year. Hence they take special care to keep themselves and others in a happy frame of mind on this day. A child likely to enforce its demand by resorting to weeping is firmly told that, if it does so, it will end up weeping every day of the year. If that does not work, the parents yield, though grudgingly, lest they should be burdened, year-long, with a weeping child! Either way, every effort is made to avoid tears and sad thoughts on this day. Likewise, anyone who harbours ill-will—and some times it is impossible to avoid this—consciously strives to maintain a clean mind for the day. New enterprises too are started on Ugadi by the Telugu people, but ever so often one realises that launching a project on an auspicious day does not by itself assure the success of an undertaking!

95. The years in Telugu Calendar are not just numbers like 1965, unending unless perhaps arbitrarily given up or changed. The Telugu Years have names, and names evoke individual associations and characteristics. They recur in a cycle of sixty years and the year's possibilities can be compared

of its past performance. *Subhakrutu* indicates something nice and pleasant. There are other names like *Krodhi* (1964-65) [anger], *Parabhava* (disgrace), *Virodhi* (enmity) and the like evoking bitter or unpleasant happenings. The year 1965-66 is *Viswavasu* (world integration).

96. The New Year to the Andhras is never a vague, nameless anticipation, but a well-defined expectation. Whatever be the indication, the year must be properly invited and inaugurated. If the name indicates something unpleasant, the poet pleads, 'don't be too harsh, tread on us softly.' If it promises to be pleasant, he will be exuberant in his words of welcome. The old year cannot be ignored since it will arrive on the scene again. One has to recall its name again, even if it be after sixty years, and an appropriate send-off is therefore essential.

97. Whatever the *panchangam* may indicate, every year invariably begins with a financial strain. The new clothes for the family and the expenses incurred in the mood of celebration ensure this. But Ugadi is a day of joy for their family and community; a day of hope and anticipation.

Sri Rama Navami

98. This festival is celebrated on the ninth day of *Chaitra* (March-April). It is observed only by the Brahmins, Vaisyas and by a few other enthusiasts belonging to other castes. A few adults fast on this day. At midday an image or picture of Rama, the hero of epic Ramayana, standing in a clean central part of the main room is worshipped; offerings of special food cooked for the day are placed before it and all members of the family bow down to it asking for forgiveness and blessings. *Panakam* (jaggery water) and *vadapappu* (soaked green gram) are the two special items of offering on this day. Among a few rich Brahmin and Vaisya households a mock marriage for Rama and Sita, represented in pictures or idols, is also celebrated with all the attending formalities of an ordinary marriage. And in the night a marriage procession keeping the two idols of Rama and Sita in a palanquin is also taken out with the accompaniment of local musical instruments. Occasionally, when some enthusiasts come forward with the necessary funds *Harikatha* (a musical recitation, in the presence of large gathering, of legend relating to the marriage of Rama) is also arranged during nights from 15

days preceding the Rama Navami day. On this day a big fair is held at Panchamukhi, a village at a distance of 2½ miles on the other side of the river Tungabhadra, where there is a temple for Anjaneya, the Monkey-God.

Narasimha Jayanti

99. This is celebrated on the fourteenth day in the bright fortnight of *Vaisakha* (April-May) in honour of Narasimha – an incarnation of Vishnu, in a half lion, half-human form, by the Brahmins only. Some old members of these households observe a fast on this day. At about 12 noon an image or picture of Narasimha is worshipped and offerings of jaggery and gram sprouts are made to it.

Eruvaka Pournima

100. This festival falls on the full-moon day in the month of *Jyeshtha* (May-June) every year. This is invariably celebrated by the agriculturists. On this day in the early hours the housewives bedaub the entire floor of the house with cowdung and decorate with various drawings made of rice flour and lime. All the animals are well decorated preferably the bulls, working or old. Both the horns of bullocks and cows are smeared with turmeric paste and applied with dots of vermilion mixed in oil so that the colours may last until next year. As this is the festival celebrated in honour of the animals which are the live source for the entire agricultural folk in the rural parts, most of the agriculturists and agricultural labour take great pleasure in decorating the animal force with all ornaments like bronze bells around their necks, leather belts around their waists, etc. The animals are not to put to work on this day. Not only this the cow is worshipped with all veneration by giving a bath, decorating her horns and body with vermilion and turmeric and by offering *harati* (flame of prosperity) and in the end she is fed with all the tasty and delicious dishes prepared specially for the day. The contractual labourers either renew their yearly contracts with the existing agriculturists or take leave from them on the day before and join their new agriculturists. Usually all the contractual agricultural labourers attached to a household are entertained to a feast by the respective households and a pair of dress is presented to them besides paying their annual fees in the form of grain agreed upon on the same day of

the previous year, and the conditions of service for the ensuing year are also finalised, though by word of mouth only. In the evening all the animals in the village duly decorated are taken in a procession led by the local musical instruments through all the streets of the village and in the end the agriculturists visit the temple and pray God to preserve their cattle hale and healthy for a long time to come.

Toli Ekadasi

101. *Toli* in Telugu means first and *Ekadasi* means the eleventh day. The eleventh day in the bright fortnight of *Ashadha* (June-July) is associated with Vishnu. This is celebrated only by Brahmins and Vaisyas. All the Brahmins, adults only of course, are expected to observe fast on this day. Images of Vishnu and his incarnations are worshipped at home and at the village shrines; and offerings of cocoanuts, dates, and a preparation of gram and jaggery are made.

Nagula Chavithi

102. Brahmins, Vaisyas, Telugus and Viswabrahmins of this village observe this festival on the fourth day in the bright fortnight of *Sravana* (July-August). On this day all Hindus are expected to observe the taboo which forbids the use of an iron girdle for making bread. Even those who do not observe the festival itself refrain from using one on this day. In the families observing this festival, generally one adult member of the household fasts until the completion of the worship. Cocoanut, puffed rice, milk and a preparation of gram and jaggery are all arranged on a plate, and taken to an ant hill by the person observing the fast. The ant hill is supposed to be the abode of the cobra. There he/she, usually a female, only, lights a lamp and makes an offering of small quantities of food brought in the plate. While returning home she keeps on dropping a grain or two of puffed rice all the way. A special sweet dish of rice and milk known as *paramannam* is prepared for the principal meal on this day.

Varalakshmi Vratam

103. This is observed by women in married status only. All Hindu castes observe this on any Friday in the month of *Sravana* (July-August) preferably on the second Friday in the bright

fortnight. Newly married girls observe this festival for five years among the Brahmin and Vaisya castes and there is no such stipulation among other castes. On the day of observing this festival women take oil bath early in the morning and perform puja to Goddess Lakshmi with all formalities and offer cocoanuts, and several other fruits and all the sweets prepared specially for the purpose. The officiating Brahmin *purohit* (priest) narrates the story of Goddess Lakshmi from *ithiasa*, *Bhagatam* and in a few rich Brahmin households *dampathulu* (wife and husband of the Brahmin caste) are entertained to a feast and are presented with a saree, blouse piece to the woman and a dhoti to the man and *dakshina* (presentation of money) keeping in a few betel leaves and arecanuts. In the evening all the community women are invited for *perantam* (gathering of only woman in married status and of course unmarried girls also take part very often). When all women assemble, the host woman assisted by a few friends and relatives apply turmeric paste to the feet and put *bottu* (a spot of vermilion on the forehead) to all the invitees. Having finished this, the host woman gives *akshintalu* (sacred rice) to each woman and does *pranam* (torching the feet of the woman with both hands by bowing down) who bless her by keeping the *akshintalu* on her head. After this *harati* (flame of prosperity) is offered to the image of Lakshmi and a few women sing songs suitable to the occasion. The ceremony concludes with the distribution of soaked Bengal gram, plantain or any other fruits and betel leaves and arecanuts to each woman including the unmarried girls.

Krishna Ashtami

104. This festival is celebrated on the eighth day of the dark fortnight of *Sravana* (July-August) in memory of Krishna's birth. The principal worship takes place at midnight, the hour when Krishna, an incarnation of Lord Vishnu, is believed to have been born. A sweet preparation consisting of jaggery, spices and herbs, similar to one given to women after child birth, is distributed at this time among those who attend the midnight worship. On the following day is observed a fast followed by a feast in the evening.

Sravana Purnima

105. The Full Moon Day in the month of *Sravana* (July-August) is of great importance to

the Brahmins, Vaisyas and Viswabrahmins for they have to renew their sacred threads on this day without fail. (See Figure on page 98). To the young *brahmacharis*, one who is invested with the triple cord, this is a yearly reminder that he should discharge his duties and obligations to his Guru (teacher) and to his Vedic studies. The Brahmins of Mantsala being very orthodox observe this festival in all its minute details.

106. Preparations for the ceremony are made several days in advance. Twigs are gathered for the performance of a rite called *samitadhana* and for the *gayathrithoma* (*palasa* twigs are used for this). In the former, the young *brahmacharin* offers prayers to the Vedic Gods, invoking their blessings for purity of conduct, and for vigour, fame, valour and knowledge. Every *brahmacharin* has to perform this rite twice daily, along with his *sandhya*, for a whole month ending with *upakarma* (another ritual). After performing *samitadhana* on *Sravana Purnima* day, he has to have his head shaved. He then sits down to the *japa* of a *mantra* called *kamakarshit*. Here the performer says that he is aware that the agent of all acts, good and bad, is not the self, or the soul, but the twin emotions of desire and anger. Thus, in this hymn is embodied the cardinal truth of our philosophy—it is that the attributeless soul cannot be the means of physical acts which are the products of the body. This rite is enjoined on the Brahmins except those for whom it marks the first anniversary of the sacred thread investiture. Usually, the study of the Vedas commences on the *Sravana Purnima* and ends on the *Pushya Purnima* (December-January), the rest of the days being devoted to the study of the Vedangas and temporal subjects. The *kamakarshit* rite is followed by a *sankalpa* or initiatory rite during which the Brahmin prays that his sins be washed away. He then takes a purificatory bath and gets ready to pay his debt of gratitude to the Vedic seers. Changing his sacred thread, and with a *minji* or belt of smooth grass tied round his waist and wearing a piece of deerskin serving for a cloth, he sits down to perform *kandarishitarpana* – an oblation of rice and *til* mixed with water to the Vedic seers who, through their intuitive perception, divined for posterity certain portions or *kandas* of the Vedas. Hence the name *kandarishi* came to this rite. The *samitadhana*, the *kamakarshit japa*, the *sankalpa*, the purificatory



SRAVANA PURNIMA
(CHANGING OF SACRED THREAD)

bath, the *kandarishi tarpana* and the *homa* or *havan* are the main features of this function. The *homa* is an offering to Agni (God of Fire) of cooked rice, twigs and ghee directed to Vedic sages. It symbolises the fact that the performer is full of a sense of sacrifice and the Fire God is a witness to the discharge of his duties towards his Vedic forbears. The *havan* itself, however, is performed by the Acharya on behalf of the assembled Brahmins. The very first part consists of an offering to Veda Vyasa who was responsible for the collation of the Vedas and their arrangement in the form we know them today. The *homa* completed, select portions from the Vedas are recited by the Acharya and repeated by the assembly. In addition to this, extracts from the *Vedangas* such as *Vyakarana* and *Chhandus*

are also recited. The *homa* concludes with the worship of Veda Vyasa. The performer on this day is supposed to partake of seven grains of *til* and nothing more, thus emphasising the sense of sacrifice and reverence. On the day following *Sravanam*, the *gayatrihoma* is performed. The *gayatri mantra* is a prayer for light, valour and a life of purity and the performer offers *havan*, repeating the mantra, 1,008 times.

Vinayaka Chaviti

107. This festival is celebrated on *Chaviti*, the fourth day in the bright fortnight in the month of *Bhadrapada* (August–September) in honour of Ganesha or *Vinayaka*, the son of Siva. On this day and the three days that follow, there is considerable festivity in the village.

108. In all Hindu castes this day is celebrated with considerable enthusiasm. Those who can afford, buy images of Ganesha from the shops in the town; those who cannot, make clay images at home. Children have a rollicking time during the festival and there is nothing forced about their gaiety. They take it upon themselves to make the preparations for the installation of the idol. These idols are placed prominently in the front of central part of the house. The Brahmins and Vaisyas first clean the place where the idol is to be lodged, besmear it with cow-dung, then spread some soft sand over it. On this sand they place some leaf-plates, spread rice on them and cover the rice with a new cloth. The idol is placed on this cloth. Among the other castes the idol is placed either on a bunch of mango leaves kept on the floor, or else on a wooden plank. A sacred thread is put on the image, and finally it is marked with vermilion and turmeric. With this it comes to possess life as the deity starts residing within it. A little lamp is lighted and kept burning in front of the image. At the time of the principal worship which differs from family to family, flowers of several varieties are placed on and around the image, vermilion and *akshintalu* (rice dyed yellow with turmeric powder) are sprinkled on it, and *undrallu* (little sweet balls of gram fried in syrup) specially made for the day are offered to the deity. When this is done all members of the household bow down before the idol. Many people express their wishes, which they then expect will be fulfilled with the blessings of Ganesha. The image is allowed to remain in its place for three to twenty-one days, and is worshipped every day. When it is removed from its place, it is taken to the river Tungabhadra and immersed in water.

109. The Hindu pantheon is crowded with strange Gods and Ganapati is not the least strange among them. He has an elephant's head, and he is the son of Siva, the Destroyer, who is known to be a highly temperamental God. Yet Ganapati has none of the strength and grandeur of an elephant nor has he the fiery temper of Siva. He is a kindly and sedate God. In his customary pose he is shown sitting relaxed, with his big, overhanging belly almost touching the floor while his hand is permanently held out to receive the sweets offered by his devotees. He hardly ever moves around, and when he does he is supposed to ride a ludicrously small mouse, no bigger than his toe. He is the God of learning and there is

in his benign expression an understanding and wisdom that commands respect and inspires affection.

110. Some of the occupational castes worship their tools and implements, for example, the washerman applies vermilion and turmeric paste to the large earthen pot in which he boils the clothes, and also to the stone on which he beats them clean. The barber does the same to his razors and scissors. Further, it is believed that seeing the Moon on the *Chaviti* day is inauspicious, for anyone who does so may be falsely implicated in some unpleasant experiences. If, by chance, they see the Moon, they listen to the legend of Sathrajit in which Lord Krishna was subjected to an accusation for having seen the reflection of the Moon that day in the cup of milk, He was taking. By so doing they are supposed to be absolved of the evil consequences.

Ananta Chaturdasi

111. On the fourteenth day in the dark fortnight of *Bhadrapada* (September–October) only a few Brahmin households worship Vishnu. Incense is burnt by putting it on a fire in front of Vishnu's image. Two red threads are tied by the Brahmin, first to the arms of image, and a little later, after being removed therefrom, to his own arm.

Petramasa

112. The New Moon Day in the month of *Bhadrapada* (September–October) is dedicated to ceremonies in honour of the ancestors and the deceased members of the household. In fact, the whole fortnight preceding this day is occupied by this activity, for water must be offered to the dead on the *tithi*, the lunar day corresponding to that of their death. Among certain well-to-do households of Brahmin, Vaisya and Telugu castes, the Brahmin is invited to officiate at these rites. On the day of *Petramasa* cooked rice, curds and several other preparations are offered to the deceased members of the lineage. Gifts of money, rice and vegetables are made to the Brahmin and the Jangam. The other castes in the village do not have an elaborate observance. However, a few households make small gifts of money to the *jangam* (priest) in honour of the dead.

Dasara

113. Dasara or Navaratri is one of the most colourful festivals of our country. The

legends woven round Navaratri are many and as varied as the customs and manners of our people in the different parts of our country. The nine day festival is mainly dedicated to the Primordial Energy, Sakti who is known as Durga, the consort of Siva. In order to destroy evil forces and uphold the good, she is known to have taken different forms, as Mahakali, Durga, Mahishasuramardini, Chamundi and Sakhambari. These various manifestations of Sakti have been the focal point of Dasara celebrations throughout the country for countless years. With the spread of Vaishnavism, legends pertaining to this cult also have become part of the Dasara festivities. For instance, Rama's victory over Ravana in the epic battle of Lanka and Arjuna's victory in Mahabharata war are commemorated during Navaratri in the areas where Vaishnavism holds sway. Whatever the form of worship may be, the central theme is one *i.e.*, the triumph of good over evil.

114. In this village, just as anywhere in the South, Navavatri is dedicated to the worship of the three Goddesses, Lakshmi, Saraswati and Durga. The Vaishnavas attribute the festival to Lakshmi, whose triumph in her penance for Vishnu is commemorated, while the Saivas celebrate it as Parvati's victory in her pursuit for the hand of Siva. Though Navaratri is attributed to one Goddess or the other, the last three days are specially attributed to Saraswati, the Goddess of learning.

115. Only in a few households the worship is conducted on all the nine days. But on the last three days almost all the Hindu households celebrate the festival without fail. All Hindus take bath early in the morning. The Brahmins and Vaisyas worship a bunch of *shami* (prosopis spicigera) leaves along with the images of Gods; others worship only the deities. Observed on the 10th day of *Asvija* or *Asviyuja* (September–October), Dasara is regarded as a non-vegetarian festival. With the exception of Brahmins, Vaisyas and Viswabramins, who are vegetarians, the other non-vegetarian castes make it a point to cook some meat dish on this day. At midday people worship the Gods in their houses. In the afternoon all people go in a procession accompanied by the local musicians to the *shami* tree. The Brahmin performs puja to the tree and an idol of Durga keeping it at the base of the trunk. When the worship is over people snatch the leaves and

then follows the important social act of exchange of these leaves and a friendly embrace. Between castes of equal social status and between persons of equal kinship and age status within the caste itself, the exchange is on a basis of equality. On the other hand, people of high caste will give some leaves to these of the low and untouchable castes; and the latter will respond by bowing down to touch the feet of the former. In the case of the untouchables this is a symbolic gesture, for they touch the earth near the feet of their superiors and not the feet. Within the caste itself the nature of this exchange is determined by the age and kinship status of the persons concerned. On this day people are expected to forget their quarrels of the last year and to meet one other in a spirit of friendship. In fact, many petty differences are forgotten, and several people who were hitherto not on speaking terms resume normal friendly relations again.

116. A special feature of the Navaratri puja is the *koluvu*, celebrated mainly by women and children. They collect as many toys as possible and arrange them in a room, with fanciful decorations, placing the idols of Durga, Lakshmi and Saraswati in the centre. The women sing songs in praise of the Goddesses, after which sweets, *pan supari* and the like are distributed. During the last three days dedicated to Saraswati, all the books, musical instruments and other articles are collected near the place of worship and decorated with flowers. The Goddess is represented with a *mangala kalasa*, silver or copper vessel filled with rice to the brim, and with a coconut placed over it. Sweets made of jaggery, rice and cucumber are offered to the deity.

Deepavali

117. Deepavali or the festival of lights is observed on fourteenth and fifteenth days of the dark fortnight of *Asvija* (September–October). On the first of these two days, known as *Naraka Chaturdasi*, Hindus get up very early and have their oil bath. Women in the higher castes especially among Brahmins and Vaisyas take lighted lamps on a plate and wave them before their husbands. This has to be completed before day-break. Later in the day images of Gods and deities in the house are worshipped and specially cooked dishes are offered to them. In the evening a large number of little earthen lamps are lighted and arranged in front of the house, on both the

pials and parapet walls. Some people worship Lakshmi, the Goddess of Wealth, on this night; others do so on the second day. The Vaisyas who are a trading caste, regard this worship as the most important in their religious year.

118. The second day is the day of Deepavali itself. In the evening rows of lighted earthenware lamps are arranged in front of each house and people of all castes and all economic positions, explode crackers of various types.

Kartika Purnima

119. This festival is celebrated on the Full Moon Day in the month of *Kartika* (October–November), mostly the Brahmin and Vaisya castes. Women take their bath in the river Tungabhadra early in the morning and wear yellow clothes. Later in the day they worship the sacred *tulasi* plant (ocimum) and offer it twenty-one threads, twenty-one flowers (each of a different kind, if possible) and twenty-one garlands. In well-to-do Brahmin households the Brahmin *purohit* is also invited to officiate over the puja.

Sankranti

120. Makara Sankranti or Uttarayana Sankranti is the Sun's entrance into the sign Capricornus (*Makara*), which is identified with the Uttarayana or return of the Sun to the North or to the winter solstice. It marks the return of the Sun to the Northern hemisphere *i.e.*, the gradual lengthening of days. Celebrated by all sections of Hindu population in the village from 13th to 15th of January this festival is also known as Pongal in South India.

