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## UGADI

THE NEW YEAR'S FESTIVAL OF ANDHRA PRADESH

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## FOREWORD

The Census in India has a tradition of undertaking special investigations on diverse aspects of social, cultural and economic life of the population. As ancillary to 1961 Census, a study of important fairs and festivals was undertaken throughout the country, in addition to studies of village communities, Scheduled Castes and Scheduled Tribes, traditional crafts, etc. Ugadi in Andhra Pradesh was one of the festivals which was taken up for study. The field investigations were done by S/Shri Vanajanabham and E. Ramaswamy. The research design and guidance were provided by Dr. B. K. Roy Burman. This study has added to our knowledge of certain aspects of the cultural traditions of rural Andhra, and I am happy to record my acknowledgements to my colleagues who undertook this study and brought out the present monograph.

NEW DELHI,

*December 28, 1970*

A. CHANDRA SEKHAR

*Registrar General, India.*



## UGADI

### THE NEW YEAR'S FESTIVAL OF ANDHRA PRADESH

|  |   |   |
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## PREFACE

Study of Ugadi, the Telugu new year's festival, was undertaken by this organisation in 1963. The field studies were done in three different areas of Andhra Pradesh namely, East and West Godavari districts and Srikakulam district. The study in East and West Godavari districts was done by Shri E. Ramaswamy from 4th March to 21st March, 1964. Out of the two villages studied by him, one village Kanuru Agraharam, is his home village. He, therefore, had the background information of this village from before. After the study also, he visited the village a few times; these visits provided him an opportunity to informally verify some of the facts collected by him during the investigation.

The investigation in Srikakulam district was done by Shri Vanajanabham from 4th March to 28th March, 1963. Out of the three villages studied by him, one---Arasaville---is very close to his home village. He was acquainted with the people and knew their social situation from before.

Three different types of schedules were canvassed in this study. The copies of the schedules are furnished in Appendix IV.

Shri Vanajanabham left this organisation before the data could be tabulated. He, however, had prepared a preliminary note immediately after returning from the field. The draft report was prepared by Shri Ramaswamy. It was revised by me. While the credit for the facts furnished in the report belongs to Shri Ramaswamy and Shri Vanajanabham, the responsibility for the final draft and the interpretation of the facts pertains to me.

The dictation of the final draft was taken by Shri H. Manchanda. The typing of the copy meant for the press was done by Shri B. N. Kapoor.

The tabulation of the data was done by the Central Tabulation Unit. The follow-up actions after the draft was ready for the press were taken by Shri S. P. Thukral.

I avail of this opportunity to express my appreciation of the works of the colleagues who were associated with the project.

I am grateful to Shri A. Mitra, Registrar General of India, for making it possible for the students of social science to take up such studies as ancillary to 1961 Census.

I am grateful to Shri A. Chandrasekhar, Registrar General of India, for the encouragement that he gave at the stage of finalisation of the report.

B. K. ROY BURMAN



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## CHAPTER I

### INTRODUCTION

#### A—PRELUDE

In the darkness of the early hours of 6th March, 1963 the people of the village Kanura Agraharam, in Andhra were moving to and fro with subdued excitement. They were not the ordinary men and women of every day; for a moment they were all luminous beings, as they were possessed with a new light—the light of the new hope of the new year.

With the rise of the sun, would commence Ugadi, —the Telugu new year day.

The cultivators were trimming their tools and trammeling their bullocks, for sending the same to the fields. The first ray of the sun, to pierce through the veil of darkness, was to be matched with the cutting of the first furrow on the virgin earth. Man was to meet God at the same height.

The mothers were busy in giving hurried oil baths to their children; they would have to clean the house, and decorate the courtyard with *alpana* or *nuggulu* (painting with coloured powder); then they would have to prepare *ugadi pachadi* (chutney of ugadi) with neem flowers, pieces of raw mango and other ingredients.

The children were sensing assurance and all warmth all around. Even the dark corners beyond the yards did not appear to conceal any monster this day. They were anxious to finish the oil baths, and run to the gardens to collect *neem* flowers and fresh mango-nuts. They know that they were the sentinels of the innocent joys of the society; and also they know how frequently the elders failed to obtain pass marks in such matters. But they also had their secret anxieties and trepidations of heart