121. The *Haridasulu* (minstrels), with a pumpkin-shaped copper bowl neatly poised on their heads and with strings of tinkling bells tied round their anklets, start going round the villages weeks before the Sankranti. They sing songs mostly from Telugu Adhyatma Ramayana in a captivating voice. Young children anxiously wait at the door step with a tumbler full of rice to empty it into the copper bowl as the minstrel gracefully swing round and bend his knees low enough to reach them. He

would then march off keeping step with the tune and cry loudly '*Rama Ramana Govindo Harih.*'



HARIDASU (MINSTREL)

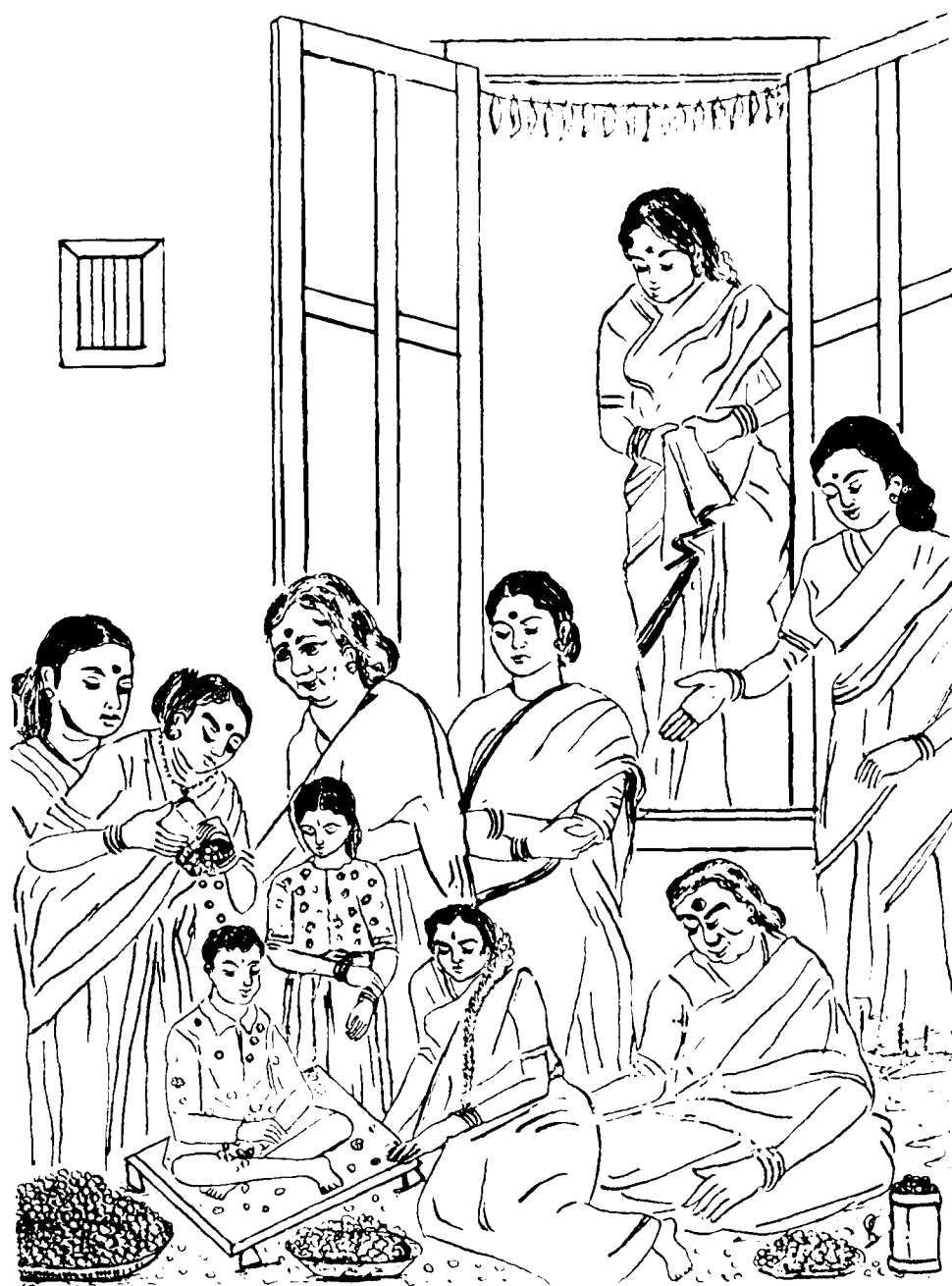
122. Four weeks ahead of the festival girls in every house launch a hectic programme to be continued every day for a month. Every door step in the village is swept cleanly in the early hours of the day and water mixed with dung is sprinkled and *rangavallis* of varied designs are made with lime powder and vermilion over which rounded lumps of cow-dung dotted with turmeric, vermilion and flower petals—known as *gobbis* are placed at several places.

123. First day of the festival is Bhogi, second day is Sankranti and the third day is Kanumu Panduga also known as Pasuvula Panduga in rural parts. On the first day Brahmins and Vaisyas take ordinary oil bath whereas the rest of the Hindus take a bath after rubbing the head and the body with gingelly paste. All door ways are decorated with festoons of mango leaves. In the matter of preparations for the day the Brahmins are particular of setting up two ovens and cook jaggery *pongal* and sugar *pongal*. The other castes invariably prepare bread, with cholam flour and *sajja* flour, if available both mixed with gingelly. For the special curry on this occasion

all available vegetables are mixed and cooked together. Brahmins, Vaisyas and Lingayats give a bath of red berries to their children of below five years of age. The red berries mixed with copper pies are showered over the

head of the child who is daintily dressed and seated on a decorated pedestal, while the women and other children, in their festive clothes, watch the fun with great applause. This is known as *Bhogipallu*.

BHOGIPALLU



124. The second day is Sankranti. It is believed that the Sun seated in his luminous chariot drawn by seven resplendent steeds, journeys northwards into Uttarayana on this day. From this day winter begins to fade away giving place

to the warmth and sunshine of spring. It is an auspicious time not only to live in but to die too. Did not Bhishma, the ancient Aryan patriarch lying on his bed of arrows, prolong his life by the power of his will, till the *punyakala* set in? That was

because, they say, the Aryans inhabited regions round the North Pole where there is one night and one day, each of six months duration, in a year. As no religious oblations could be offered to the dead during the night, Uttarayana, which heralded the new long day, was considered auspicious.

125. Special dishes like *pongal* are prepared and after a sumptuous feast men, women and children wear new clothes and spend the day in jollity.

126. The third and final day of the festival is Kanumu Panduga exclusively devoted for *pasuvulu* i.e., cattle. The cattle shed is thoroughly cleaned and the cattle, especially the cows and bulls, are washed well and good green fodder is offered. All the special dishes prepared on the day are first of all offered to the cow whose horns and face are decorated with vermilion and turmeric paste. Later in the evening the horns and faces of all the bulls and cows are decorated with vermilion and turmeric and *harati* (flame of prosperity) is waved to them. The bulls are not put to work on this day. Some bulls are decorated with costly clothes and jewels and taken to temples to the accompaniment of drums and music.

Sivaratri

127. Most of the Hindus in Mantsala observe this festival in honour of Siva on the fourteenth day of the dark fortnight of *Magha* (January–February). There are, it is said, three kinds of nights; one is *savaratri*, the night spent in feeding the body with food and pleasures; the second, *navaratri*, the night when the soul takes a new birth in devotion; the third is *sivaratri*, when *jiva*, the soul, is united with Siva, the Lord. *Ratri* does not mean mere night. It really signifies withdrawal of the senses into the mind and the mind into the soul and surrender of the soul to the Supreme Divine, Siva, who is the Lord of the *jiva*. The vigil implies inner wakefulness, a psychic opening to the descent of Siva-sakti or Divine consciousness. The Divine Energy wakes up when the human ego surrenders to God in the Self. Fasting means control of the senses from wandering after deluding objectives; it means the starvation of lust, greed and envy, so that the mind may be pure enough for introspection and meditation upon the inner Divine.

128. A day prior to the festival the Hindus clean their houses. On Sivaratri day itself they

get up early in the morning. Men take their bath, women sweep the courtyard, sprinkle on it water mixed with cow-dung and make decorative designs with flour or coloured powders. After finishing this, they too have their bath. Clothes and household linen are also washed. Those who can afford put on new clothes on this day.

129. Most of the elders observe fast on this day. Those who observe it are not supposed to eat or drink anything until their worship, which takes place late in the afternoon at about 4 p.m., is over. For this worship Brahmins, Vaisyas, Lingayats and Viswabrahmins go to the Raghavendra-swamy Mutt where there is a Sivalingam. The devotees take along with them, in a plate, a cocoanut, a cucumber, boiled sweet potatoes and a preparation of gram and jaggery. These are offered to Siva at the shrine. After bending down in front of the Lingam the people return home with *prasadam*. A few staunch devotees also perform *abhishekam* (bath) with the holy water of Tungabhadra to the Lingam under the supervision of the Brahmin priest. Then they return home, and take meals which does not contain every day preparations of cereals and curries. Most people consider it desirable to keep awake for the whole night following. None should go to bed until midnight at least. For this reason a programme of dramatic performances, or of singing devotional songs, is invariably arranged by a group of village youths.

Kamadahana and Holi

130. These two are clubbed together. It commences on *Phalguna Suddha Triodasi* [the thirteenth day in the bright fortnight of *Phalguna* (February–March)] and closes by *Bahula Padyami* (the first day in the dark fortnight) though the actual Holi is celebrated on the Full Moon Day.

131. One legend which is current is that Manmadha (Cupid) was burnt to ashes by the fire emanated from the third eye of Lord Siva when he opened it in wrath for having been disturbed during his penance by the former.

132. According to Vaishnavapurana it was the anniversary of a great feat of heroism which Krishna performed by destroying a she-demon variously named Sankhasudha, Hori, Holi, Hola, Holika, Medha and Dhundha. The most probable supposition, however, is that it was set apart to celebrate the return of spring to typify the general influence of spring upon both the animate and inanimate

creation, and to express the feelings spread by the season and the delight which the revival of nature sent forth. The festival dates from Vedic times. According to a legend, Holika was the name of a she-demon who used to devour children, that were supplied to her by turns from each family in places where she held sway. It so happened that one day, an old woman's only grandson was to be the victim, and she was lamenting her bitter misfortune. A holy mendicant happened to pass her door and hearing of the cause of her sorrow contemplated for a time and then said that Holika could be killed and her grandson saved, if Holika could be made to hear vile and obscene expressions, for it was destined that this alone could kill her. The whole village took this holy man at his word, and when Holika came for her prey next day, she was met by such a chorus of vile and filthy abuse that she dropped down and died, as was prophesied. This event is supposed to be commemorated by the festival, and the obscene language used by some youths generally at the Holi festival is believed to have originated from this legend.

133. This is observed in this village by all the Hindus irrespective of economic status. This is more a public function than a domestic function. The main function is on *Purnima* which is called *Kamana Punnama* or *Kamana Panduga*. A pit is dug in the customary places in the middle of the streets and wood and other combustible articles are collected from three days in advance. An earthen image of a female is placed in the centre of the pit and some kind of puja is performed. The gathered material is placed all round the image. A picture of Kama or Manmadha, son of Lord Vishnu disturbing the penance of Lord Siva is taken round in procession and brought back and burnt after setting fire to the material in the pit; after the contents of the pit are practically burnt, half burnt sticks are taken home and oil lamps are lit with it at home. *Vasantam* is commenced on a small scale that very night and increases till it ceases by the next noon. At houses the usual festivities are observed. Ryots remove the ash from the pit and use it for crops particularly to vegetables with the belief that it is an insecticide.

Festivals exclusively celebrated by Madhya Brahmins

134. Apart from the above said festivals the local Madhya Brahmins celebrate exclusively for

themselves a few festivals in which people of other castes of the village do not participate.

135. The most important of them is the observance of *Chaturmasa Vrata*. This is a must for all the *Sanyasis* (ascetics). During that period they settle down at one place only. The observance of this *vrata* lasts for four months commencing from *Ashadha Suddha Dwadasi* i.e., the twelfth day in the bright fortnight in *Ashadha* (June-July) to *Kartika Suddha Ekadasi* i.e., the eleventh day in the bright fortnight in *Kartika* (October-November).

136. Majority of the Brahmins in this village being the followers of Madhya observe this *vrata* faithfully. Each of these four months has a special feature of its own and is known with a different name and those who observe are prohibited from taking certain items of food articles during the respective months. They are:

(1) *Shakavratam* is observed from *Asadha Suddha Dwadasi* i.e., the twelfth day in the bright fortnight of *Ashadha* (June-July) to *Sravana Suddha Ekadasi* i.e., the eleventh day in the bright fortnight of *Sravana* (July-August). *Shaka* in Sanskrit means vegetable. Hence during this month all vegetables are prohibited. They take only dhal in various forms.

(2) *Dhadvratam*—*Dadhi* in Sanskrit means curd. So during this period of *Sravana Suddha Dwadasi* i.e., the twelfth day in the bright fortnight of *Sravana* (July-August) to *Bhadrapada Suddha Ekadasi* i.e., the eleventh day in the bright fortnight of *Bhadrapada* (August-September) curd is prohibited in their meals. Milk and buttermilk are however used without any stigma.

(3) *Ksheeravratam*—*Ksheera* in Sanskrit means milk. This *vrata* is observed from *Bhadrapada Suddha Dwadasi* i.e., the twelfth day in the bright fortnight of *Bhadrapada* (August-September) to *Asvija Suddha Ekadasi* i.e., the eleventh day in the bright fortnight of *Asvija* (September-October). Milk and all other preparations with milk are avoided in this period.

(4) *Dwidalavratam*—*Dwidala* in Sanskrit means pulses (*Dwi + dala* i.e., seed having two parts). This is observed between *Asvija Suddha Dwadasi* i.e., the twelfth day in the bright fortnight of *Asvija* (September-October) and *Kartika Suddha Ekadasi* i.e., the eleventh day in the bright fortnight of *Kartika* (October-November). During this period all pulses are prohibited in their

meals. They devote most of their time in these four months in studying religious and philosophical books and worship of Madhvacharya and Sri Raghavendraswamy.

Anniversary of Raghavendraswamy

137. Rathotsavam also known as Saptha Rathotsavam is a festival associated with the Brindavan of Sri Raghavendraswamy. This is celebrated for 7 days from *Suddha Chaturdasi* i.e., the fourteenth day in the bright fortnight to *Bahula Panchami* i.e., fifth day in the dark fortnight in the month of *Sravana* (July-August). Each day has got a peculiarity in the mode of worship. Only a prayer is held on the first day while on the remaining 6 days some sort of procession is taken out on each day viz. 2nd day—*rajitha* (silver) *mantapothsavam*, 3rd day—*rajitha simhavahanotsavam* (silver lion), 4th day—*rajitha gajavahanotsavam*, 5th day—car festival, 6th day—*rajitha aswavanotsavam* and on the 7th, *sarva samarpanotsavam*.

Muslim festivals

138. The Muslims of Mantsala village celebrate Ramzan, Moharram, Bakrid and other festivals.

Ramzan

139. This festival is observed in the ninth month of the Muslim year viz, *Ramzan* (February-March). The observance of fast from 4-30 a.m., to sunset on all the thirty days of this month is a 'must' according to Quran. And as far as possible people try to fast for the whole month. They can have food before dawn and after dusk, but in between even a drop of water is not permitted and the orthodox among them do not even swallow their own saliva. During these days one should devote as much time as possible to meditation and prayer. The 26th day of the month is specially important because it was on this day that Mohammad received the Quran from Allah. People wear new clothes on this day, read Quran and offer their prayers. The month long fasting ends on the day they see the New Moon. The next day is spent in festivity and is known as *Id-ul-Fitr*. People break fast early and wear their best—possibly new clothes. Men go to the mosque for *Id* prayers. After the *namaz* they go round to their friends' houses and greet them. On this day and on the two days following, sweets are prepared and distributed among friends and

relatives. A few well-to-do families distribute among the poor 1½ measures of wheat or rice or cholan to enable the poor also to participate in the common *namaz*. Setting aside the social status all go for the *namaz* to *Idgah* (open place where a wall is constructed on a raised platform on the western outskirts of the village).

Moharram

140. Imam Hussain, the grandson of Mohammad was put to death on the tenth day in the month of *Moharram*, on the plains of Karbala after being denied food and water for three days. This festival is observed in memory of the martyr and his associates. From the seventh to ninth day symbols of Imam Hussain known as *taziyahs* and *alams* (large paper models of his tomb) are taken out in procession in the streets. All along the route they beat their breasts and cry aloud 'O!, son of Ali or Hassan, Hussain' and wail over the martyr's death. On the evening before the tenth day which according to the Muslim mode of computing time is the tenth night, all the *taziyahs* and the *alams* are taken out in procession. At a convenient hour in the night of the ninth day, burning cinders are levelled in the pit of the *ashur khanah* and devotees both Muslims and Hindus—a few holding *alams*—walk across the fire. On the following day after *fatihahs* are read the *taziyahs* and *alams* are immersed ceremoniously in the river Tungabhadra. In all Muslim households a sweet drink either of water and sugar or of milk and sugar, is prepared and distributed among friends and relations. The giving of alms and charity on this day is believed to contribute greatly towards ensuring one's future. This festival is locally known as *Peerla Panduga*.

Bakrid

141. This festival is celebrated on the tenth day of the month of *Zilhaj* (May-June). People get up early in the morning and go to *Idgah* (an open place where a wall is constructed on a raised platform on the western outskirts of the village) without having their breakfast as a mark of respect to Ismail and offer their *namaz* (prayer). When they return home they sacrifice goats in the name of God. The general rule is that one goat is sacrificed in the name of each member of the family; but if this is not possible financially, a goat each may be sacrificed for each adult member of the household or one goat on behalf of the

entire family. *Chappaties* (wheat bread), sweets and bowls of *khina* are the only preparations for the dinner. Rice is not cooked generally. Then they go round to meet and greet their friends.

Christian festivals

142. The Christians of Mantsala do not know any other festival except Christmas. In fact, being Hindus before conversion, they celebrate all the Hindu festivals with equal enthusiasm.

143. The Christmas festival falls invariably on 25th December every year. Twenty-two out of 23 households belong to Protestant sect. After offering prayers in the church on the morning of 25th they return home and spend the day in merriment exchanging greetings and inviting friends and relatives to participate in the Christmas dinner.

The well-to-do Protestants prepare the Christmas tree with canes and bamboos and decorate it with coloured papers, candles and a variety of coloured bulbs. Gifts and greetings received from friends and relatives are conspicuously exhibited on the Christmas tree.

Panchayat Samithi Elementary School

144. The origin of the school goes as long back as to the beginning of this century itself. The available record with the school shows that there were 45 boys on rolls on 22-8-1913. Documentary evidence has been there from 7-7-1939 regarding the girls school in the village. All the while they were housed in rented buildings only. Both the schools were merged on 12-9-60 after the inauguration of the Panchayat Raj institutions. At that time the strength of the schools was:

Statement XIV

STRENGTH OF PANCHAYAT SAMITHI ELEMENTARY SCHOOL ON 12-9-60

Class (1)	Boys school (2)	Girls school (3)	Total (4)
1st Standard	43	24	67
2nd Standard	15	6	21
3rd Standard	10	7	17
4th Standard	5	8	13
5th Standard	5	5	10
Total	78	50	128

The low number of boys in the higher standards was due to the fact that Brahmins in the village were sending their sons to the Sanskrit College located in the compound of Sri Raghavendra-

swamy Mutt. Compulsory primary education was introduced in this village in June, 1960. There were then only 30 boys and 23 girls in the 1st standard.

Statement XV

STRENGTH OF PANCHAYAT SAMITHI ELEMENTARY SCHOOL FROM 1960 TO 1964

Date (1)	No. of boys in Standards						No. of girls in Standards					
	I (2)	II (3)	III (4)	IV (5)	V (6)	Total (7)	I (8)	II (9)	III (10)	IV (11)	V (12)	Total (13)
10-12-1960	43	15	10	5	5	78	24	6	7	8	5	50
7-12-1961	25	12	12	3	5	57	8	6	5	6	6	31
11-5-1962	56	12	12	3	5	88	35	6	5	6	6	58
20-12-1963	56	23	13	8	5	105	37	12	4	4	5	62
20-11-1964	56	25	13	7	9	110	40	10	6	3	3	62

145. Since the implementation of the Compulsory Primary Education programme the strength has increased both among the boys and girls. Apart from the Brahmin boys going in for Sanskrit studies, grown up boys of about 10 or 12 years of age among the agricultural and other labour castes are usually engaged in their respective household occupations. This is because of the inevitable necessity to supplement the family income and also to eke out their livelihood for themselves. That is why the number of students has reduced from 1st Standard to 5th Standard in all the four years recorded above. Another interesting feature evident from the above is the lack of interest for educating the girls among the villagers. In spite of introducing compulsory primary education scheme the girls are not sent to school in good numbers and those who attend the school might be having either some old women and elder sisters to assist their mothers in their daily household work.

146. There are three teachers for the present in the school. They are, one higher grade trained teacher as headmaster and two secondary grade trained teachers. Of the latter, one is a regularly appointed and another is appointed on a temporary basis. There are four black boards, two tables, two benches used as board stands, three wooden boxes, four old chairs and four old benches. Some were supplied by the erstwhile District Board and some are supplied by the present Zilla Parishad. Two years back, the Panchayat Samithi supplied the following articles to the School—one pinboard, one carom board, five National and State maps in Telugu and three picture maps representing the letters and words in Telugu and English languages. The open space before the school is used as the play ground. Both boys and girls play usual games like *kappa gantulu*, *Rama Seetha*, *dagudu mootalu* (hide and seek), *kabaddi*, etc. Since 12 years the school has been located in a private building on a monthly rent of Rs. 8.

Sanskrit College

147. Located in one of the annexe buildings of Sri Raghavendraswamy Mutt, it is appellated as Samskrita Maha Pathasala. Started some ten years ago this is managed by the Mutt. The teaching staff consists of two pundits only. One of the *archakas* (priests) of Sri Raghavendraswamy Brindavan by name Sri Archakam Raghavendrachary is a *Sahitya* and

Vedanta Siromani (i.e., equivalent to Ph.D., in literature and philosophy). He is one of the two pundits. The second pundit is *Vyakarana* (Grammar) *Siromani*. They are paid a monthly salary of Rs. 40 and Rs. 25 respectively with free lodging and boarding. There are 6 students and all are Brahmins and bachelors of below 30 years of age. They are provided with free boarding and lodging and a scholarship ranging between Rs. 5 to 8 per head per month. Of these six students only three are of this village, two are from Mysore State and one is from Madras State.

148. The teaching hours are from 7-30 a.m., to 9-30 a.m. and 3-30 p.m. to 5-30 p.m., daily. All the required books and stationery are supplied free by the Mutt. The students are prepared for various examinations in Sanskrit language conducted by the Universities of Sri Venkateswara, Osmania, Mysore and Madras and also the Chittoor Samskrita Bhasha Pracharini Sabha (an organisation for propagating Sanskrit). The college is closed for two months during the summer.

149. On some special occasions like Madhva Navami (death anniversary of Madhvacharya) and Purandharadasa Aradhan (death anniversary of Sri Purandharadasa) learned scholars from the above said Universities are invited to deliver a few lectures on subjects relating to religion, philosophy and, Sanskrit language and literature.

Sri Raghavendraswamy Recreation Club

150. The Recreation Club is a voluntary organisation. It was started on 15-9-1963 with 8 honorary members who all contributed Rs. 35. Another 22 persons had joined as members by paying Re. 1 towards admission fees. The regular monthly fees is 0.50 P. per head.

151. The eight honorary members who paid initially a total amount of Rs. 35 have ceased to be members after one year. A honorary member has to pay Rs. 5 per year. Every member has to pay the membership fees every month before 10th and a fine of 0.25 P. is collected from the defaulters and if he fails even then his membership gets cancelled automatically after one month. The members of the Executive Board meet once, before 10th of every month. The General Body Meeting is called for at the instance of the members of the Executive Board whenever they deem

it necessary. The local Arya Vaisya Choultry management has been kind enough to provide three rooms to the club free of rent.

152. For purchase of all the necessary articles required to play ball-badminton, volley ball,

carom, etc., an amount of Rs. 65 was contributed by the Panchayat Samithi and adding an equal amount by the Club the following articles were purchased on 24-9-1963:

Statement XVI

ACCESSORIES OF SRI RAGHAVENDRASWAMY RECREATION CLUB

Serial No. (1)	Item (2)	Numbers (3)
1	Ball-badminton bats	5
2	—do— net	1
3	—do— balls	4
4	Volley ball	1
5	—do— net	1
6	Air pump	1
7	Ring	1
8	Chess board and coins	1 set
9	Carom board and coins	2 sets

153. The ball-badminton team of this club has participated in the sports and games conducted at Adoni and Yemmiganur. Further, this club has conducted test matches in ball-badminton in this village and invited teams from neighbouring villages like Ramapuram, Kosigi and Kalderkunta and the local team also has participated and won for themselves the cup proposed for the winners.

154. The activities of the club ran well for one year only. But as most of the active members have left the village either for education or for jobs the activities of the club have become rather dull. Yet a few members regularly visit the club and play indoor games like chess and caroms.

Sri Raghavendra Vachanalaya

155. Under the benevolent patronage of the present Swamiji of Sri Raghavendraswamy Mutt, this reading room was started in 1946 to cater to the needs of the reading public and pilgrims. At the time of opening, this library was housed in the temple of Sri Srinivasadevara. For the future expansion of the reading room and library, Sri Swamiji has graciously granted an attractive site to the north of the temple of Manchamma in October 1956. Immediately in 1957 a zinc sheet

shed was constructed and by 1961 the present building was constructed in its place. The total expenditure of over Rs. 500 incurred in constructing this building was raised through liberal contributions from the villagers, some of whom have also lent their helping hand by actually participating in the construction itself.

156. The library was started first of all by four persons. After one year another four persons have joined them. The office bearers like the President and Secretary are elected from among the members once in three years. Sarvasri P. Prahladachary and A. R. Krishnachary were elected as President and Secretary respectively in the year 1958. Again during 1961 also, due to the migration of many members to various places in search of employment, they were again elected for another term to continue in the same capacity. At the time of survey i.e., on 20-11-1964 there were 12 members in the library. Membership fee is Rs. 5 per annum.

157. Every year the anniversary day of the library was being celebrated until 1962. Since then, due to some difficulties it has not been celebrated. Vedic pundits, Sanskrit scholars from Bangalore, Kurnool, etc., were also invited to take part in the annual day celebrations and the extra expenses, if any, were borne by the members

themselves equally and sometimes a few village elders also used to contribute to meet the expenditure.

158. The library is kept open only during afternoon hours i.e., from 3 to 6 p.m., but during the three days of *aradhana* (anniversary of Sri Raghvendraswamy) it works from 8 to 12 noon and 2 to 6 p.m., daily. An amount of 5 Paise per book per week is collected as charge from the borrowers. After a week, a fine of 2 Paise per day per book is levied. A borrower has to pay Rs. 5 towards the deposit amount which will be repaid as soon as he

returns the books if he demands. The pilgrims also are allowed to borrow books from the library on paying a deposit amount of Rs. 5. But if one cannot afford to pay the deposit he is required to produce a letter of security from the Manager of the choultry where he is lodging.

159. During 1958 the members contributed Rs. 50 and the Panchayat Samithi also contributed Rs. 50 towards the purchase of books. Until then all the books in the library were donated by some members. The total number of books in the library languagewise is —

Statement XVII

PARTICULARS OF BOOKS IN SRI RAGHAVENDRA VACHANALAYA

Language (1)	Total No. of books (2)
Canarese	766
English	150
Hindi	70
Sanskrit	100
Telugu	340

They cover such subjects as philosophy, religion, mythology, epics, astrology, politics, economics, biography, drama, poetry, prose and short story. Most of the books are either religious or philosophical. Besides books, daily newspapers like Andhra Prabha (Telugu), Samyuktha Karnataka (Canarese) and Deccan Herald (English) are subscribed. The Samyuktha Karnataka, a daily newspaper in Canarese language issued from Bangalore is donated by the owner of the paper and the library pays Rs. 6 only per annum towards postage. Further the library has subscribed to two weekly magazines and four monthly magazines also. They are Samadarsana and Lokavani, both Canarese weeklies; and Parimala (Canarese), Geervani (Sanskrit), Yogavedanta and Kalyana (Hindi)—all are monthlies. The Tirumala Tirupati Davasthanam sends its monthly journal free of cost.

160. A young boy is employed in the library to look after the magazines, books, etc., and he is paid Rs. 5 per month.

161. A proposal to extend the building and the activities of the library is current among the

members and a few pamphlets written both in English and Canarese are placed in the library wherein an appeal is made to the readers and pilgrims to donate liberally for the said cause.

Village Panchayat

162. It was constituted on 15-10-1948 with 7 members. Two of them were elected as President and Vice-President and the remaining five were members of the Executive Body. All were elected unanimously. On 31-12-1951 elections were held for the second time and the former Vice-President was elected as President. During the subsequent election held in 1956 and 1962 all the members, President and Vice-President were elected unanimously. Even in the latest elections held on 29-5-1964, the office bearers were elected unanimously.

163. Income and expenditure of the Panchayat for the financial year, 1963 is given overleaf.

Statement XVIII

BUDGETARY POSITION OF VILLAGE PANCHAYAT, 1963

Income		Expenditure	
Item (1)	Amount (2) Rs. P.	Item (3)	Amount (4) Rs. P.
1 Land cess	250.00	1 Radio	150.00
2 Stamp duty	300.00	2 Street lighting	200.00
3 House tax	230.00	3 Health and sanitation	200.00
4 Licence fees and fines	300.00	4 Roads	200.00
5 25% grant received from Govt.	300.00	5 Festivals	50.00
6 Profession tax	6.00	6 Travelling Allowance	12.00
		7 Contingencies	100.00
Total	1,386.00		867.00

There was thus an excess of Rs. 519 in the year 1963. The house tax is levied at the rate of 19 Paise per Rs. 100 value of house per year. Each shop has to pay a tax of Rs. 5 per annum. The restaurant hotels are levied a tax of Rs. 12 per annum whereas hotels catering coffee, tiffin and meals are taxed Rs. 25 per annum. Besides these the profession tax is levied at the rate of Re. 1 per every Rs. 100 of the total income of the teachers, postmaster and electric wireman.

Activities of the Panchayat

164. During June 1964 the Panchayat undertook the construction of steps on the right bank of Tungabhadra river at a cost of Rs. 7,300 and completed the same in the same month. Fifty per cent of the expenditure was borne by the Panchayat Samithi, Yemmiganur and the remaining 50% was shared equally by the village Panchayat and the public.

165. The village was electrified on 11-6-1961. The electricity bills for domestic consumption are collected by a Bill Collector of the Andhra Pradesh State Electricity Board, Yemmiganur and the Village Panchayat sends its man to pay the monthly charges for street lighting, at Yemmiganur. The normal monthly charges on this account come to Rs. 20. As the village is a pilgrim centre of great importance, the Panchayat evinces good interest for maintaining sanitary conditions in the village. The internal roads, no doubt, need a good lot of repair. Near and around the Raghavendraswamy Mutt only the roads and open

space opposite to the Mutt are regularly swept by the labourers engaged by the Panchayat board.

Choultries

166. To accommodate the pilgrims there are four choultries *viz.* Mutt Choultry, Arya Vaisya Choultry, Hubli Choultry and Acharya Choultry and a Rest House located very near the Raghavendraswamy Mutt. Of them, except one maintained by the Mutt authorities the remaining three choultries and the only Rest House are exclusively owned and run by private individuals. Particulars of each choultry are given in the following paras.

Mutt Choultry

167. Appellated as Sri Raghavendraswamy Brindavan Choultry it is locally known as Mutt Choultry.

168. Some four decades ago the Mutt authorities constructed half-a-dozen rooms to accommodate the Madhva pilgrims. Later on with the donations made by some philanthropic devotees of Sri Raghavendraswamy several rooms have been constructed from time to time. At present there are 50 rooms of which 25 are double rooms and 25 single rooms. Of them 8 rooms constructed by eight persons as part of their donations, are given exclusively to them or to their friends or relatives. In this choultry preference is given to the people of Madhva sect but if at any time there are more rooms and fewer persons of their

sect requiring them, people of other castes also are accommodated. Again among pilgrims also, families are given preference against individual members. As the stay in this choultry used to be free of charge a few people started settling in the rooms on a permanent basis because the Mutt provides free meals for all the Brahmins once a day. But with the constant increase in the number of pilgrims visiting this place the Mutt authorities have suitably changed their rules so as to accommodate as many pilgrims as possible in this choultry free of cost for the first seven days and later a nominal charge of 0.50 P. per single room per day and Re. 1 per double room per day is collected from the pilgrims intending to continue their stay beyond the first seven days. As no other choultry provides free accommodation even for a day there is always rush for accommodation in this choultry especially during the anniversary celebrations of Sri Raghavendraswamy in the month of August. Then pilgrims are allowed to occupy even the verandahs opposite to each room. The choultry authorities supply all the required cooking utensils to the needy pilgrims. A Manager looks after the choultry and maintains the records, receives money, issues cash receipts, *etc.* There are two sweepers who attend to all odd jobs. The Manager and two sweepers are paid a monthly pay of Rs. 40, Rs. 25 and Rs. 15 respectively besides free meals and accommodation. The choultry is provided with newspapers and magazines like Hindu (English daily), Andhra Patrika (Telugu daily), Thayinadu (Kannada daily), Prajamatha (Kannada weekly), Sahitya Karnataka, Panchamruta (Kannada monthlies). The monthly expenditure on electricity and newspapers and magazines comes to about Rs. 150 which is borne by the Mutt office. A blue print was ready at the time of the present survey in November, 1964 to construct another big choultry in the open space opposite to this choultry to provide accommodation to more than a thousand people in spacious rooms with all modern facilities like flush out latrines, ceiling fans and provision was made for one air conditioned room also. It seems that sufficient amount has already been donated by several pilgrims and a few retired engineers have offered their services free as a token of their devotion to their Guru, Sri Raghavendraswamy. Thus it is expected to be completed before the end of 1965. At present there is a well in the courtyard of the choultry but it is becoming increasingly difficult for the pilgrims to draw waters from the well due to

shortage of buckets, ropes and containers to keep the water. Hence a proposal for constructing a reservoir on the banks of the river Tungabhadra to supply water through a pipe to all the rooms in the choultry is finalised and the plan submitted to the concerned P.W.D. authorities at Adoni is awaiting the sanction. Ultimately with the completion of the proposed pilot water system and contemplated choultry more number of pilgrims will be provided with better accommodation at a cheaper rate than now.

Arya Vaisya Choultry

169. As the name itself suggests the choultry belongs to Vaisyas. It was constructed in 1942 by a Trust composed of Vaisyas of South India, mostly from Mysore State. The headquarters of the Trust is at Raichur, a district headquarters town of the same name, in the Mysore State.

170. There are 27 rooms in the choultry and nearly 50% of them are electrified. A nominal charge of 0.25 P. per room per day is charged for the rooms which are electrified and the remaining rooms are given free of cost upto seven days only. Among the pilgrims preference is given to Vaisyas who are also provided with cooking utensils free of charge. The Trust has appointed a manager and two sweepers to maintain the choultry. They are paid Rs. 50 and Rs. 10 per month respectively besides free boarding and lodging. At the time of *aradhana* in August every year poor feeding is arranged to Vaisyas only and the rooms during the days of *aradhana* are given only to those who have donated for their construction and in their absence only they are given to other people of their own caste.

Hubli Choultry

171. This was constructed during 1958 through donations made by several devotees; most of them belonging to Mysore State.

Sl. No.	No. of donors	Nature of donation
1	63	More than Rs. 101 each
2	231	Rs. 101 each
3	17	Rs. 100 each
4	46	Rs. 50 and below
5	53	Donated utensils
6	50	Donated construction material

There are 22 single rooms and three double rooms and all were electrified about three years ago. Unlike in other choultries the rooms in this choultry are given to all the pilgrims irrespective of caste. The rooms are divided into three categories and the daily and monthly charges are as follows:

Category	Charge per day Rs. P.	Charge per month Rs.
I	0.75	16
II	0.60	12
III	0.50	10

Of the total 25 rooms only one is a very big one with a ceiling fan and the daily charge is Rs. 3. The Executive Body of the Donors had appointed a Manager, Assistant Manager, a peon and a sweeper to look after and maintain the choultry clean and tidy.

	Monthly pay Rs.
1 Manager	80
2 Assistant Manager	30
3 Peon	20
4 Sweeper	5

172. The Manager and the Assistant Manager are provided with free unfurnished quarters. All the cooking utensils are supplied free of charge to the pilgrims who stay in this choultry. Kannada daily newspapers are provided for the reading public in the office rooms. Authorities of the choultry have donated a silver chariot costing Rs. 508 to Sri Raghavendraswamy Mutt. Further they also honour each Swamy who visits this place by paying Rs. 50 once in a year.

Acharya Choultry

173. This is a choultry owned and run by an Acharya individually. There are eight rooms and he charges 0.25 P. per day per room and the rooms are given only to Madhva Brahmins.

Rest House

174. There is a private rest house owned by a Reddy. There are two well furnished and decent rooms which are let out on a daily charge of half a rupee per each room.

Chapter VI

SOCIAL REFORMS, AWARENESS AND ATTITUDE

Family planning

'He who planted the tree, will see to its being watered properly' expresses the common sentiment as regards the family planning. There is a fatalistic attitude born out of a belief in predeterminism among many people in the village.

2. However, a small number who may have thought regretfully of the burden of large sized families are too indolent or too shy to consider means of restricting reproduction. Again among them a small but intelligent few have, however, begun to think of the need for birth control in a slow but in a rational way. Apart from the shyness and the reserve of the mothers among the people, which is an age long inheritance, there is the fear that the use of contraceptives might lead to immorality. Even persons holding reasonable views on most matters relating to women, distrust the recommendation of birth control appliances. They seem to think that any large spread use of these modern appliances might imperil social morality.

Untouchability

3. Though untouchability is an offence in the eyes of Law, in practice, it has not yet lost its vigour especially in villages. Now untouchability means that the higher castes would not accept food and water from the untouchables. It is only some of the members of the present generation or those influenced by the advanced views who would not mind accepting food or water from the hands of the depressed or untouchables. In a village like Mantsala, noted for its religious importance, the superstition is stronger amongst the Brahmins than amongst the members of other castes. The children of the untouchable castes like Madiga Dasari now freely attend the common village school. They have

got their own drinking water wells in their habitation areas. Yet, in spite of legislation permitting the untouchables they are strictly prohibited to enter the Brindavan. This indicates that the social conservatism dies hard and legislation alone cannot over-night change the deep-rooted complexes of thought and behaviour which are the heritage of many generations of a caste-ridden social system.

Inter-caste relationship

4. Caste largely determines the function, the status, the available opportunities as well as the handicaps for an individual. Caste differences even determine the differences in modes of domestic and social life, types of houses and cultural patterns of the people in the village. It has fixed the psychology of the various social groups and has evolved such minutely graded levels of social distance and superior-inferior relationships that the social structure looks like a gigantic hierarchic pyramid with a mass of untouchables like Madiga Dasari and Boya at its base and a small stratum of elite, the Brahmins, almost equally unapproachable, at its apex.

5. The increasing spread of modern means of communications, and the growth of modern capitalist competitive economy which shattered the subsistence economy of the self-sufficient village community, undermined more and more the functional basis of caste. The transformation of self-contained rigid castes into modern mobile classes has taken place in a peculiar manner. Certain castes have been monopolising the position of the privileged upper classes of the modern society. Certain castes have been losing previous status and function and slowly submerging into the lowest class groups of modern society. Consequently the village Mantsala, just as many other villages, is becoming a venue for trial of strength among numerically larger castes.

Statement XIX

CASTES AND COMMENSURABILITY

Sl. No. (1)	Name of caste (2)	Accept water from castes listed in col. (2) (3)	Accept cooked food from castes listed in col. (2) (4)	Main occupation (5)
1	Boya	All except 10	All except 10	Labour
2	Brahmin	13 and 14 only	None	Archakam and agriculture
3	Byagara	All except 10	All except 10	Labour
4	Chakali (Washerman)	All except 10	All except 10 and 15	Washing
5	Ganiga (Oil monger)	2, 9, 13 and 14 only	2, 9, 13 and 14 only	Oil extraction and agriculture
6	Idiga (Toddy tapper)	—do—	—do—	Toddy tapping and agriculture
7	Kshatriya	2, 9 and 14 only	2, 9 and 14 only	Agriculture
8	Kuruva	All except 1, 10 and 15	All except 1, 10 and 15	Agriculture and labour
9	Lingayat	None	None	Agriculture
10	Madiga Dasari	All except 15	All except 15	Labour and agriculture
11	Mangali	All except 1, 10 and 15	All except 1, 10 and 15	Shaving, etc.
12	Nambi	All except 10 and 15	All except 10 and 15	Archakam and agriculture
13	Telugu	All except 1, 3, 10, 11, 15 & 17	2, 7, 8, 9 and 14 only	Agriculture
14	Vaisya	2, 7 and 13 only	2 only	Business
15	Viswabrahmin	None except 9	None	Business and agriculture
16	Muslim	All except 10	All except 10	Agriculture, labour & business
17	Christian	All except 10	All except 10	Labour

6. Certain ideas regarding pollution and purity are cardinal to Hinduism. Inter-caste relations are governed at many points by ideas of pollution. Normally, each caste is endogamous, and complete commensurability prevails only within it.

7. People of all castes call on one other and there are no restrictions on members

of one community entering the streets in which other communities live though there are separate habitations for each caste. They mix freely in the common religious functions associated with the village deities. But in offering the sacrifice to the village deities the traditional caste hierarchy is very rigidly followed.

Chapter VII

CONCLUSION

To sum up, the picture that emerges out of the study of the socio-economic conditions of the village Mantsala is as follows.

2. This popular pilgrim centre of Sri Raghavendraswamy of Madhva sect among the Brahmins, situated on the right bank of the river Tungabhadra, is multiethnic in its composition.

3. All the Hindu castes live on terms of amity with Muslims and Christians. Though people do not show preferences of caste openly, they are yet still deeply conscious of it and in many matters they are still guided by considerations of castes. Marriage alliances are contracted only within the caste and sub-sect. No one will have the audacity of thinking in terms of marrying outside his caste. In hotels of the village one comes across a Madiga Dasari sitting with a Brahmin or Telugu chatting freely and drinking cups of coffee. In spite of some urban influence and occupational mobility it is never heard that a caste Hindu would permit a Madiga Dasari (S.C.) to enter his kitchen and much less partake a meal side by side.

4. By virtue of their social and educational advancement and their economic superiority, the Brahmins and Telugus form the two dominant groups of the village in addition to the Muslims, who by virtue of their numerical strength, play an equally important role in the political and social life of the village.

5. Agriculture is the backbone of the village economy. There are a good number of temple service Inam lands in this village given to the Brahmins, Chakalis (Washermen) and a few other castes as well. As most of the lands are under dry cultivation except the handful belonging to big land owners, a majority of the cultivators and the agricultural labourers lead only a hand-to-mouth existence. The yield per acre is low and both the methods of cultivation and implements employed are antiquated. Due to lack of credit facilities on one hand and uneconomic size of holdings on the other, a majority of the cultivators have not yet taken to the improved methods of

cultivation. The small cultivators are always under obligation to sell their surplus produce, if any, at low prices to their creditors, who charge, exorbitant rates of interest. A good number of people are still engaged in their traditional occupations, but a conspicuous desire is latent among the people to educate their children so as to take up better occupations. The level of literacy among the communities other than the Brahmin, Vaisya and to some extent Telugus, is rather low.

6. Village-wide ceremonies continue to be performed, but on a reduced scale. Customary economic relationships with the washerman and a few other village artisans and servants continue, but a few families have ceased to maintain these relationships.

7. There are no political factions or communal feuds to hamper the smooth working of the Village Panchayat.

8. Just as sugar gives an idea of sweetness, milk an idea of whiteness, just as *masjid* gives an idea of holiness, cross gives an idea of Christian sacrifice and Swastika of Buddhist *dharma*, the Hindu temples and Mutts gives an idea of the *tattvas*, or principles of existence, and of the Divine who is the heart and soul of the things. For the man of knowledge, the body is the temple, the heart the sanctum; the soul God, and meditation worship. Faith is a flash of light in darkness. In a remarkable verse, the Bhagavad-gita says: "Man is of the nature of his faith, what his faith is, that verily he is."

“సత్వానురూపా సర్వశక్త్యక్తా భవతిభారత

Satvanuroopaa sarvasyashaktaa bhavati bhaarata

శ్రద్ధామయోయం పురుషోయోచచ్ఛ్ర సయేవసః

Sraddhaamayoyam purushoyoyachchadhra sayaevasaha."

(Chapter XVII-3)

With such a great faith in Sri Raghavendraswamy innumerable devotees visit the place annually and

the spritual radiation which emanates from the Brindavan makes one to recollect that

ఓంస్మరి నపేక్షణ కథితాని మనీషిభిః

Paraspara napaekshaani kathitaani maneeshibhihi."

“సర్వేశాం సర్వతీర్థాని పాపద్నాని సదాన్మృతాం

Sarvaeshaam sarvateerthaani papadnaani sadaanrunaam

meaning—All the *tirthas* (pilgrim centres)—independently of one other are equally capable of destroying sins.

APPENDICES

APPENDIX I

SRI RAGHAVENDRA STOTRAM

Following is the *stotram* composed by Sri Appanacharya in praise of Sri Raghavendraswamy:

“శ్రీ పూర్ణభోధగురుత్తీర్థపయోద్ధిపారా

Sripoornabhodhaguruteerthapayobdhiparaa

కామారిమాక్షివిషమాక్షిరః

స్ప్రుశంతి

Kaamaarimaakshavishamaakshasiraha sprusantee

పూర్వోత్తరామితతరంగచరత్సుహంసా

Poorvottaraamitatarangacharatsuhamsaa

దేవారిసేవితపరాంఘ్రిపయోజలగ్నా

Daevalisaevitaparaanghripayojalagnaa.

(1)

జీవేశభేదగుణపూర్తి జగత్సుసత్త్వ

Jeevaesabhaedagunapoorti jagatsusattva

నీచోచ్చభావముఖనక్రిగదైః

సమేతా

neechochhabhaavamukhanakraganaihi samaetaa

దుర్వాద్యజాపతిగిలైర్గురురాఘవేంద్ర

Durvaadyajaapatigilairgururaghavendra-

వాగ్దేవతాసరిదముం విమలీకరోతు

vagdaevataasaridamum Vimaleekarotu "

(2)

“May the (*Vak*) Speech of Sri Guru Raj which has reached the other shore of the Ocean of (acquired proficiency and perfectness in) Dwait Sastra of Sri Madhva, who is all-knowing (Poornabhodha) and ever rich, endowed with divine knowledge—which is extolled by seers who have subdued all passions, *Kama*, *Krodha*, etc., and are possessed of a third eye of knowledge—which is sung in praise by (*Paramahamsas*) *Yogins*, who indulge to their hearts' content, in the unfathomable lakes, in the form of six Sastras, comprising the Poorva and Uttara Meemamsas—which is absolutely devoted to the lotus-like feet of God Vishnu, resorted to by Brahman and other minor Gods—which is competent to vanquish the (Maya Vadins) advocates of the doctrine of (Maya)

Nescience, creating a row,—which is propagating themes such as, plurality of souls, super-eminence of God Vishnu, gradations between the individual souls and the reality of the world etc., purify the aspirant devotee.”

“శ్రీ రాఘవేంద్రః సకలప్రదాతా

Sri Raghavendraha Sakalapradaataa

స్వపాదకంజద్వయభక్తి మధ్యః

Swapaadakanjadwayabhaktimadbhyaha

అగ్రహాద్రీసంభేదనదృష్టివజ్రః

Agrhaadrisambhaedanadrushativajraha

క్షమాసురేంద్రోవతు మాం సదాయం

Kshamaasuraendrovatu maam Sadaayam.”

(3)

“May Sri Guru Raj, bestowing all the desired objects upon his (*bhaktas*) devotees, who cherish absolute devotion towards his lotus-like feet endowed with a sight comparable to that of Indra, competent to break asunder the huge mountains, in the form of sins and possessed of the Divine quality of mercy, protect us, ever and anon (at all times and in all places).”

“శ్రీ రాఘవేంద్రో హరిపాదకంజ

Sri Raghavendro Haripaadakanja

నిషేవణాల్లభసమస్తసంపత్

Nishevanallabhasamastasampath

దేవస్వభావో దివిజద్రుమోయ

Daevaswabhavo Divijadhrumoya

మిష్టప్రదో మే సతతం స భూయాత్

mishtaprado mae Satatam Sa Bhooyath.”

(4)

“May Sri Guru Raj endowed with all Divine excellence, acquired by his devoted service to the lotus-like feet of Sri Hari, possessed of Divine traits, bestowing all desired objects upon

the devotees like the celestial tree (*Kalpataru*), confer upon us, all our cherished objects."

“భవ్యస్వరూపో భవదుఃఖరూఢ
Bhavyaswaroopo Bhavadukhatoolo

సంఘాగ్నిచర్మః సుఖదైర్ఘ్యహరిః
Sanghagnicharyaha Sukhadairgyaharī

సమస్తదుష్టగ్రహనిగ్రహాఢో
Samastadushtagrahanigrahaeso

దురత్యయోపప్లవసింధునేతుః
Duratyayopaplavasindhusaetuhu.” (5)

“Endowed with an auspicious, refulgent figure, acting as fire in destroying the huge mass of cotton in the form of woes and calamities that overpower human beings in this mundane existence, possessed of undisturbed eternal peace of mind, endowed with fortitude, the extirpator of all evil souls (*Bhutas and Pisachas*), the cause-way on the ocean of insurmountable agonies of life.”

“నిరస్తదోషో నిరవద్యవేషః
Nirastadosho Niravadyavaeshaha

ప్రత్యర్థిమూకత్వనిదానభాషః
Pratyarthimookatvanidhanabhashaha

విద్యత్పరిజేయమహావిశేషో
Vidvatparignaeyamahavisesho

వాగ్దేవీఖరీనిర్జితభవ్యాశహః
Vagvaikhareenirjitabhavyasaeshaha.” (6)

“Quit of all passions, possessed of an unblemished, sublime career, competent to vanquish in argument all opponents that had the audacity to oppose him; leading a most brilliant and sacred life, endowed with a prowess, knowable only by the wise, excelling even God Sesha by virtue of his peculiar Godly excellence of speech.”

“సంతానసమృద్ధిసద్భక్తి
Santanasampatparisuddhabhakti

విజ్ఞానవాగ్దేహసుపాఠవాదీః
Vignanavaagdaehasupathavadeen

దత్తా శరీరార్థమస్తదోషాన్
Datwaa Sareeroththasamastadoshaan

హత్వా స నోవ్యాదగురరాగ్రహేంద్రః
Hatwaa Sa Novyadgururaghravendraha.” (7)

“May Sri Raghavendraswamin, characterised by these virtues and endowed with extraordinary greatness, bestow upon the devotees boundless riches, progeny, unshaking devotion, divine knowledge and health and protect them, destroying all their physical and mental ailments.”

“యత్పాదోదకసంచయః సురనరీముఖ్యాపగాసాదితా
Yatpaadodakasanchayaha Suranarīmukhyāpagasādītā

సంఖ్యానూతనపుణ్య సంఘ
Sankhyānuttamapunya sangha

విలాసప్రభృతపుణ్యావహః
Vilasatprakhyaatapunyaavaha

దుస్తాపత్రయనాశనో భువి
Dustāpatrayanasano Bhuvi

మహావంద్యాసుపుత్రప్రదో
Mahaavandyaasuputraprado

వ్యంగవ్యాసమృద్ధిదో
Vyangaswangasamruddhido

గ్రహమహాపాపహస్తం శ్రయే
Grahamahaapapahastam Srayae.” (8)

“I adore that Guru Raj whose *padodaka*, (i.e., water flowing down from the Brindavanam after *abhiseka*) imparts higher purity than the one derived from ablutions in Ganges and other sacred rivers, eradicates the three-fold agonies (*Adibhautika*, *Adidaivika* and *Adhyatmika*), bestows progeny even to the barren woman, imparts graceful figure to those who are deformed, destroys the pains and tormentations caused by *Pisachas*, such as, *Dakinis* and *Sankinis* (minor mischievous demons) and purifies the devotee, rooting out all his sins.”

“యత్పాదకంజరిజసా పరిభూషితంగా
Yatpaadakanjarajasaa Paribhooshitangaa

యత్పాదపద్మమధుపాయితమనసా యే
Yatpaadapadmamadhupayitamanasaa yae

యత్పాదపద్మపరికీర్తనజీర్ణవాచ
Yatpadapadm. parikeertanajernavaacha

తద్దర్శనం దురితకాననదావభూతం
Taddarsanam Duritakaanadaavabhootam.” (9)

“The (*darsana*) sight, of those devotees who decorate their bodies with the dust lying on the lotus-like feet of Sri Guru Raj, who resort to his feet with devotion, whose power of speech is always worn out in singing his glories, will act as a conflagration, in devouring the mass of sin.”

“సర్వతంత్రస్వతంత్రోనా

Sarvatantraswatantrosow

శ్రీమద్వమత వర్ధనః
Srimadhwamata Vardhanaha

విజయాంద్రకరాద్భోత
Vijayeendrakaarbjoththa

సుధీంద్రవర పుత్రకః
Sudheendravara putrakaha.” (10)

“May Sri Raghavendraswamin, well-versed in all Sastras, (one who has acquired proficiency in all Sastras without the help of a Guru), who propagated the dualistic philosophy of Sri Madhva, embodying the main topics viz, the pre-eminence of Vishnu the reality of the world and the difference between the individual soul and God, (by compiling commentaries on the works of Sri Madhva.) the favourite disciple installed at the hands of Sri Sudheendraswamin and nourished by Sri Vijayendraswamin, the Yogin, of unparalleled renown.”

“శ్రీరామవేంద్రో యతిరాత్మదు ర్మే
Sriraghawendro Yatiraatguru Rmae

స్వాద్యయాపః
Syaadbhayaapaha

జ్ఞానభక్తిసుపుత్రాయుర్యశః
Gnanabhaktisuputraayuryasaha

శ్రీ పుణ్యవర్ధనః
Sri Punyavardhanaha.” (11)

“May Sri Guru Raj be my (Guru) spiritual leader at all times and ward off all my fears bestowing upon me (the devotee), divine knowledge,

unshaking devotion, progeny, long life, eternal glory and riches (material and spiritual).”

“ప్రతివాదిజయస్వాంతభేదచిన్తాదరో గురుః
Prativadijayaswaantabhaedachinhaadaro Guruhu

సర్వవిద్యాప్రపీణోఽఽఽ
Sarvavidyaapraveenonyo

రాఘవేంద్రా న్న విద్యతే
Raghavendraa nna Vidyatae.” (12)

“There is no (Guru) spiritual leader on earth who can excel Sri Guru Raj, in vanquishing the opponents in argument, and in point of learning and depth of wisdom.”

“అపరోక్షీకృతశ్రీః
Aparokshikrutasreesaha

సముపేక్షితభావజః
Samupaekshitabhaavajaha

అపేక్షితప్రదాతాన్యో
Apeakshitapradaataanyo

రాఘవేంద్రా న్న విద్యతే
Raghavendraa nna Vidyatae.” (13)

“There is no Guru on earth comparable to Sri Guru Raj, who has attained God vision, who is free from the contamination of all passions and is competent to bestow all desired objects upon the devotees.”

“దయా దాక్షిణ్య పైరాగ్య
Dayaa Daakshinya Vairaagya

వాక్పాటవముఖాంకితః
Vakpaatavamukhaankitaha

శాపానుగ్రహాశక్తీన్యో
Saapaanugrahasakthonyo

రాఘవేంద్రా న్న విద్యతే
Raghavendraa nna Vidyatae.” (14)

“Unparalleled in bestowing kindness and sympathy on the suffering humanity, wedded to the vow of renunciation, the Conqueror of the Senses, endowed with extraordinary power of argumentation, competent to bestow blessings, or pronounce curse, at his sweet will,—Sri Guru Raj, stands comparison with none on earth.”

“అజ్ఞానవిస్మృతి భ్రాంతి

Agnanavismruti Bhraanti

సంశయాపస్మృతి క్షయాః

Samsayaapasmruti Kshayaaha

తంద్రా కంపవచః కౌంఠ్యముఖా

Tandra Kampavachaha Kauntyamukhaa

యే చెంద్రియోచ్చవాః

Yae Chendriyodbhavaaha

దోషస్తే నాశమాయాంతి

Doshastae Nasamaayaanti

రాఘవేంద్రప్రసాదతః

Raghavendraprasaadataha.”

(15)

“Ignorance, forgetfulness, infatuation, doubt, fits, consumption, dullness, defect in speech, stammering and such other physical ailments, vanish (are cured) by the grace of Sri Guru Raj.”

“ఓం శ్రీరాఘవేంద్రాయ నమః

Om SriRaghavendraaya Namaha

ఇత్యాష్టాక్షరమంత్రతః

Itayashtaaksharamantrataha

జపితాద్భుతాన్నిత్యమిష్టార్థా

Japitaadbhaavitaannityamishthaarthaa

స్మృన్న సంశయః

syurna Samsayaha.”

(16)

“Verily, all our desired objects are fulfilled by uttering devotedly the eight-lettered *mantra*, viz, ‘Om Sri Raghavendraya Namaha’.”

హన్తు నః కాయజాన్దోషా

Hantu naha Kayajandashaa

నాత్మాత్మీయసముద్భవాన్

Naatmaatmceyasamudbhavaan

సర్వానపి పుమర్థాన్సృ

Sarwaanapi Pumarthaanscha

దదాతు గురురాత్మవిత్

Dadaatu Gururaatmavith.”

(17)

“May Sri Guru Raj, endowed with divine knowledge, destroy all the sins committed by our body, mind and speech and bestow upon us the four-fold Purusharthas—*Dharma, Artha, Khama, and Moksha*.”

“ఇతి కాలత్రయే నిత్యం

Iti Kalatrayae Nityam

ప్రార్థనాం యః కరోతి సః

Praarthanaam yaha Karoti saha

ఇహముత్రాప్య సర్వేష్టో

Ihaamutraapya Sarvaeshto

మోదతే నాత్ర సంశయః

Modathae Naatra Samsayaha.”

(18)

“He who offers his humble prayers to Sri Guru Raj at all times, undoubtedly attains happiness in this and the next world.”

“అగమ్యమహిమా లోకే

Agamyamahimaa Lokae

రాఘవేంద్రో మహాయశః

Raghavendro Mahaayasaha

శ్రీమద్వమతదగ్ధాత్మి

Srimadhvamatadugdhabdhi

చంద్రోపతు సదానఘః

Chandrovatu Sadaanaghaha.”

(19)

“Sri Guru Raj is endowed with unfathomable greatness (divine power), is renowned on earth as having super-ordinary intellectual vision and unparalleled mastery over all the Sastras. May Sri Guru Raj free from all the contamination of sin (endowed with these divine qualities) comparable to the Moon in causing the milky ocean of Sri Madhva's philosophy to overflow, protect me (the devotee).”

“సర్వయాత్రాఫలావప్త్యై

Sarwayaatraaphalaavaptyai

యథాశక్తిప్రదక్షణిం

Yathasaktipradakshanim

కరోమి తవ సిద్ధస్య

Karomi Tava Siddhasya

బృందావనగతం జలం

Brundavanagatam Jalam

శిరసాధారయామ్యద్య

Sirasadhaarayaamyadya

సర్వతీర్థ ఫలాప్తయే

Sarwateertha Phalaptayae

(20)

సర్వాభీష్టార్థసిద్ధ్యర్థం

Sarwaabheshtaarthasiddhyartham

నమస్కారం కరోమ్యహం

Namaskaram Karomyaham

తవ సంకీర్తనం

Tava Sankeertanam

వేదశాస్త్రార్థజ్ఞానసిద్ధయే

Vedasastraarthagnaanasiddhayae.”

(21)

“I shall perform *pradakshina* of the Brindavanam of Sri Guru Raj, as many times as I can for securing the fruit derived from pilgrimages to the most sacred places; I pour over my body the waters flowing down from the Brindavanam; I bow down to Sri Guru Raj in the Brindavanam for the attainment of cherished objects and utter his charming name repeatedly, desirous as I am of acquiring proficiency in all Sastras.”

“సంసారే క్షయసాగరే

Samsaarae Kshayasaagarae

ప్రకృతితోగాధే సదా దుస్తరే

Prakrutitogaadhae Sadaa Dustarae

సర్వావద్యజలగ్రహైరనుపమైః

Sarwaavaadhyajalagrahairanupamaihi

కామాదిభంగాకులే

Kamadibhangaakulac

నానావిభ్రమదుర్భ్రమే

Naanaavibhramadurbhramae

మితభయస్థోమాదిఫేనోత్కటే

mitabhayasthomaadiphenotkatae

దుఃఖోత్కృష్టవిషే సముద్ధర

Dukhotkrushtavishae Samuddara

గురో మామగ్నరూపం సదా

Guro Maamagnaroopam Sadaa.”

(22)

“Oh! my Guru Raj, uplift me, bewildered and roving as I am, at random in the ocean of Sansara—the creation of Prakruti, the abode of dreadful aquatic animals, in the form of Passions, —(Love, Anger, Avarice, etc.) and the home of eddying pools, the pangs and miseries of life, containing evanescent bubbles of water comparable to the seeming joys and false pleasures, full of the deadliest poison in the form of insurmountable, multifarious miseries of life.”

“రాఘవేంద్రగురుస్తోత్రం

Raghavendragurustotram

యః పఠేద్భక్తిపూర్వకం

Yaha Pathedbhaktipoorvakam

తస్య కుష్టాది రోగానాం

Tasya Kushtadi Rogaanaam

నివృత్తిస్తవరయా భవేత్

Nivruttistwarayaa Bhavaeth.”

(23)

“Those who recite this *stotram* with absolute devotion towards Sri Guru Raj will be free from dreadful diseases like leprosy and others.”

“అంధోపి దివ్యదృష్టిః

Andhopi Divyadrushtihi

స్యాదేదముకోపి వాక్పతిః

Syaadaedamookopi Vakpatihi

పూర్ణాయుః పూర్ణసంపత్తిః

Poornaayuhu Poornasampattihi

స్తోత్రస్యాస్య జపాద్భవేత్

Stotrasyaasya Japaadbhavaeth.”

(24)

“(By the recital of this *stotram*), even the blind attains sight. One who is born dumb will be gifted with the power of speech. The devotee who recites this verse devotedly will be blessed with full hundred years of life and prosperity.”

“యః పిబేజ్జలమేతేన

Yaha Pibaejjalamaetaena

స్తోత్రేదైవాభిమంత్రితం

Stotraenaivaabhimantritam

తస్య కుక్షిగతా దోషాః

Tasya Kukshigataa Doshaaha

సర్వే నశ్యంతి తత్క్షణాత్

Sarvae Nasyanti Tatkshanaath.” (25)

“Of those who drink the water sanctified by the *abhisheka* of Guru Raj and mutter devotedly this *stotram*, all the diseases appertaining to the stomach, instantly vanish.”

“యద్బృందావనమాసాద్య పంగుః

Yadbrundaavanamaasaadhya Panguhu

ఖంజోపి వా జనః

Khanjopi Vaa Janaha

స్తోత్రేణానేన యః కుర్యాత్

Stotraenanaena Yaha Kuryaath

ప్రదక్షిణమస్కృతీ

Pradakshinanamaskrutee

స జంఘలుద్భవేదేన

Sa Janghaludbhavaeadeva

గురురాజప్రసాదతః

Gururajaprasaadataha.” (26)

“Whoever the maimed, deprived of legs approaches the Brindavanam of Sri Guru Raj, recites wholeheartedly, with unshaking devotion, this *stotram* and humbly bows down at the feet of Guru Raj and takes as many rounds of the Brindavanam as he can physically do, will attain legs and will be able to walk very swiftly, by the grace of Sri Guru Raj.”

“సోమసూర్యోపరాగే చ పుష్యార్కాది సమాగమే

Somasooryoparaagae Cha Pushyaarkaadi Samaagamae

యోనుత్తమవిదంస్తోత్రమస్తోత్రరశతం జపేత్

Yonuttamamidamstotramashtottarasatam Japaeth

భూతప్రేతపిశాచాదిపీడా తస్య న జాయతే

Bhootapraetapisachaadipeedaa Tasya Na Jaayathae.” (27)

“ఏతత్స్తోత్రం సముచ్చార్య

Yaetathstotram Samuchhaarya

గురొర్బృందావనాంతికే

Gurorbrundaavanaantikae

దీపసంయోజనా జ్ఞానం

Deepasamyojanaa Gnanam

పుత్రలాభో ఛిచ్ఛేద్యుపం

Putralaabho Bhavaeddravam.” (28)

“He who at the time of Lunar and Solar eclipses and when there is the *Pushyarka yoga* mutters this sacred *stotram*, will be free from the woes caused by (*Bhutas*) devils, (*Pretas*) evil-spirits and (*Pisachas*) demons.” “Those who in the presence of the Brindavanam mutter this *stotram* devotedly and burn lamps served with ghee (perform *deeparadhnam*) are blessed undoubtedly with supreme knowledge and pious progeny.”

“పరివాదిజయో దివ్యజ్ఞాన

Paravaadijayo Divyagnana

భక్త్యాది వర్ధనం

bhaktiyadi vardhanam

సర్వాభీష్టప్రసృద్ధిః

Sarvaabheeshtapravruddhihi

స్యా న్నాత్ర కార్యా విచారణా

Syaa Nnaatra Kaarya Vichaaranana.” (29)

“He who recites the *stotram* will be competent to vanquish all his opponents in argument, will attain the supreme knowledge of God; his devotion towards God and Guru Raj will grow steadfast and his desires, will undoubtedly be fulfilled.”

“రాజ చోర మహావ్యాఘ్ర

Raja Chora Mahavyaghra

సర్ప నక్రాదిపీడినం

Sarpa Nakraadipeedanam

నజాయతేస్య స్తోత్రస్య

Najaayataesya Stotrasya

ప్రభావా న్నాత్ర సంశయః

Prabhaavaa Nnaatra Samsayaha.” (30)

“Verily, by virtue of this (sacred) *stotram*, will be warded off, all fears, resulting from the rulers, thieves, wild animals like tigers and animals like cobras, crocodiles, etc.”

“యో భక్త్యా గురురాఘవేంద్ర

Yo Bhaktyaa Gururaghavendra

చరణద్వందం స్మరణ్యః పఠేత్

Charanadwanadam Smaranyaha Patheth

స్తోత్రం దివ్యమిదం సదా నహి

Stotram Divyamidam Sada Nahi

భవేత్తస్యాసుఖం కించన

Bhavettasyaasukham Kinchana

కింత్విష్టార్థసమృద్ధిరేవ

Kintwistarthasamruddhiraeva

కమలానాథప్రసాదోదయాత్

Kamalaanaadhaprasaadodayath

కీర్తిర్ద్విగ్విదితా విభూతిరతులా

Kreetirdwigviditaa Vibhutiratulaa

సాక్షి హయాస్యోత్ర హి

Sakshee Hayasyotra Hi.” (31)

“He, who, endowed with devotion recites this divine *stotram* with his heart, intently fixed upon the holy feet of Sri Guru Raj, shall never

be beset with misfortunes and calamities (such a devotee will always be happy) and all his desired objects will be fulfilled by the supreme grace of God Narayana. His fame will be spung in all quarters and he will attain the highest prosperity.”

“ఇతి శ్రీరాఘవేంద్రాగ్రగురురాజ ప్రసాదతః

Iti Sriraghavendraaryagururaja prasaadataha

కృతం స్తోత్రమిదం పుణ్యం

Krutam Stotramidam Punyam

శ్రీమద్భిరప్పకాభిదైః

Srimadbhirappanabhidhaihi.” (32)

“This holy *stotram* was compiled by the learned scholar Sri Appanachar by the grace of Sri Raghavendraswamin.”

“పూజ్యాయ రాఘవేంద్రాయ

Pujyaaya Raghavendraaya

సత్యధర్మరథాయ చ

Satyadharmarathaaya Cha

భజతాం కల్పవృక్షాయ

Bhajataam Kalpavrukshaaya

నమతాం కామదేవినే

Namataam Kamadhenavae.” (33)

“A bow to Sri Raghavendra Guru, the kind hearted, the venerable, ever bent on truth and religion, the celestial tree (in bestowing fruits) to all devotees and the divine cow (Kamadhenu) in bestowing the desired objects of all worshippers.”

APPENDIX II

TABLES

The Tables presented herein are based on the data collected in respect of 257 households inhabiting Mantsala village in October, 1960. Twenty-two households of different communities were selected for intensive socio-economic survey and some of the Tables represent these 22 households only. In June, 1962, when the consanguineous marriages survey was done, the total number of households in the village was 255 and Tables 30, 31 & 32 represent these 255 households.

TABLE 1

Area, Houses and Population

Year (1)	Name of village (2)	Area		Density per Sq. mile (5)	No. of houses (6)	No. of house- holds (7)	Population		
		Acres (3)	Hectares (4)				Persons (8)	Males (9)	Females (10)
1961	Mantsala	2,771.2	1,121.94	390	338	353	1,691	866	825

SOURCE :—1961 Primary Census Abstract.

TABLE 2

Size and Composition of Households

Total No. of households (1)	Single member			2 or 3 members			4 to 6 members		
	House- holds (2)	Males (3)	Females (4)	House- holds (5)	Males (6)	Females (7)	House- holds (8)	Males (9)	Females (10)
257	11	6	5	51	63	72	105	275	255

—Contd.

TABLE 2—Concl'd

Size and Composition of Households

7 to 9 members			10 members and over		
House- holds (11)	Males (12)	Females (13)	House- holds (14)	Males (15)	Females (16)
71	288	264	19	111	105

M: Males F: Females

TABLE 3

Households and Population by Religion, Sect, Sub-sect and Caste/Tribe/Community

Religion (1)	Sect (2)	Sub-sect (3)	Not belonging to any sect or sub-sect (4)	Sect unspeci- fied (5)	Total No. of house- holds (6)	Persons (7)	Males (8)	Females (9)
HINDUISM								
1	Boya (D. T.)	...	40	...	40	232	115	117
2	Brahmin	Madava	...	...	28	178	86	92
		Smartha	...	...	2	7	3	4
		Unspecified	...	1	1	1	1	...
3	Byagara (S. C.)	...	1	...	1	3	1	2
4	Chakali	...	8	...	8	45	23	22
5	Ganiga	...	1	...	1	3	2	1
6	Idiga	...	2	...	2	11	6	5
7	Kshatriya	Bahusagar	...	...	2	16	10	6
8	Kuruva	...	8	...	8	57	27	30
9	Lingayat	Baliya	...	...	11	61	35	26
		Jangama	...	...	7	22	11	11
10	Madiga Dasari	...	2	...	2	14	8	6
11	Mangali	Bhajantrilu	...	...	5	25	15	10
		Lingadarulu	...	...	2	9	5	4
		Unspecified	...	1	1	3	1	2
12	Nambi	...	1	...	1	7	5	2
13	Telugu	...	73	...	73	400	204	196
14	Vaisya	...	13	...	13	81	42	39
15	Viswabrahmin	...	...	11	11	58	36	22
CHRISTIANITY								
	Christian	Portestant	...	...	22	119	63	56
		Roman Catholic	...	...	1	4	2	2
ISLAM								
	Muslim	Sunni	...	...	15	88	42	46
	Total	...	149	13	257	1,444	743	701

D. T. : Denotified Tribe

S. C. : Scheduled Caste

TABLE 4

Households by Religion and Sect

Religion (1)	Total No. of house- holds (2)	Number of households, the heads of which belong to										Number of households, the heads of which do not belong to any sect (13)
		Bahu- sagar (3)	Baliya (4)	Bhajan- trilu (5)	Janga- ma (6)	Linga- dharulu (7)	Madhva (8)	Protes- tant (9)	Roman Catho- lic (10)	Smar- tha (11)	Sunni (12)	
1 Hindu	219	2	11	5	7	2	28	...	...	2	...	162
2 Christian	23	...	...	...	...	...	...	22	1	...	...	...
3 Muslim	15	...	...	...	...	...	...	...	...	...	15	...
Total	257	2	11	5	7	2	28	22	1	2	15	162

TABLE 5

Households by Sect and Caste Community

Sect (1)	Total No. of house- holds (2)	Caste/Community					
		Brahmin (3)	Christian (4)	Kshatriya (5)	Lingayat (6)	Mangali (7)	Muslim (8)
1 Bahusagar	2	...	...	2	...	...	...
2 Baliya	11	...	...	...	11	...	...
3 Bhajantrilu	5	...	...	...	...	5	...
4 Jangama	7	...	...	...	7	...	...
5 Lingadharulu	2	...	...	...	...	2	...
6 Madhva	28	28	...	...	...	...	...
7 Protestant	22	...	22	...	...	...	...
8 Roman Catholic	1	...	1	...	...	...	...
9 Smartha	2	2	...	...	...	...	...
10 Sunni	15	...	...	...	...	...	15
Total	95	30	23	2	18	7	15

TABLE 6

Population by Caste Tribe Community, Age Group and Sex

Caste/Tribe/ Community (1)	Total of all ages		Age Group (in years)							
			0-14		15-24		25-59		60 & over	
	Males (2)	Females (3)	Males (4)	Females (5)	Males (6)	Females (7)	Males (8)	Females (9)	Males (10)	Females (11)
1 Boya	115	117	49	55	20	13	45	48	1	1
2 Brahmin	90	96	31	40	14	15	37	35	8	6
3 Byagara	1	2	...	1	...	...	1	1	...	...
4 Chakali	23	22	7	11	5	3	11	8	...	...
5 Christian	65	58	29	29	7	5	26	23	3	1
6 Ganiga	2	1	1	...	...	...	1	1	...	...
7 Idiga	6	5	4	2	...	1	2	1	...	1
8 Kshatriya	10	6	7	4	1	...	2	2	...	...
9 Kuruva	27	30	12	14	3	3	10	11	2	2
10 Lingayat	46	37	20	15	8	9	14	12	4	1
11 Madiga Dasari	8	6	4	2	1	1	2	3	1	...
12 Mangali	21	16	9	5	4	4	5	6	3	1
13 Muslim	42	46	21	21	4	9	15	14	2	2
14 Nambi	5	2	3	...	...	...	2	2	...	...
15 Telugu	204	196	93	83	29	21	75	87	7	5
16 Vaisya	42	39	19	22	5	3	13	14	5	...
17 Viswabrahmin	36	22	17	10	5	3	12	9	2	...
Total	743	701	326	314	106	90	273	277	38	20

TABLE 8

TABLE 7

Population by Age Group and Marital Status

Age group (in years)	Total population			Never married		Married		Widowed		Divorced or separated	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
0-14	640	326	314	326	303	...	11	...	...	...	...
15-24	196	106	90	74	9	32	80	...	1	...	...
25-59	550	273	277	7	6	242	200	24	70	...	1
60 & over	58	38	20	...	...	22	4	16	16	...	...
Total	1,444	743	701	407	318	296	295	40	87	...	1

T A B

Population by Caste/Tribe/Community,

Caste, Tribe Community (1)	Age group (in years) (2)	Total			Illiterate		Literate with out educational standard		Primary or Junior Basic	
		Persons (3)	Males (4)	Females (5)	Males (6)	Females (7)	Males (8)	Females (9)	Males (10)	Females (11)
1 Boya	0-14	104	49	55	44	53	5	2	...	...
	15-24	33	20	13	20	13	...	...	...	...
	25-59	93	45	48	44	48	1	...	...	...
	60 & over	2	1	1	1	1	...	...	...	...
	Total	232	115	117	109	115	6	2	...	...
2 Brahmin	0-14	71	31	40	17	26	6	14	7	...
	15-24	29	14	15	2	2	3	12	3	1
	25-59	72	37	35	...	15	22	19	3	1
	60 & over	14	8	6	...	3	4	3	...	...
	Total	186	90	96	19	46	35	48	13	2
3 Byagara	0-14	1	...	1	...	1	...	...	...	...
	15-24	...	...	...	...	...	...	...	...	...
	25-59	2	1	1	1	1	...	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...
	Total	3	1	2	1	2	...	...	...	...
4 Chakali	0-14	18	7	11	7	11	...	...	...	...
	15-24	8	5	3	5	3	...	...	...	...
	25-59	19	11	8	8	8	3	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...
	Total	45	23	22	20	22	3	...	...	...
5 Christian	0-14	58	29	29	27	27	2	2	...	...
	15-24	12	7	5	7	5	...	...	...	...
	25-59	49	26	23	22	22	3	...	...	1
	60 & over	4	3	1	3	1	...	...	...	...
	Total	123	65	58	59	55	5	2	...	1
6 Ganiga	0-14	1	1	...	...	...	...	...	1	...
	15-24	...	...	...	...	...	...	...	...	...
	25-59	2	1	1	...	1	...	...	1	...
	60 & over	...	...	...	...	...	...	...	...	...
	Total	3	2	1	...	1	...	...	2	...
7 Idiga	0-14	6	4	2	3	2	1	...	...	...
	15-24	1	...	1	...	1	...	...	...	...
	25-59	3	2	1	2	1	...	...	...	...
	60 & over	1	...	1	...	1	...	...	...	...
	Total	11	6	5	5	5	1	...	...	...

LE 8--Contd.

Age Group, Sex and Education

Caste/Tribe/ Community (1)	Matriculation or Higher Secondary		Inter- mediate		Graduates		Holders of Oriental Titles		
	Males (12)	Females (13)	Males (14)	Females (15)	Males (16)	Females (17)	Males (18)	Females (19)	
1 Boya	...	...	...	...	...	...	...	...	
	...	...	...	...	...	...	...	...	
	...	...	...	...	...	...	...	...	
	...	...	...	...	...	...	...	...	
	...	...	...	...	...	...	...	...	
2 Brahmin	...	...	...	...	...	...	1	...	
	6	...	...	...	...	...	...	...	
	4	...	1	...	1	...	6	...	
	...	...	...	...	...	...	4	...	
	10	...	1	...	1	...	11	...	
3 Byagara	...	...	...	...	...	...	...	...	
	...	...	...	...	...	...	...	...	
	...	...	...	...	...	...	...	...	
	...	...	...	...	...	...	...	...	
	...	...	...	...	...	...	...	...	
4 Chakali	...	...	...	...	...	...	...	...	
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	...	...	...	...	...	...	...	...	
	...	...	...	...	...	...	...	...	
	...	...	...	...	...	...	...	...	
5 Christian	...	...	...	...	...	...	...	...	
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	1	...	...	...	...	...	...	...	
6 Ganiga	...	...	...	...	...	...	...	...	
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7 Idiga	...	...	...	...	...	...	...	...	
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—Contd.

T A B

Population by Caste Tribe Community,

Caste, Tribe, Community (1)	Age group (in years) (2)	Total			Illiterate		Literate with- out educational standard		Primary or Junior Basic	
		Persons (3)	Males (4)	Females (5)	Males (6)	Females (7)	Males (8)	Females (9)	Males (10)	Females (11)
15 Telugu	0-14	176	93	83	87	81	5	2	1	...
	15-24	50	29	21	28	21	1	...	...	...
	25-59	162	75	87	73	86	2	1	...	...
	60 & over	12	7	5	6	5	1	...	...	...
	Total	400	204	196	194	193	9	3	1	...
16 Vaisya	0-14	41	19	22	12	10	5	12	2	...
	15-24	8	5	3	2	2	3	1	...	...
	25-59	27	13	14	4	13	8	1	1	...
	60 & over	5	5	...	...	...	5	...	...	...
	Total	81	42	39	18	25	21	14	3	...
17 Viswabrahmin	0-14	27	17	10	10	5	7	5	...	...
	15-24	8	5	3	1	1	2	2	2	...
	25-59	21	12	9	3	9	8	...	...	...
	60 & over	2	2	...	...	...	2	...	...	...
	Total	58	36	22	14	15	19	7	2	...

LE 8 - Concl'd.

Age Group, Sex and Education

[illegible]

TAB

Population by Caste Tribe Community,

Caste Tribe Community (1)	Age group (in years) (2)	Total			Illiterate		Literate with- out educational standard		Primary or Junior Basic	
		Persons (3)	Males (4)	Females (5)	Males (6)	Females (7)	Males (8)	Females (9)	Males (10)	Females (11)
8 Kshatriya	0-14	11	7	4	3	2	4	2	...	...
	15-24	1	1	...	...	...	...	...	1	...
	25-59	4	2	2	...	2	2	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...
	Total	16	10	6	3	4	6	2	1	...
9 Kuruva	0-14	26	12	14	12	14	...	...	...	...
	15-24	6	3	3	3	3	...	...	...	...
	25-59	21	10	11	10	11	...	...	...	...
	60 & over	4	2	2	2	2	...	...	...	...
	Total	57	27	30	27	30	...	...	...	...
10 Lingayat	0-14	35	20	15	14	14	6	1	...	...
	15-24	17	8	9	4	9	4	...	...	...
	25-59	26	14	12	4	12	10	...	...	...
	60 & over	5	4	1	2	1	2	...	...	...
	Total	83	46	37	24	36	22	1	...	...
11 Madiga Dasari	0-14	6	4	2	4	2	...	...	...	...
	15-24	2	1	1	1	1	...	...	...	...
	25-59	5	2	3	2	3	...	...	...	...
	60 & over	1	1	...	1	...	...	...	...	...
	Total	14	8	6	8	6	...	...	...	...
12 Mangali	0-14	14	9	5	6	5	3	...	...	...
	15-24	8	4	4	3	4	1	...	...	...
	25-59	11	5	6	2	5	3	1	...	...
	60 & over	4	3	1	1	1	2	...	...	...
	Total	37	21	16	12	15	9	1	...	...
13 Muslim	0-14	42	21	21	14	18	6	3	1	...
	15-24	13	4	9	4	8	...	1	...	...
	25-59	29	15	14	15	14	...	...	...	...
	60 & over	4	2	2	2	2	...	...	...	...
	Total	88	42	46	35	42	6	4	1	...
14 Nambi	0-14	3	3	...	...	...	3	...	...	...
	15-24	...	...	...	...	...	...	...	...	...
	25-59	4	2	2	...	2	2	...	...	...
	60 & over	...	...	...	...	...	...	...	...	...
	Total	7	5	2	...	2	2	...	...	...

LE 8--Contd.

Age Group, Sex and Education

Matriculation or Higher Secondary		Inter- mediate		Graduates		Holders of Oriental Titles	
Males (12)	Females (13)	Males (14)	Females (15)	Males (16)	Females (17)	Males (18)	Females (19)
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T A B

Population by Age Group,

Age group (in years) (1)	Total			Illiterate		Literate with- out educa- tional stan- dard		Primary or or Junior Basic	
	Person (2)	Males (3)	Females (4)	Males (5)	Females (6)	Males (7)	Females (8)	Males (9)	Females (10)
0-14	640	326	314	260	271	53	43	12	...
15-24	196	106	90	80	73	14	16	6	1
25-59	550	273	277	190	253	64	22	5	2
60 & over	58	38	20	18	17	16	3	...	...
Total	1,444	743	701	548	614	147	84	23	3

T A B

Household Heads by Caste/Tribe/Community,

Caste/Tribe/ Community (1)	Literate								Age Illi-			
	Males				Females				Males			
	0-14 (2)	15-24 (3)	25-59 (4)	60 & over (5)	0-14 (6)	15-24 (7)	25-59 (8)	60 & over (9)	0-14 (10)	15-24 (11)	25-59 (12)	60 & over (13)
1 Boya	...	...	1	...	...	...	...	...	...	1	27	2
2 Brahmin	...	...	21	8	...	...	...	...	...	...	...	1
3 Byagara	...	...	...	...	...	...	...	...	...	...	1	...
4 Chakali	...	...	2	...	...	...	...	...	...	...	6	...
5 Christian	...	...	...	...	...	...	1	...	...	...	19	3
6 Ganiga	...	...	1	...	...	...	...	...	...	...	...	...
7 Idiga	...	...	...	...	...	...	...	...	...	...	1	...
8 Kshatriya	...	...	2	...	...	...	...	...	...	...	...	...
9 Kuruva	...	...	...	...	...	...	...	...	...	...	6	1
10 Lingayat	...	...	9	3	...	...	...	...	...	...	3	1
11 Madiga Dasari	...	...	...	...	...	...	...	...	...	...	...	1
12 Mangali	...	...	2	2	...	...	...	...	...	...	2	1
13 Muslim	...	...	1	...	...	...	...	...	...	...	11	2
14 Nambi	...	...	1	...	...	...	...	...	...	...	...	...
15 Telugu	...	...	1	1	...	...	...	...	...	1	47	5
16 Vaisya	...	...	7	4	...	...	1	...	...	...	1	...
17 Viswabrahmin	...	...	6	2	...	...	...	...	...	...	2	...
Total	...	...	54	20	...	...	2	...	...	2	126	17

L E 9

Sex and Education

Age group (in years) (1)	Matriculation or Higher Secondary		Intermediate		Graduates		Holders of Oriental Titles		Age group (in years) (1)
	Males (11)	Females (12)	Males (13)	Females (14)	Males (15)	Females (16)	Males (17)	Females (18)	
0-14	...	...	...	...	...	...	1	...	0-14
15-24	6	...	...	...	...	...	...	...	15-24
25-59	6	...	1	...	1	...	6	...	25-59
60 & over	...	...	...	...	...	...	4	...	60 & over
Total	12	...	1	...	1	...	11	...	Total

L E 10

Age Group, Sex and Literacy

group (in years)				Total								Caste/Tribe/ Community (1)
terate				Males				Females				
0-14 (14)	15-24 (15)	25-59 (16)	60 & over (17)	0-14 (18)	15-24 (19)	25-59 (20)	60 & over (21)	0-14 (22)	15-24 (23)	25-59 (24)	60 & over (25)	
HOUSEHOLD HEADS												
...	...	9	...	...	1	28	2	...	...	9	...	1 Boya
...	...	...	1	...	...	21	9	...	...	...	1	2 Brahmin
...	...	...	...	...	...	1	...	...	...	...	...	3 Byagara
...	...	...	...	...	...	8	...	...	...	...	...	4 Chakali
...	...	...	...	...	...	19	3	...	...	1	...	5 Christian
...	...	...	...	...	...	1	...	...	...	...	...	6 Ganiga
...	...	...	1	...	...	1	...	...	...	...	1	7 Idiga
...	...	...	...	...	...	2	...	...	...	...	...	8 Kshatriya
...	...	1	...	...	...	6	1	...	...	1	...	9 Kuruva
...	...	2	...	...	...	12	4	...	...	2	...	10 Lingayat
...	...	1	...	...	...	...	1	...	...	1	...	11 Madiga Dasar
...	...	1	...	...	...	4	3	...	...	1	...	12 Mangali
...	...	1	...	...	...	12	2	...	...	1	...	13 Muslim
...	...	...	...	...	...	1	...	...	...	...	...	14 Nambi
...	...	16	2	...	1	48	6	...	...	16	2	15 Telugu
...	...	...	...	...	...	8	4	...	...	1	...	16 Vaisya
...	...	1	...	...	...	8	2	...	...	1	...	17 Viswabrahmin
...	...	32	4	...	2	180	37	...	...	34	4	Total

TABLE 11

Households Engaged in Cultivation, Industry or Business belonging to the Household

Total No. of households	Households engaged in cultivation run by the household	Households engaged in industry run by the household	Households engaged in business run by the household	Households engaged in cultivation, industry and business	Households not running cultivation, industry or business
(1)	(2)	(3)	(4)	(5)	(6)
257	134	12	24	...	87

TABLE 12

Traditional Occupation by Households

Traditional Occupation	Number of households
(1)	(2)
1 Priest (<i>Archakam</i>)	12
2 Servant in the Mutt	1
3 Village Munsiff	3
4 Village Servant	1
5 Government Employee	3
6 Trader (Cloth)	1
7 Trader (Firewood)	2
8 Trader (<i>Kirana</i>)	11
9 <i>Neera</i> seller	1
10 Trader (Sweetmeat)	1
11 Cultivator	139
12 Toddy tapper	1
13 Agricultural labourer	33
14 Attached agricultural labourer	1
15 Boatman	1
16 Tailor	2
17 Cobbler	4
18 Collection of hides	1
19 Blacksmith	2
20 Goldsmith	5
21 Carpenter	4
22 Mason	1
23 Butcher	1
24 Palanquin bearer	2
25 Serventmaid	2
26 Barber	7
27 Washerman	8
28 Beggar	3
29 Unspecified	4
Total	257

TABLE 13

Occupational Mobility and Cause of Change during 1959-60 by Caste/Tribe/Community

Caste/Tribe/Community	From traditional occupation	No. of households changing over	To contemporary main occupation	No. of households changing traditional occupation		
				Voluntarily	Forced by circumstances	Other reasons
(1)	(2)	(3)	(4)	(5)	(6)	(7)
1 Boya	Cultivator	1	Agricultural labourer	1	...	...
	Agricultural labourer	1	Cultivator	1	...	...
	Unspecified	1	Dependant	...	1	...
2 Brahmin	Cultivator	1	Priest (<i>Archakam</i>)	1	...	...
	Cultivator	1	Postman	1	...	...
	Village Munsiff	1	Cultivator	1	...	...
	Village Munsiff	1	Hotel keeper	1	...	...
	Government employee	1	Hotel keeper	1	...	...
	Government employee	1	Trader (<i>Kirana</i>)	1	...	...
	Priest (<i>Archakam</i>)	3	Cultivator	3	...	...
	Priest (<i>Archakam</i>)	1	Hotel keeper	1	...	...
	Unspecified	1	Priest (<i>Archakam</i>)	1	...	...
3 Chakali	Unspecified	2	Dependant	...	2	...
	Washerman	2	Cultivator	2	...	...
4 Christian	Cultivator	2	Agricultural labourer	2	...	...
	Agricultural labourer	1	Cultivator	1	...	...
	Government employee	1	Teacher	1	...	...
5 Idiga	Toddy tapper	1	Cultivator	1	...	...
6 Lingayat	Cultivator	1	Trader (<i>Kirana</i>)	1	...	...
	Cultivator	1	Tailor	1	...	...
	Cultivator	1	Beggar	...	1	...
	Trader (Sweetmeat)	1	Tailor	1	...	...
	Agricultural labourer	1	Hotel keeper	1	...	...
7 Muslim	Cultivator	1	Attached Agricultural labourer	1	...	...
	Cultivator	2	Agricultural labourer	2	...	...
	Cultivator	1	Postman	1	...	...
8 Telugu	Cultivator	10	Agricultural labourer	10	...	...
	Cultivator	1	Boatman	1	...	...
	Cultivator	1	Milk seller	1	...	...
	Cultivator	2	Trader (Fruits)	2	...	...
	Cultivator	1	Rural labourer	1	...	...
	Agricultural labourer	2	Cultivator	2	...	...
	Agricultural labourer	1	Trader (Firewood)	1	...	...
	Agricultural labourer	1	Dependant	1	...	...
	Agricultural labourer	1	Village Servant	1	...	...

—Contd.

TABLE 13—Concl.

Occupational Mobility and Cause of Change during 1959-60 by Caste/Tribe/Community

Caste/Tribe/ Community (1)	From traditional occupation (2)	No. of house- holds chang- ing over (3)	To contemporary main occupation (4)	No. of households changing traditional occupation		
				Voluntarily (5)	Forced by circumstances (6)	Other reasons (7)
9 Vaisya	Attached Agricultural labourer	1	Cultivator	1	...	...
	Priest (<i>Archakum</i>)	1	Cultivator	1	...	...
	Palanquin bearer	2	Cultivator	2	...	...
	Trader (<i>Kirana</i>)	1	Cultivator	1	...	...
10 Viswabrahmin	Goldsmith	4	Cultivator	4	...	...
	Carpenter	2	Cultivator	2	...	...
	Blacksmith	1	Dependant	1	...	...
Total		64		60	4	...

TABLE 14

T A B

Distribution of Households by Main

Main occupa- tion (1)	No. of house- holds (2)	Number of households in								
		Boya (3)	Brah- min (4)	Bya- gara (5)	Chakali (6)	Chris- tian (7)	Ganiga (8)	Idiga (9)	Ksha- triya (10)	Kuruva (11)
1 Teacher	1	...	...	...	...	1	...	...	...	...
2 Priest (<i>Archakam</i>)	9	...	8	...	...	...	...	...	...	...
3 Servant in the Mutt	1	...	1	...	...	...	...	...	...	...
4 Village Munsiff	1	...	1	...	...	...	...	...	...	...
5 Village Servant	2	1	...	...	...	...	...	...	...	...
6 Trader (Cloth)	1	...	...	...	...	...	...	...	...	...
7 Trader (Fruits)	2	...	...	...	...	...	...	...	...	...
8 Trader (Firewood)	3	...	...	...	...	...	...	...	...	...
9 Hotel keeper	4	...	3	...	...	...	...	...	...	...
10 Trader (<i>Kirana</i>)	12	...	1	...	...	...	...	...	...	...
11 <i>Neera</i> seller	1	...	...	...	...	...	...	1	...	...
12 Cultivator	134	31	13	...	2	11	1	1	...	8
13 Agricultural labourer	40	7	...	...	...	7	...	...	...	...
14 Attached Agricultural labourer	1	...	...	...	...	...	...	...	...	...
15 Boatman	2	...	...	...	...	...	...	...	...	...
16 Postman	2	...	1	...	...	...	...	...	...	...
17 Tailor	4	...	...	...	...	...	...	...	2	...
18 Cobbler	4	...	...	...	...	4	...	...	...	...
19 Collection of hides	1	...	...	1	...	...	...	...	...	...
20 Blacksmith	1	...	...	...	...	...	...	...	...	...
21 Goldsmith	1	...	...	...	...	...	...	...	...	...
22 Carpenter	2	...	...	...	...	...	...	...	...	...
23 Mason	1	...	...	...	...	...	...	...	...	...

L E 14

Occupation by Caste/Tribe/Community

Caste/Tribe/Community									Main occupa- tion (1)
	Linga- yat (12)	Madiga Dasari (13)	Mangali (14)	Muslim (15)	Nambi (16)	Telugu (17)	Vaisya (18)	Viswa- brahmin (19)	
...	...	...	...	...	...	...	...	...	1 Teacher
...	...	...	...	...	1	...	...	...	2 Priest (<i>Archakam</i>)
...	...	...	...	...	...	...	...	...	3 Servant in the Mutt
...	...	...	...	...	...	...	...	...	4 Village Munsiff
...	...	...	...	...	...	1	...	...	5 Village Servant
...	...	...	...	...	...	...	1	...	6 Trader (Cloth)
...	...	...	...	...	...	2	...	...	7 Trader (Fruits)
...	...	...	...	2	...	1	...	...	8 Trader (Firewood)
...	1	...	...	...	...	...	...	...	9 Hotel keeper
...	1	...	...	...	...	...	10	...	10 Trader (<i>Kirana</i>)
...	...	...	...	...	...	...	...	...	11 <i>Neera</i> seller
...	13	...	1	6	...	38	2	7	12 Cultivator
...	...	...	...	3	...	23	...	...	13 Agricultural labourer
...	...	...	...	1	...	...	...	...	14 Attached Agricultural labourer
...	...	...	...	...	...	2	...	...	15 Boatman
...	...	...	...	1	...	...	...	...	16 Postman
...	2	...	...	...	...	...	...	...	17 Tailor
...	...	...	...	...	...	...	...	...	18 Cobbler
...	...	...	...	...	...	...	...	...	19 Collection of hides
...	...	...	...	...	...	...	...	1	20 Blacksmith
...	...	...	...	...	...	...	...	1	21 Goldsmith
...	...	...	...	...	...	1	...	1	22 Carpenter
...	...	...	...	1	...	...	...	...	23 Mason

T A B

Distribution of Households by Main

Main occupa- tion (1)	No. of house- holds (2)	Number of households in								
		Boya (3)	Brah- min (4)	Bya- gara (5)	Chakali (6)	Chris- tian (7)	Ganiga (8)	Idiga (9)	Ksha- triya (10)	Kuruva (11)
24 Milk seller	1	...	...	...	...	...	...	...	...	...
25 Butcher	1	...	...	...	...	...	...	...	...	...
26 Rural labourer	1	...	...	...	...	...	...	...	...	...
27 Servantmaid	2	...	...	...	...	...	...	...	...	...
28 Barber	7	...	...	...	...	...	...	...	...	...
29 Washerman	6	...	...	...	6	...	...	...	...	...
30 Beggar	4	...	1	...	...	...	...	...	...	...
31 Dependant	5	1	2	...	...	...	...	...	...	...
Total	257	40	31	1	8	23	1	2	2	8

L E 14—Concl.d.

Occupation by Caste/Tribe/Community

Caste/Tribe/Community

Linga- yat (12)	Madiga Dasari (13)	Mangali (14)	Muslim (15)	Nambi (16)	Telugu (17)	Vaisya (18)	Viswa- brahmin (19)	Main occupa- tion (1)
...	...	...	...	...	1	...	...	24 Milk seller
...	...	...	1	...	...	...	...	25 Butcher
...	...	...	...	...	1	...	...	26 Rural labourer
...	...	...	...	...	2	...	...	27 Servantmaid
...	...	7	...	...	...	...	...	28 Barber
...	...	...	...	...	...	...	...	29 Washerman
1	2	...	...	...	...	...	...	30 Beggar
...	...	...	...	...	1	...	1	31 Dependant
18	2	8	15	1	73	13	11	Total

T A B

Combination of

Subsidiary occupation

Main occupation (1)	Total No. of house- holds (2)	Principal, Sanskrit College (3)	Priest (<i>Archaka</i>) (4)	Hotel keeper (5)	Trader (Fire- wood) (6)	Culti- vator (7)	Agricul- tural labou- rer (8)
NUMBER OF							
1 Teacher	1	...	...	...	...	...	...
2 Priest (<i>Archakam</i>)	9	...	...	...	...	8	...
3 Servant in the Mutt	1	...	...	...	...	1	...
4 Village Munsiff	1	...	...	...	...	1	...
5 Village Servant	2	...	...	...	...	1	...
6 Trader (Cloth)	1	...	...	...	...	1	...
7 Trader (Fruits)	2	...	...	...	...	...	...
8 Trader (Firewood)	3	...	...	...	...	...	1
9 Hotel keeper	4	...	...	...	...	1	1
10 Trader (<i>Kirana</i>)	12	...	...	...	...	5	...
11 <i>Neera</i> seller	1	...	...	...	...	1	...
12 Cultivator	134	1	2	1	1	...	41
13 Agricultural labourer	40	...	...	...	...	19	...
14 Attached Agricultural labourer	1	...	...	...	...	1	...
15 Boatman	2	...	...	...	...	2	...
16 Postman	2	...	...	...	...	2	...
17 Tailor	4	...	...	...	...	2	...
18 Cobbler	4	...	...	...	...	...	4
19 Collection of hides	1	...	...	...	...	1	...
20 Blacksmith	1	...	...	...	...	1	...
21 Goldsmith	1	...	...	...	...	...	...
22 Carpenter	2	...	...	...	...	...	...
23 Mason	1	...	...	...	...	...	...

L E 15

Occupations

group

Boat- man (9)	Motor Driver (10)	Gold- smith (11)	Carpen- ter (12)	Milk seller (13)	Chowki- dar (14)	Washer- man (15)	Main occupation (1)
HOUSEHOLDS							
...	...	...	...	...	...	...	1 Teacher
...	...	...	...	...	...	...	2 Priest (<i>Archakam</i>)
...	...	...	...	...	...	...	3 Servant in the Mutt
...	...	...	...	...	...	...	4 Village Munsiff
...	...	...	...	...	...	...	5 Village Servant
...	...	...	...	...	...	...	6 Trader (Cloth)
...	...	...	...	...	...	...	7 Trader (Fruits)
...	...	...	...	...	...	...	8 Trader (Firewood)
...	...	...	...	...	...	...	9 Hotel keeper
...	...	...	...	...	...	...	10 Trader (<i>Kirana</i>)
...	...	...	...	...	...	...	11 <i>Neera</i> seller
2	1	4	2	...	1	1	12 Cultivator
1	...	...	...	1	...	...	13 Agricultural labourer
...	...	...	...	...	...	...	14 Attached Agricultural labourer
...	...	...	...	...	...	...	15 Boatman
...	...	...	...	...	...	...	16 Postman
...	...	...	...	...	...	...	17 Tailor
...	...	...	...	...	...	...	18 Cobbler
...	...	...	...	...	...	...	19 Collection of hides
...	...	...	...	...	...	...	20 Blacksmith
...	...	...	...	...	...	...	21 Goldsmith
...	...	1	...	...	...	...	22 Carpenter
...	...	...	...	...	...	...	23 Mason

T A B

Combination of

Subsidiary occupation

Main occupation (1)	Total No. of house- holds (2)	Principal, Sanskrit College (3)	Priest (<i>Archakam</i>) (4)	Hotel keeper (5)	Trader (Fire- wood) (6)	Culti- vator (7)	Agricul- tural labou- rer (8)
NUMBER OF							
24 Milk seller	1	...	...	...	...	...	...
25 Butcher	1	...	...	...	...	1	...
26 Rural labourer	1	...	...	...	...	1	...
27 Servantmaid	2	...	...	...	...	2	...
28 Barber	7	...	...	...	...	7	...
29 Washerman	6	...	...	...	...	4	...
30 Beggar	4	...	...	...	...	2	...
31 Dependant	5	...	...	...	...	...	...
Total	257	1	2	1	1	64	48

L E 15—*Concl.*

Occupations

group

Boat- man (9)	Motor Driver (10)	Gold- smith (11)	Carpen- ter (12)	Milk seller (13)	Chowki- dar (14)	Washer- man (15)	Main occupation (1)
HOUSEHOLDS							
...	...	...	...	...	...	...	24 Milk seller
...	...	...	...	...	...	...	25 Butcher
...	...	...	...	...	...	...	26 Rural labcurer
...	...	...	...	...	...	...	27 Servantmaid
...	...	...	...	...	...	...	28 Barber
...	...	...	...	...	...	...	29 Washerman
...	...	...	...	...	...	...	30 Beggar
...	...	...	...	...	...	...	31 Dependant
3	1	5	2	1	1	1	Total

TAB

Main Occupation, per capita Annual

Main occupation (1)	Per capita annual											
	1-50				51-100				101-200			
	S (2)	I (3)	J (4)	O (5)	S (6)	I (7)	J (8)	O (9)	S (10)	I (11)	J (12)	O (13)
	NUMBER OF											
1 Teacher	...	...	...	...	...	...	...	...	...	...	...	...
2 Priest (<i>Archakam</i>)	...	...	...	...	...	...	1	...	1	1	1	1
3 Servant in the Mutt	...	...	...	...	...	...	...	...	...	...	...	...
4 Village Munsiff	...	...	...	...	...	...	...	...	1	...	...	...
5 Village Servant	...	...	...	...	...	...	...	1	...	...	...	1
6 Trader (Cloth)	...	...	...	...	...	...	...	...	...	...	...	...
7 Trader (Fruits)	...	...	...	...	...	...	...	...	...	...	...	1
8 Trader (Firewood)	...	...	...	...	3	...	...	...	...	...	...	...
9 Hotel keeper	...	...	...	...	...	...	1	1	...	...	...	...
10 Trader (<i>Kirana</i>)	...	...	...	...	1	...	1	2	6	...	...	...
11 <i>Neera</i> seller	...	...	...	...	...	...	...	1	...	...	...	...
12 Cultivator	9	2	6	3	15	9	9	14	12	2	9	18
13 Agricultural labourer	1	...	1	2	9	1	5	4	3	...	1	11
14 Attached Agricultural labourer	...	...	...	...	1	...	...	...	...	...	...	...
15 Boatman	...	...	...	...	...	...	...	...	1	...	...	...
16 Postman	...	...	...	...	1	...	...	1	...	...	...	...
17 Tailor	...	...	...	...	1	...	...	...	2	...	...	...
18 Cobbler	...	...	...	...	1	...	...	1	2	...	...	...
19 Collection of hides	...	...	...	...	...	...	...	...	1	...	...	...
20 Blacksmith	...	...	...	...	...	...	...	...	...	...	...	...
21 Goldsmith	...	...	...	...	...	...	1	...	...	...	...	...
22 Carpenter	...	...	...	...	...	...	...	1	...	1	...	...
23 Mason	...	...	...	...	...	...	...	...	...	...	...	...

LE 16

Household Income and Family Type

household income ranges (in Rupees)

	201-300				301-500				501 & over				Total (26)	Main occupation (1)
	S	I	J	O	S	I	J	O	S	I	J	O		
	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)		
HOUSEHOLD														
1	...	...	...	...	...	...	...	...	...	...	...	...	1	1 Teacher
...	...	...	...	...	...	...	...	2	1	1	...	...	9	2 Priest (<i>Archakam</i>)
1	...	...	...	...	...	...	...	...	...	...	...	...	1	3 Servant in the Mutt
...	...	...	...	...	...	...	...	...	...	...	...	...	1	4 Village Munsiff
...	...	...	...	...	...	...	...	...	...	...	...	...	2	5 Village Servant
...	...	...	...	...	1	...	...	...	...	...	...	...	1	6 Trader (Cloth)
...	...	...	...	...	...	...	...	1	...	...	...	...	2	7 Trader (Fruits)
...	...	...	...	...	...	...	...	...	...	...	...	...	3	8 Trader (Firewood)
...	...	...	...	...	2	...	...	...	...	...	...	...	4	9 Hotel keeper
1	...	...	1	...	...	...	...	...	...	...	...	...	12	10 Trader (<i>Kirana</i>)
...	...	...	...	...	...	...	...	...	...	...	...	...	1	11 <i>Neera</i> seller
4	...	3	6	...	1	...	3	5	1	1	1	1	134	12 Cultivator
...	...	...	1	...	...	...	...	1	...	...	...	...	40	13 Agricultural labourer
...	...	...	...	...	...	...	...	...	...	...	...	...	1	14 Attached Agricultural labourer
...	...	1	...	...	...	...	...	...	...	...	...	...	2	15 Boatman
...	...	...	...	...	...	...	...	...	...	...	...	...	2	16 Postman
1	...	...	...	...	...	...	...	...	...	...	...	...	4	17 Tailor
...	...	...	...	...	...	...	...	...	...	...	...	...	4	18 Cobbler
...	...	...	...	...	...	...	...	...	...	...	...	...	1	19 Collection of hides
...	...	...	...	...	1	...	...	...	...	...	...	...	1	20 Blacksmith
...	...	...	...	...	...	...	...	...	...	...	...	...	1	21 Goldsmith
...	...	...	...	...	...	...	...	...	...	...	...	...	2	22 Carpenter
...	...	...	1	...	...	...	...	...	...	...	...	...	1	23 Mason

T A B

Main Occupation, per capita Annual

Main occupation (1)	Per capita annual											
	1-50				51-100				101-200			
	S	I	J	O	S	I	J	O	S	I	J	O
	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
NUMBER OF												
24 Milk seller	...	...	...	...	...	...	...	...	...	...	...	1
25 Butcher	...	...	...	...	1	...	...	...	...	...	...	...
26 Rural labourer	...	...	...	...	...	...	...	1	...	...	...	...
27 Servantmaid	...	...	...	...	...	...	1	1	...	...	...	...
28 Barber	...	...	...	1	1	2	...	...	...	1	...	...
29 Washerman	1	...	2	1	...	...	1	...	...	...	...	...
30 Beggar	...	...	2	...	...	...	...	...	...	...	...	2
Total	11	2	11	7	34	12	20	28	29	5	11	35

NOTE : The Income particulars have not been given for five households of dependant occupation. Out of the of families.

- S = Simple family (Husband, wife and unmarried children, if any).
I = Intermediate family (Married couple and unmarried brother, sister and one of the parents).
J = Joint family (Married couple with married sons daughters or with married brothers sisters).
O = Other family types.

LE 16 - Concl.

Household Income and Family Type

household income ranges (in Rupees)														Total (26)	Main occupation (1)
201-300				301-500				501 & over							
S	I	J	O	S	I	J	O	S	I	J	O				
(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)				
HOUSEHOLDS															
...	...	...	...	...	...	...	...	...	...	...	...	1	24	Milk seller	
...	...	...	...	...	...	...	...	...	...	...	...	1	25	Butcher	
...	...	...	...	...	...	...	...	...	...	...	...	1	26	Rural labourer	
...	...	...	...	...	...	...	...	...	...	...	...	2	27	Servantmaid	
1	...	...	1	...	...	...	...	...	...	...	...	7	28	Barber	
...	...	...	1	...	...	...	...	...	...	...	...	6	29	Washerman	
...	...	...	...	...	...	...	...	...	...	...	...	4	30	Beggar	
9	...	4	11	5	...	3	9	2	2	1	1	252		Total	

five households 1 household belongs to simple type of family while the remaining 4 households belong to other types

TABLE 17

Number of Households possessing Patta or Inam land

Extent of land (in acres) (1)	Number of households possessing	
	Patta land (2)	Inam land (3)
3 acres & below	16	11
3.1— 5	25	15
5.1— 7	18	19
7.1— 9	10	16
9.1—11	16	17
11.1—13	8	7
13.1—15	1	7
15.1—17	6	4
17.1—19	5	4
19.1—21	5	3
21.1—30	11	11
30.1—40	3	7
40.1—50	4	...
50.1—75	2	2
75.1—100	2	...
100.1 & above	...	1
Total	132	124

TABLE 18

Types of Industry Run by Households

Industry (1)	Number of households (2)
1 Tailoring	4
2 Cobblery	4
3 Blacksmithy	1
4 Goldsmithy	1
5 Carpentry	2
Total	12

TABLE 19

Types of Business Run by Households

Business (1)	Number of households (2)
1 Cloth trading	1
2 Fruit selling	2
3 Firewood selling	3
4 Hotel keeping	4
5 Kirana business	12
6 Neera selling	1
7 Milk selling	1
Total	24

TABLE 20

Traditional Industry by Households

Traditional Industry (1)	Number of households (2)
1 Tailoring	2
2 Cobblery	4
3 Blacksmithy	2
4 Goldsmithy	5
5 Carpentry	4
Total	17

T A B

Annual Household Income by Main

Households

Main occupation (1)	No. of households (2)	Source of Income (3)	No. of households (4)	All households		300 & less	
				Amount	Per cent	Amount	No. of households
				Rs. P.	(6)	Rs. P.	(8)
1 Teacher	1	Teaching	1	888.00	100.00	...	...
2 Priest (<i>Archakam</i>)	9	<i>Archakam</i> Agriculture	9	9,180.00	44.03	...	...
			7	11,668.00	55.97	...	...
3 Servant in the Mutt	1	Service in the Mutt	1	720.00	100.00	...	...
4 Village Munsiff	1	Village Munsiff Agriculture	1	204.00	25.37	...	...
			1	600.00	74.63	...	...
5 Village Servant	2	Village Servant	2	432.00	100.00	432.00	2
6 Trader (Cloth)	1	Cloth business Agriculture	1	800.00	32.00	...	...
			1	1,700.00	68.00	...	...
7 Trader (Fruits)	2	Fruit selling	2	720.00	100.00	...	...
8 Trader (Firewood)	3	Firewood selling Agricultural labourer	3	1,080.00	89.26	...	...
			1	130.00	10.74	...	...
9 Hotel keeper	4	Hotel business Agriculture Agricultural labourer	4	4,260.00	92.31	300.00	1
			1	225.00	4.87	...	...
			1	130.00	2.82	...	...
10 Trader (<i>Kirana</i>)	12	<i>Kirana</i> business Agriculture	12	9,140.00	82.97	...	...
			5	1,876.00	17.03	...	...
11 <i>Neera</i> seller	1	<i>Neera</i> selling Agriculture	1	120.00	25.53	...	...
			1	350.00	74.47	...	...
12 Cultivator	134	Agriculture	134	92,386.00	85.39	2,971.00	16
		Agricultural labourer	39	8,834.00	8.16	780.00	5
		Firewood selling	1	360.00	0.33	...	...
		Chowkidar	1	144.00	0.13	...	...
		Principal, Sanskrit College	1	600.00	0.55	...	...
		<i>Purohit</i>	1	800.00	0.74	...	...
		<i>Archakam</i>	1	700.00	0.65	...	...

L E 21

Occupation and Source of Income

with an annual income (in Rupees) of

Main occupation (1)	301-600		601-900		901-1,200		1,201 & over	
	Amount	No. of households	Amount	No. of households	Amount	No. of households	Amount	No. of households
	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
	Rs. P.		Rs. P.		Rs. P.		Rs. P.	
1 Teacher	...	...	880.00	1	...	...	...	...
2 Priest (<i>Archakam</i>)	840.00	2	1,340.00	3	...	...	7,000.00	4
	...	...	968.00	3	...	...	10,700.00	4
3 Servant in the Mutt	...	...	720.00	1	...	...	...	...
4 Village Munsiff	...	...	204.00	1	...	...	...	...
	...	...	600.00	1	...	...	...	...
5 Village Servant	...	...	...	...	...	...	...	...
6 Trader (Cloth)	...	...	...	...	...	...	800.00	1
	...	...	...	...	...	...	1,700.00	1
7 Trader (Fruits)	720.00	2	...	...	...	...	...	...
8 Trader (Firewood)	1,080.00	3	...	...	...	...	...	...
	130.00	1	...	...	...	...	...	...
9 Hotel keeper	360.00	1	...	...	...	...	3,600.00	2
	...	...	...	...	...	...	225.00	1
	130.00	1	...	...	...	...	...	...
10 Trader (<i>Kirana</i>)	1,920.00	5	1,440.00	2	600.00	1	5,180.00	4
	...	...	100.00	1	500.00	1	1,276.00	3
11 <i>Neera</i> seller	120.00	1	...	...	...	...	...	...
	350.00	1	...	...	...	...	...	...
12 Cultivator	21,989.00	63	12,478.00	21	7,954.00	10	46,994.00	24
	5,804.00	27	1,270.00	5	590.00	1	390.00	1
	...	...	...	...	360.00	1	...	...
	144.00	1	...	...	...	...	...	...
	...	...	...	...	...	...	600.00	1
	...	...	...	...	...	...	800.00	1
	...	...	...	...	...	...	700.00	1
	...	...	...	...	...	...	...	...

-- Contd.

T A B

Annual Household Income by Main

Households

Main occupation (1)	No. of households (2)	Source of Income (3)	No. of households (4)	All households		300 & less	
				Amount	Per cent	Amount	No. of households
				Rs. P.	(6)	Rs. P.	8
		Hotel business	1	720.00	0.67	...	...
		Government service	1	180.00	0.17	...	...
		Washing of Clothes	1	50.00	0.05	...	...
		Motor driver	1	1,200.00	1.11	...	...
		Boatman	2	900.00	0.83	...	...
		Attached Agricultural labourer	1	390.00	0.36	...	...
		Goldsmithy	4	440.00	0.41	...	...
		Carpentry	2	250.00	0.23	100.00	1
		Bangle selling	1	240.00	0.22	...	...
13 Agricultural labourer	40	Agricultural labourer	40	12,530.00	78.77	3,770.00	17
		Agriculture	20	3,017.00	18.97	325.00	6
		Boatman	1	360.00	2.26	...	...
14 Attached Agricultural labourer	1	Attached Agricultural labourer	1	300.00	60.00	...	...
		Agriculture	1	200.00	40.00	...	...
15 Boatman	2	Boat plying	2	1,140.00	54.13	...	...
		Agriculture	2	966.00	45.87	...	...
16 Postman	2	Postman	2	624.00	53.61	...	...
		Agriculture	2	540.00	46.39	...	...
17 Tailor	4	Tailoring	4	2,540.00	91.04	...	...
		Agriculture	1	250.00	8.96	...	...
18 Cobbler	4	Cobbler	4	990.00	53.80	150.00	1
		Agricultural labourer	3	850.00	46.20	130.00	1
19 Collection of hides	1	Collection of hides	1	400.00	80.00	...	...
		Agriculture	1	100.00	20.00	...	...
20 Blacksmith	1	Blacksmithy	1	720.00	81.82	...	...
		Agriculture	1	160.00	18.18	...	...
21 Goldsmith	1	Goldsmithy	1	540.00	100.00	...	...
22 Carpenter	2	Carpentry	2	920.00	74.19	...	...
		Agriculture	1	320.00	25.81	...	...

L E 21—Contd.

Occupation and Source of Income

with an annual income (in Rupees) of

Main occupation (1)	301-600		601-900		901-1,200		1,201 & over		Main occupation (1)
	Amount	No. of households	Amount	No. of households	Amount	No. of households	Amount	No. of households	
	Rs. P.	(10)	Rs. P.	(12)	Rs. P.	(14)	Rs. P.	(16)	
	...	...	720.00	1	...	...	...	...	
	...	...	180.00	1	...	...	...	...	
	...	...	...	...	...	...	50.00	1	
	...	...	...	...	...	...	1,200.00	1	
	...	...	180.00	1	720.00	1	...	...	
	...	...	...	...	390.00	1	...	...	
	100.00	1	...	...	...	...	340.00	3	
	150.00	1	...	...	...	...	...	...	
	...	...	240.00	1	...	...	...	...	
	5,730.00	17	3,030.00	6	...	...	...	...	13 Agricultural labourer
	1,865.00	10	827.00	4	...	...	...	...	
	...	...	360.00	1	...	...	...	...	
	300.00	1	...	...	...	...	...	...	14 Attached Agricultural labourer
	200.00	1	...	...	...	...	...	...	
	360.00	1	...	...	...	...	780.00	1	15 Boatman
	150.00	1	...	...	...	...	816.00	1	
	264.00	1	360.00	1	...	...	...	...	16 Postman
	240.00	1	300.00	1	...	...	...	...	
	...	...	2,540.00	4	...	...	...	...	17 Tailor
	...	...	250.00	1	...	...	...	...	
	840.00	3	...	...	...	...	...	...	18 Cobbler
	720.00	2	...	...	...	...	...	...	
	400.00	1	...	...	...	...	...	...	19 Collection of hides
	100.00	1	...	...	...	...	...	...	
	...	...	720.00	1	...	...	...	...	20 Blacksmith
	...	...	160.00	1	...	...	...	...	
	540.00	1	...	...	...	...	...	...	21 Goldsmith
	200.00	1	720.00	1	...	...	...	...	22 Carpenter
	320.00	1	...	...	...	...	...	...	

— Contd.

Annual Household Income by Main Households							
Main occupation (1)	No. of households (2)	Source of Income (3)	No. of households (4)	All households		300 & less	
				Amount	Per cent	Amount	No. of households
				Rs. P.		Rs. P.	(8)
23 Mason	1	Masonary	1	1,080 00	100 00	...	...
24 Milk seller	1	Milk selling	1	180 00	58.06	...	...
		Agricultural labourer	1	130 00	41.94	...	...
25 Butcher	1	Mutton selling	1	350 00	70 00	...	...
		Agriculture	1	150 00	30.00	...	...
26 Rural labourer	1	Rural labour	1	460 00	100 00	...	...
27 Servantmaid	2	Cleaning of utensils	2	432 00	28.57	...	...
		Agriculture	2	1,080 00	71.43	...	...
28 Barber	7	Hair dressing	7	1,755 00	68.16	635 00	3
		Agriculture	3	820 00	31.84	...	...
29 Washerman	6	Washing of Clothes	6	793 00	38.25	328 00	4
		Agriculture	3	1,280 00	61.75	200 00	1
30 Beggar	4	Alms collection	4	1,220 00	100 00	380 00	3

L E 21 Concl.
Occupation and Source of Income

with an annual income (in Rupees) of

Main occupation (1)	301-600		601-900		901-1,200		1,201 & over		Main occupation (1)
	Amount	No. of households	Amount	No. of households	Amount	No. of households	Amount	No. of households	
	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	
	Rs. P.		Rs. P.		Rs. P.		Rs. P.		
23 Mason	...	...	...	...	1,080 00	1	...	...	23 Mason
24 Milk seller	180.00	1	...	...	...	...	...	...	24 Milk seller
	130.00	1	...	...	...	...	...	...	
25 Butcher	350.00	1	...	...	...	...	...	...	25 Butcher
	150 00	1	...	...	...	...	...	...	
26 Rural labourer	460.00	1	...	...	...	...	...	...	26 Rural labourer
27 Servantmaid	372.00	1	...	...	60.00	1	...	...	27 Servantmaid
	180.00	1	...	...	900.00	1	...	...	
28 Barber	1,120.00	4	...	...	...	...	...	...	28 Barber
	820 00	3	...	...	...	...	...	...	
29 Washerman	215.00	1	...	...	250.00	1	...	...	29 Washerman
	150.00	1	...	...	930.00	1	...	...	
30 Beggar	...	...	840.00	1	...	...	...	...	30 Beggar

T A B

Average Annual Expenditure per Household

Main occupation (1)	No. of house-holds in occupation group (2)	Items of expenditure (3)	House-holds (4)	All households		Household with 300 & Less	
				Expenditure per house-hold (5)	Percentage to total expenditure (6)	No. of house-holds (7)	Average expenditure (8)
				Rs. P.			Rs. P.
1 Village Munsiff	1	Food	1	994.00	77.11	...	...
		Clothing	1	150.00	11.64	...	...
		Utensils	1	30.00	2.33	...	...
		House repairs	1	25.00	1.94	...	...
		Death	1	40.00	3.10	...	...
		Other festivals	1	50.00	3.88	...	...
2 Trader (Kirana)	1	Food	1	780.00	75.36	...	...
		Clothing	1	150.00	14.49	...	...
		Utensils	1	12.00	1.16	...	...
		House repairs	1	50.00	4.83	...	...
		Death	1	3.00	0.29	...	...
		Other festivals	1	40.00	3.87	...	...
3 Cultivator	15	Food	15	762.33	70.33	1	850.00
		Clothing	11	123.64	8.36	1	150.00
		Utensils	12	7.42	0.68	1	5.00
		Medical	2	50.00	0.37	1	40.00
		Tobacco smoking	14	70.71	6.09	1	84.00
		House repairs	6	16.33	0.60	...	...
		Marriage	3	433.43	8.00	...	...
		Death	4	29.00	0.71	...	...
		Other festivals	14	57.93	4.99	1	75.00
4 Agricultural labourer	1	Food	1	470.00	59.50	1	470.00
		Clothing	1	150.00	19.08	1	150.00
		Tobacco smoking	1	126.00	16.03	1	126.00
		Other festivals	1	40.00	5.09	1	40.00
5 Tailor	1	Food	1	780.00	67.83	...	...
		Clothing	1	80.00	6.93	...	...
		Utensils	1	5.00	0.43	...	...
		Medical	1	20.00	1.73	...	...
		Tobacco smoking	1	60.00	5.19	...	...
		House repairs	1	50.00	4.33	...	...
		Death	1	30.00	2.60	...	...
		Other festivals	1	130.00	11.26	...	...

L E 22

by Income Group and Occupation

an annual income (in Rupees) of

Main occupation (1)	301-600		601-900		901-1,200		1,201 & over	
	No. of house-holds (9)	Average expenditure (10)	No. of house-holds (11)	Average expenditure (12)	No. of house-holds (13)	Average expenditure (14)	No. of house-holds (15)	Average expenditure (16)
	Rs. P.		Rs. P.		Rs. P.		Rs. P.	
1 Village Munsiff	...	...	1	994.00	...	...	...	...
	...	...	1	150.00	...	...	...	...
	...	...	1	30.00	...	...	...	...
	...	...	1	25.00	...	...	...	...
	...	...	1	40.00	...	...	...	...
	...	...	1	50.00	...	...	...	...
2 Trader (Kirana)	...	...	1	780.00	...	...	...	...
	...	...	1	150.00	...	...	...	...
	...	...	1	12.00	...	...	...	...
	...	...	1	50.00	...	...	...	...
	...	...	1	3.00	...	...	...	...
	...	...	1	40.00	...	...	...	...
3 Cultivator	9	679.44	3	829.33	2	991.00	...	...
	7	101.43	2	200.00	1	100.00	...	...
	6	5.50	3	14.66	2	3.50	...	...
	1	20.00	...	...	...	...	...	...
	8	72.00	3	78.00	2	48.00	...	...
	3	19.33	3	13.33	...	...	...	...
	2	150.00	1	1,000.00	...	...	...	...
	4	29.00	...	...	...	...	...	...
	8	57.75	3	56.66	2	52.00	...	...
4 Agricultural labourer	...	...	...	...	...	...	...	...
	...	...	...	...	...	...	...	...
	...	...	...	...	...	...	...	...
	...	...	...	...	...	...	...	...
5 Tailor	...	...	1	780.00	...	...	...	...
	...	...	1	80.00	...	...	...	...
	...	...	1	5.00	...	...	...	...
	...	...	1	20.00	...	...	...	...
	...	...	1	60.00	...	...	...	...
	...	...	1	50.00	...	...	...	...
	...	...	1	30.00	...	...	...	...
	...	...	1	130.00	...	...	...	...

Average Annual Expenditure per Household

Main occupation (1)	No. of households in occupation group (2)	Items of expenditure (3)	House holds (4)	All households		Household with 300 & less	
				Expenditure per household (5)	Percentage to total expenditure (6)	No. of households (7)	Average expenditure (8)
				Rs. P.			Rs. P.
6 Barber	2	Food	2	625.00	76.81	2	...
		Clothing	2	120.00	13.73	2	...
		Utensils	2	3.00	0.34	2	...
		House repairs	2	20.00	2.29	2	...
		Tobacco smoking	1	72.00	4.12	1	...
		Death	1	10.00	0.57	1	...
		Other festivals	2	65.00	7.44	2	...
7 Washerman	1	Food	1	848.00	37.27	1	848.00
		Clothing	1	60.00	2.64	1	60.00
		Utensils	1	3.00	0.13	1	3.00
		Medical	1	36.00	1.58	1	36.00
		Tobacco smoking	1	72.00	3.17	1	72.00
		House repairs	1	6.00	0.26	1	6.00
		Marriage	1	1,200.00	52.72	1	1,200.00
		Death	1	10.00	0.44	1	10.00
		Other festivals	1	40.00	1.76	1	40.00

LE 22 -Concl'd.

by Income Group and Occupation

an annual income (in Rupees) of

[illegible]

TABLE 23

Overall Household Income and Expenditure Position by Caste/Tribe/Community and Households

Caste, Tribe, Community (1)	Income group (in Rupees) (2)	Number of households with surplus amount (in Rs.)				Number of households with deficit amount (in Rs.)			
		51-100 (3)	101-200 (4)	201-500 (5)	501 & above (6)	51-100 (7)	101-200 (8)	201-500 (9)	501 & above (10)
1 Boya	300 & less	...	...	...	...	...	...	1	1
	301-600	...	...	...	...	...	...	...	1
	601-900	...	...	...	...	...	...	...	...
	901-1,200	...	...	...	...	...	...	...	1
	1,201 & over	...	...	...	...	...	...	...	...
2 Brahmin	300 & less	...	...	...	...	...	...	...	...
	301-600	...	...	...	...	...	...	...	...
	601-900	...	...	...	...	...	...	1	...
	901-1,200	...	...	...	...	...	...	...	...
	1,201 & over	...	...	...	...	...	...	...	...
3 Chakali	300 & less	...	...	...	...	...	...	...	1
	301-600	...	...	...	...	...	...	...	...
	601-900	...	...	...	...	...	...	...	...
	901-1,200	...	...	...	...	...	...	...	...
	1,201 & over	...	...	...	...	...	...	...	...
4 Christian	300 & less	...	...	...	...	...	...	...	...
	301-600	...	...	...	...	...	...	1	1
	601-900	...	...	...	...	...	...	...	...
	901-1,200	...	...	...	...	...	...	...	...
	1,201 & over	...	...	...	...	...	...	...	...
5 Kuruva	300 & less	...	...	...	...	...	...	...	...
	301-600	...	...	...	...	...	...	1	...
	601-900	...	...	...	...	...	...	...	...
	901-1,200	...	...	...	...	...	...	...	...
	1,201 & over	...	...	...	...	...	...	...	...
6 Lingayat	300 & less	...	...	...	...	...	...	...	...
	301-600	...	...	...	...	...	...	...	...
	601-900	...	...	...	...	...	...	1	...
	901-1,200	...	...	...	...	...	...	...	...
	1,201 & over	...	...	...	...	...	...	...	...
7 Mangali	300 & less	...	...	...	...	...	...	...	...
	301-600	...	...	...	...	...	1	...	1
	601-900	...	...	...	...	...	...	...	...
	901-1,200	...	...	...	...	...	...	...	...
	1,201 & over	...	...	...	...	...	...	...	...
8 Muslim	300 & less	...	...	...	...	...	...	...	...
	301-600	...	...	...	...	...	...	...	1
	601-900	...	...	...	...	...	...	...	...
	901-1,200	...	...	...	...	...	...	...	...
	1,201 & over	...	...	...	...	...	...	...	...

—Contd.

TABLE 23—Concl.

Overall Household Income and Expenditure Position by Caste/Tribe/Community and Households

Caste/Tribe/ Community (1)	Income group (in Rupees) (2)	Number of households with surplus amount (in Rs.)				Number of households with deficit amount (in Rs.)			
		51-100 (3)	101-200 (4)	201-500 (5)	501 & above (6)	51-100 (7)	101-200 (8)	201-500 (9)	501 & above (10)
9 Telugu	300 & less	...	...	...	...	...	...	...	...
	301-600	...	...	...	...	...	...	2	1
	601-900	...	...	...	...	1	...	1	1
	901-1,200	...	...	1	...	...	...	...	...
	1,201 & over	...	...	...	...	...	...	...	...
10 Vaisya	300 & less	...	...	...	...	...	...	...	...
	301-600	...	...	...	...	...	...	...	...
	601-900	...	...	...	...	...	1	...	...
	901-1,200	...	...	...	...	...	...	...	...
	1,201 & over	...	...	...	...	...	...	...	...
11 Viswabrahmin	300 & less	...	...	...	...	...	...	...	...
	301-600	...	...	...	...	...	...	1	...
	601-900	...	...	...	...	...	...	...	...
	901-1,200	...	...	...	...	...	...	...	...
	1,201 & over	...	...	...	...	...	...	...	...
Total		...	...	1	...	1	2	9	9

TABLE 24

Indebtedness by Annual Household Income and Households

Income group (in Rs.) (1)	Total No. of house- holds (2)	No. of households in debt and total amount of debt		Percentage of Col. (3) to Col. (2) (5)	Average indeb- tedness per household in debt (6)
		No. of households (3)	Total amount of debt Rs. (4)		
300 & less	3	3	2,300	100.00	766.67
301-600	11	10	5,060	90.91	506.00
601-900	6	4	3,350	66.67	837.50
901-1,200	2	1	850	50.00	850.00
1,201 & over	...	...	...	...	...
Total	22	18	11,560	81.82	642.22

TABLE 25

Indebtedness by Causes, Amount and Households

Cause (1)	Amount of debt (2)	No. of households in debt (3)	Percentage of debt to total amount of debt (4)
	Rs. P.		
1 House construction	1,400.00	1	12.11
2 Marriages	3,650.00	7	31.58
3 To clear outstanding debts	1,000.00	2	8.65
4 Sickness	210.00	2	1.82
5 Ordinary wants	3,650.00	9	31.58
6 Household cultivation	150.00	1	1.29
7 Business run by the household	1,500.00	1	12.97
Total	11,560.00		100.00

TABLE 26

Indebtedness by Caste/Tribe/Community, Causes, Amount and Households

Debtor households by causes											
Caste/Tribe/ Community (1)	Debtors		House construction			Marriages			To clear out- standing debts		
	Number (2)	Amount borrowed (3)	House- holds (4)	Amount (5)	Per- cent- age to Col. (3) (6)	House- holds (7)	Amount (8)	Per- cent- age to Col. (3) (9)	House- holds (10)	Amount (11)	Per- cent- age to Col. (3) (12)
		Rs.		Rs.			Rs.			Rs.	
Boya	4	2,950	...	...	...	1	800	27.12	1	500	16.95
Chakali	1	1,200	...	...	...	1	800	75.00	...	...	...
Christian	1	150	...	...	...	...	...	...	...	...	...
Kuruva	1	400	...	...	...	...	...	...	...	...	...
Lingayat	1	350	...	...	...	...	...	...	...	...	...
Mangali	2	360	...	...	...	1	300	83.33	...	...	...
Muslim	1	1,400	1	1,400	100.00	...	...	...	...	...	...
Telugu	5	2,915	...	...	...	3	1,450	49.15	1	500	16.95
Vaisya	1	1,500	...	...	...	...	...	...	...	...	...
Viswabrahmin	1	300	...	...	...	1	300	100.00	...	...	...
Total	18	11,560	1	1,400	12.11	7	3,650	31.57	2	1,000	8.65

—Contd.

TABLE 26—Contd.

Indebtedness by Caste/Tribe/Community, Causes, Amount and Households

Caste/Tribe/ Community (1)	Debtor households by causes											
	Sickness			Ordinary wants			Household cultivation			Business run by the household		
	House- holds (13)	Amount (14)	Per- cent- age to Col. (3) (15)	House- holds (16)	Amount (17)	Per- cent- age to Col. (3) (18)	House- holds (19)	Amount (20)	Per- cent- age to Col. (3) (21)	House- holds (22)	Amount (23)	Per- cent- age to Col. (3) (24)
		Rs.			Rs.			Rs.			Rs.	
Boya	...	...	...	3	1,500	50.85	1	150	5.08	...	...	...
Chakali	...	...	...	1	400	25.00	...	...	...	...	...	...
Christian	...	...	...	1	150	100.00	...	...	...	...	...	...
Kuruva	...	...	...	1	400	100.00	...	...	...	...	...	...
Lingayat	1	150	42.86	1	200	57.14	...	...	...	...	...	...
Mangali	1	60	16.67	...	...	...	...	...	...	...	...	...
Muslim	...	...	...	...	...	...	...	...	...	...	...	...
Telugu	...	...	...	2	1,000	33.90	...	...	...	...	...	...
Vaisya	...	...	...	...	...	...	...	...	...	1	1,500	100.00
Viswabrahmin	...	...	...	...	...	...	...	...	...	...	...	...
Total	2	210	1.82	9	3,650	31.57	1	150	1.30	1	1,500	12.98

TABLE 27

Credit Agency and Rate of Interest by Number of Households and Amount

Agency (1)	Interest free		Rate of interest			
	No. of house- holds (2)	Amount (3)	7—		9-12 %	
			No. of house- holds (4)	Amount (5)	No. of house- holds (6)	Amount (7)
		Rs.		Rs.		Rs.
Private money lender	1	1,500	...	...	1	300
Co-operative credit society	...	...	2	300	...	...
Total	1	1,500	2	300	1	300

TABLE 27—Concl.

Credit Agency and Rate of Interest by Number of Households and Amount

Agency (1)	13-15%		16-20%		24%	
	No. of house- holds (8)	Amount (9)	No. of house- holds (10)	Amount (11)	No. of house- holds (12)	Amount (13)
		Rs.		Rs.		Rs.
Private money lender	1	250	16	9,010	1	200
Co-operative credit society	...	...	...	...	...	...
Total	1	250	16	9,010	1	200

TABLE 28

Types of Families by Caste Tribe, Community

Caste Tribe, Community (1)	Total No. of house- holds (2)	Types of families			
		S (3)	I (4)	J (5)	O (6)
1 Boya	40	9	3	9	19
2 Brahmin	31	10	3	2	16
3 Byagara	1	1	...	...	...
4 Chakali	8	1	...	4	3
5 Christian	23	12	2	3	6
6 Ganiga	1	...	1	...	...
7 Idiga	2	1	...	...	1
8 Kshatriya	2	2	...	...	...
9 Kuruva	8	2	1	4	1
10 Lingayat	18	11	1	3	3
11 Madiga Dusari	2	...	...	2	...
12 Mangali	8	2	3	...	3
13 Muslim	15	7	2	1	5
14 Nambi	1	...	...	1	...
15 Telugu	73	23	4	17	29
16 Vaisya	13	6	1	1	5
17 Viswabrahmin	11	4	...	3	4
Total	257	91	21	50	95

S = Simple family (Husband, wife and unmarried children, if any).

I = Intermediate family (Married couple and unmarried brother, sister and one of the parents).

J = Joint family (Married couple with married sons/daughters or with married brothers/sisters).

O = Other family types.

TABLE 29

Habit of Taking Tea/Coffee by Caste, Tribe, Community and Annual Household Income

Caste/ Tribe/ Community (1)	No. of households taking tea/coffee with annual income (in Rupees) of					No. of households not taking tea/coffee with annual income (in Rupees) of				
	300 & less (2)	301-600 (3)	601-900 (4)	901-1,200 (5)	1,201 & over (6)	300 & less (7)	301-600 (8)	601-900 (9)	901-1,200 (10)	1,201- & over (11)
1 Boya	1	...	...	1	...	1	1	...	...	...
2 Brahmin	...	...	1	...	...	...	...	...	...	...
3 Chakali	1	...	...	...	...	...	...	...	...	...
4 Christian	...	...	...	...	...	...	2	...	...	...
5 Kuruva	...	1	...	...	...	...	...	...	...	...
6 Lingayat	...	...	1	...	...	...	...	...	...	...
7 Mangali	...	1	...	...	...	...	1	...	...	...
8 Muslim	...	1	...	...	...	...	...	...	...	...
9 Telugu	...	1	2	1	...	...	2	1	...	...
10 Vaisya	...	...	1	...	...	...	...	...	...	...
11 Viswabrahmin	...	1	...	...	...	...	...	...	...	...
Total	2	5	5	2	...	1	6	1	...	...

TABLE 30

Marriages by Consanguinity, Other Relationship and Caste Tribe Community

Caste/ Tribe/ Community (1)	Number of marriages with				
	Own sister's daughter (<i>menakodalu</i>) (2)	Father's own sister's daughter (<i>eduru menarikam</i>) (3)	Mother's own brother's daughter (<i>menarikam</i>) (4)	Other blood relationship (5)	Wife's sister (6)
1 Boya	3	2	15	4	...
2 Brahmin	2	...	6	2	...
3 Chakali	1	...	1	...	...
4 Christian	2	3	3	6	...
5 Kuruva	2	1	2	...	...
6 Lingayat	...	1	2	3	...
7 Mangali	...	2	2	...	...
8 Muslim	...	...	4	...	...
9 Nambi	...	1	...	...	...
10 Telugu	12	7	9	2	...
11 Vaisya	...	1	5	...	1
12 Viswabrahmin	...	...	1	...	...
Total	22	18	50	17	1

TABLE 31

Types of Marriages by Caste/Tribe/Community

Caste/ Tribe/ Community (1)	Total No. of house- holds (2)	Total No. of marria- ges (3)	Consanguineous		Non-consan- guineous		Monogamous		Polygynous	
			No. of house- holds (4)	No. of marria- ges (5)	No. of house- holds (6)	No. of marria- ges (7)	No. of house- holds (8)	No. of marria- ges (9)	No. of house- holds (10)	No. of marria- ges (11)
1 Boya	41	85	19	24	24	61	41	79	3	3
2 Brahmin	31	69	9	10	30	59	31	69	...	...
3 Byagara	1	1	...	...	1	1	1	1	...	...
4 Chakali	8	15	2	2	8	13	8	15	...	...
5 Christian	23	37	13	14	16	23	23	37	...	...
6 Ganiga	1	2	...	...	1	2	1	2	...	...
7 Idiga	2	3	...	...	2	3	2	3	...	...
8 Kshatriya	2	2	...	...	2	2	2	2	...	...
9 Kuruva	8	15	3	5	6	10	8	15	...	...
10 Lingayat	18	25	6	6	15	19	18	25	...	...
11 Madiga Dasari	2	3	...	...	2	3	2	3	...	...
12 Mangali	8	11	3	4	6	7	8	11	...	...
13 Muslim	15	21	4	4	13	17	15	19	1	1
14 Nambi	1	1	1	1	...	...	1	1	...	...
15 Telugu	70	120	27	30	56	90	68	114	3	3
16 Vaisya	13	22	5	6	12	16	13	22	...	...
17 Viswabrahmin	11	17	1	1	10	16	10	15	1	1
Total	255	449	93	107	214	342	252	433	8	8

T A B

Marriages by Spatial Distribution

Caste, Tribe, Community (1)	No. of marriages contracted within the village (2)	No. of marriages contracted outside the village and within the taluk				No. of marriages contracted outside the taluk and within the district			
		10 miles & below (3)	11-25 miles (4)	26-100 miles (5)	101 miles & over (6)	10 miles & below (7)	11-25 miles (8)	26-100 miles (9)	101 miles & over (10)
1 Boya	42	1	...	...	...	...	4	...	...
2 Brahmin	21	4	3	4	1	...	...	4	1
3 Byagara	...	1	...	...	...	...	...	...	...
4 Chakali	1	2	...	1	...	...	...	...	...
5 Christian	7	12	11	...	...	...	...	...	...
6 Ganiga	...	...	...	...	...	...	...	...	...
7 Idiga	...	...	2	...	...	...	...	...	...
8 Kshatriya	...	...	...	2	...	...	...	...	...
9 Kuruva	4	1	2	...	...	...	...	...	...
10 Lingayat	4	5	5	3	...	...	1	1	...
11 Madiga Dasari	...	...	2	...	...	...	...	...	...
12 Mangali	...	2	2	1	...	...	...	3	...
13 Muslim	3	2	11	2	...	...	...	1	...
14 Nambi	...	...	...	...	...	...	...	...	...
15 Telugu	67	12	14	1	...	...	1	1	...
16 Vaisya	4	3	...	6	...	...	2	2	...
17 Viswabrahmin	1	2	4	1	...	...	...	3	...
Total	154	47	56	21	1	...	8	15	1

L E 32

and Caste, Tribe, Community

	No. of marriages contracted outside the district and within the state				No. of marriages contracted outside the state				Caste, Tribe/ Community (1)
	10 miles & below (11)	11-25 miles (12)	26-100 miles (13)	101 miles & over (14)	10 miles & below (15)	11-25 miles (16)	26-100 miles (17)	101 miles & over (18)	
...	...	...	...	...	27	11	...	...	1 Boya
...	...	...	...	3	3	6	4	15	2 Brahmin
...	...	...	...	...	...	...	...	...	3 Byagara
...	...	...	...	...	1	7	3	...	4 Chakali
...	...	...	...	...	5	1	1	...	5 Christian
...	...	...	...	...	...	...	2	...	6 Ganiga
...	...	...	...	...	...	...	1	...	7 Idiga
...	...	...	...	...	...	...	...	...	8 Kshatriya
...	...	...	...	...	5	3	...	...	9 Kuruva
...	...	...	...	...	2	1	3	...	10 Lingayat
...	...	...	...	...	...	...	1	...	11 Madiga Dasari
...	...	...	...	...	...	1	2	...	12 Mangali
...	...	...	...	...	...	1	1	...	13 Muslim
...	...	...	...	...	...	1	...	...	14 Nambi
...	...	...	1	...	14	3	1	...	15 Telugu
...	...	...	...	...	...	3	2	...	16 Vaisya
...	...	...	...	...	...	...	5	1	17 Viswabrahmin
...	...	...	1	3	57	43	26	16	Total

T A B
Persons by Age at First Marriage

Caste/Tribe/ Community (1)	Age group									
	0-4		5-9		10-14		15-19		20-24	
	M (2)	F (3)	M (4)	F (5)	M (6)	F (7)	M (8)	F (9)	M (10)	F (11)
1 Boya	...	...	...	1	...	25	10	28	24	5
2 Brahmin	...	1	...	2	1	25	13	17	17	...
3 Byagara	...	...	...	...	...	...	...	1	1	...
4 Chakali	...	...	...	1	...	7	4	3	5	2
5 Christian	...	...	...	...	...	9	2	6	10	10
6 Ganiga	...	...	...	...	...	...	...	1	...	...
7 Idiga	...	...	...	...	...	...	...	1	1	1
8 Kshatriya	...	...	...	...	...	1	...	...	1	...
9 Kuruva	...	...	...	...	...	2	2	12	4	2
10 Lingayat	...	...	...	...	...	7	1	13	10	2
11 Madiga Dasari	...	...	...	...	...	3	...	...	2	...
12 Mangali	...	...	...	...	...	5	...	3	6	...
13 Muslim	...	...	...	1	...	10	2	12	9	...
14 Nambi	...	...	...	...	...	2	...	...	2	...
15 Telugu	...	...	...	1	1	39	11	61	52	6
16 Vaisya	...	...	...	...	...	8	3	7	11	1
17 Viswabrahmin	...	...	...	...	...	7	6	3	2	2
Total	...	1	...	6	2	150	54	168	157	31

M : Males : Females

L E 33
and Caste Tribe Community

(in years)										Caste/Tribe/ Community (1)
25-29		30-34		35 & over		Unspecified		Total		
M (12)	F (13)	M (14)	F (15)	M (16)	F (17)	M (18)	F (19)	M (20)	F (21)	
20	...	...	...	...	...	2	4	56	63	1 Boya
8	...	3	...	...	...	...	9	42	54	2 Brahmin
...	...	...	...	...	...	...	...	1	1	3 Byagara
5	...	...	...	...	...	...	...	14	13	4 Chakali
15	...	1	...	...	...	2	3	30	28	5 Christian
1	...	...	...	...	...	...	...	1	1	6 Ganiga
1	...	...	...	...	...	...	1	2	3	7 Idiga
1	...	...	...	...	...	...	1	2	2	8 Kshatriya
6	...	1	...	...	...	...	...	13	16	9 Kuruva
8	...	1	...	...	...	1	1	21	23	10 Lingayat
1	...	...	...	...	...	...	...	3	3	11 Madiga Dasari
1	...	...	...	...	...	1	1	8	9	12 Mangali
7	...	...	...	...	...	...	...	18	23	13 Muslim
...	...	...	...	...	...	...	...	2	2	14 Nambi
26	1	1	...	...	...	...	5	91	113	15 Telugu
4	...	...	...	...	...	...	1	18	17	16 Vaisya
3	...	3	...	...	...	...	...	14	12	17 Viswabrahmin
107	1	10	...	...	...	6	26	336	383	Total

TABLE 34

Settlement History of Households by Caste/Tribe/Community

Caste/Tribe/ Community (1)	Total No. of house- holds (2)	Number of household settled					
		Earlier than 5 genera- tions (3)	Between 4 & 5 genera- tions (4)	Between 2 & 3 genera- tions (5)	A genera- tion ago (6)	Present generation (7)	Unspe- cified (8)
1 Boya	40	8	17	8	...	...	7
2 Brahmin	31	7	8	7	3	3	3
3 Byagara	1	...	1	...	...	...	...
4 Chakali	8	...	2	4	...	2	...
5 Christian	23	...	12	6	...	3	2
6 Ganiga	1	...	...	...	...	1	...
7 Idiga	2	...	1	...	1	...	...
8 Kshatriya	2	...	...	1	...	1	...
9 Kuruva	8	...	7	1	...	...	...
10 Lingayat	18	...	12	3	...	3	...
11 Madiga Dasari	2	...	2	...	...	...	...
12 Mangali	8	...	7	1	...	...	...
13 Muslim	15	...	3	11	...	...	1
14 Nambi	1	...	...	1	...	...	...
15 Telugu	73	...	59	12	...	...	2
16 Vaisya	13	...	12	1	...	...	...
17 Viswabrahmin	11	...	6	4	1	...	...
Total	257	15	149	60	5	13	15

TABLE 35

Immigrant Households during Present Generation by Place and Caste/Tribe/Community

Caste/Tribe/ Community (1)	Number of families that have come to the village from			
	Outside the state (2)	Outside the district (3)	Outside the taluk (4)	Within the taluk (5)
1 Brahmin	3	1	...	...
2 Chakali	...	...	...	2
3 Christian	1	1	...	1
4 Ganiga	...	...	...	1
5 Kshatriya	...	1	...	...
6 Lingayat	1	...	1	1
7 Viswabrahmin	...	...	...	1
Total	5	3	1	6

T A B

Houses by Number of Rooms and Number of

Caste/Tribe/ Community (1)	Total No. of houses (2)	Total No. of rooms (3)	Total No. of household members (4)	Houses with no regular room		Houses with one room	
				No. of houses (5)	Total No. of household members (6)	No. of houses (7)	Total No. of household members (8)
1 Boya	40	71	232	...	...	12	55
2 Brahmin	31	155	186	3	6	1	5
3 Byagara	1	1	3	...	...	1	3
4 Chakali	8	18	45	...	...	1	2
5 Christian	23	31	123	...	...	18	98
6 Ganiga	1	3	3	...	...	...	...
7 Idiga	2	5	11	...	...	...	...
8 Kshatriya	2	4	16	...	...	1	6
9 Kuruva	8	16	57	...	...	2	10
10 Lingayat	18	47	83	2	4	...	...
11 Madiga Dasari	2	2	14	...	...	2	14
12 Mangali	8	18	37	...	...	2	5
13 Muslim	15	27	88	...	...	6	32
14 Nambi	1	3	7	...	...	...	...
15 Telugu	73	136	400	1	5	27	122
16 Vaisya	13	54	81	1	7	...	...
17 Viswabrahmin	11	37	58	...	...	1	2
Total	257	628	1,444	7	22	74	354

L E 36

Persons Occupying and Caste, Tribe, Community

Caste/Tribe/ Community (1)	Houses with two rooms		Houses with three rooms		Houses with four or more rooms	
	No. of houses (9)	Total No. of household members (10)	No. of houses (11)	Total No. of household members (12)	No. of houses (13)	Total No. of household members (14)
1 Boya	25	160	3	17	...	...
2 Brahmin	2	7	4	22	21	146
3 Byagara	...	...	...	...	...	...
4 Chakali	5	32	1	7	1	4
5 Christian	4	21	...	...	1	4
6 Ganiga	...	...	1	3	...	...
7 Idiga	1	5	1	6	...	...
8 Kshatriya	...	...	1	10	...	...
9 Kuruva	4	34	2	13	...	...
10 Lingayat	8	38	3	18	5	23
11 Madiga Dasari	...	...	...	...	...	...
12 Mangali	4	21	...	...	2	11
13 Muslim	7	40	1	7	1	9
14 Nambi	...	...	1	7	...	...
15 Telugu	33	180	9	70	3	23
16 Vaisya	1	7	4	24	7	43
17 Viswabrahmin	2	16	3	14	5	26
Total	96	561	34	218	46	289

TABLE 37

Scheduled Castes and Denotified Tribes by Households and Population

Name of Scheduled Caste/ Denotified Tribe (1)	Total No. of households (2)	Persons (3)	Males (4)	Females (5)
<i>Scheduled Castes</i>				
Byagara	1	3	1	2
<i>Denotified Tribes</i>				
Boya	40	232	115	117

GLOSSARY

<i>Abhishekam</i>	... Giving bath to God	<i>Haridasulu</i>	... Minstrels
<i>Akshintalu</i>	... Rice dyed yellow with turmeric powder	<i>Harikatha</i>	... Musical recitation of mythological legends in the presence of large gathering
<i>Annaprasana</i>	... Giving solid food to the child for the first time	<i>Inam</i>	... Gift
<i>Archaka</i>	... Priest	<i>Intiperu</i>	... Surname
<i>Archakam</i>	... Priesthood	<i>Jagadguru</i>	... World preceptor
<i>Asvamedhayaga</i>	... Horse sacrifice celebrated by emperors in olden days by allowing a sacrificial horse to roam about freely throughout the country and all the kings who dare hold its reins were defeated to establish the emperor's sovereignty	<i>Kamandalam</i>	... A silver or brass vessel with a handle on the top and a curved pipe on one side to carry water. It is mostly used by ascetics
<i>Bottu</i>	... A spot of vermillion on the fore-head	<i>Kammari</i>	... Blacksmith
<i>Dampatulu</i>	... Wife and husband	<i>Kamsali or Avusali</i>	... Goldsmith
<i>Darbha</i>	... Sacred grass used both for auspicious and inauspicious occasions	<i>Kankanam</i>	... Sacred wrist badge tied both to the bride and bridegroom
<i>Devunigadi</i>	... Room where deity is kept	<i>Kalika</i>	... Eye ointment
<i>Devunimoola</i>	... God's corner	<i>Mangalasutram</i>	... Sacred badge tied by the bridegroom to the neck of the bride
<i>Durmuhurtham</i>	... Inauspicious time	<i>Mantras</i>	... Sacred Sanskrit hymns
<i>Edurumenarikam</i>	... Marrying the daughter of one's father's own sister	<i>Mantrasani</i>	... Local midwife
<i>Garbhagudi</i>	... Sanctum sanctorum	<i>Menarikam</i>	... Marrying the daughter of one's mother's own brother
<i>Grama Devata</i>	... Village deity	<i>Midde</i>	... Terraced building
<i>Grihapravesam</i>	... House-warming ceremony	<i>Muhurtham</i>	... Auspicious time
<i>Guru</i>	... Preceptor	<i>Mutt</i>	... A place associated with an ascetic
<i>Haarati</i>	... Flame of prosperity—an honour which is accorded to Gods as well as to the principal mortal persons concerned, at the end of every joyful ceremony	<i>Muttaidulu</i>	... Women in married status
		<i>Naivedya</i>	... Offering of fruits, flowers, food, etc., to God
		<i>Nischayartham</i>	... Betrothal ceremony

<i>Pachhadi</i>	... Chutney	<i>Sraddha</i>	... Ceremony celebrated in memory of the dead once in a month upto one year and annually later on
<i>Panchangam</i>	... Almanac		
<i>Paramannam</i>	... Rice cooked with milk and sugar		
<i>Pasuvulu</i>	... Livestock	<i>Tamboolam</i>	... Presentation of a few betel leaves with one or two arecanuts
<i>Peetham</i>	... Throne		
<i>Punyahavachana</i>	... Consecration	<i>Tarpana</i>	... Oblations to the ancestors with water mixed with <i>til</i>
<i>Purohit</i>	... Priest		
<i>Purudu</i>	... Pollution	<i>Taveeju or Yantram</i>	... Amulet
		<i>Thotti</i>	... A big stone vessel used to store water
<i>Rangavalli</i>	... Decorative designs drawn on floor with rice flour or vermillion and turmeric powder	<i>Tirthayatra</i>	... Pilgrimage
		<i>Upanayanam</i>	... Investing the boy with the sacred triple cords
<i>Rishis</i>	... Seers		
		<i>Vadrangi</i>	... Carpenter
<i>Samadhi</i>	... Tomb	<i>Vididi</i>	... Temporary lodging provided for the bridegroom's party to stay in the bride's village at the time of marriage.
<i>Sanyasi</i>	... Ascetic		
<i>Silpi</i>	... Sculptor		
<i>Sloka</i>	... Sanskrit lyric		

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ERRATA

Sl. No. (1)	Page No. (2)	Para No. (3)	Col. No. (4)	Line (4)	For (5)	Read (6)
1	3	18	2	17	Thrur	Three
2	3	18	2	18	another	another
3	5	25	1	8	perilous	perilous task of
4	7	1	Table	Item 10	Delete the words 'Madiga Dasu'	
5	14	30	2	6	th rst	the first
6	22	74	1	3 from bottom	are	is
7	20	62	1	2 from bottom	project	protect
8	23	80	1	5	Brahmin	Brahmins
9	23	80	1	6	style altogether	style is altogether
10	25	88	2	2	armours	amours
11	29	103	1	8	these	those
12	30	108	2	6	stoves	stove
13	31	3	1	6	woven	oven
14	33	11	2	3 from bottom	attracted	attached
15	35	19	2	3	put	puts
16	39	35	1	last line	perfectly	preferably
17	43	47	1	14	in	on
18	43	47	1	9 from bottom	of	or
19	46	61	1	last line	man	men
20	50	8	2	13	function	functions
21	52	Sub-heading	2	2	venues	avenues
22	53	21	1	3	occupations	occupation
23	54	27	2	5-6	are	being
24	54	29	1	4	cultivated	cultivated as
25	59	43	1	8 from bottom	o	of
26	95	93	1	11	calculation	calculations
27	97	103	1	18	Bhagatam	Bhagavatam
28	97	103	1	19	woman	women
29	97	103	1	4	woman	women
30	97	106	2	4 from bottom	gayatrihoma	gayatrihoma
31	100	115	2	5 from bottom	petty	petty
32	109	162	2		election	elections

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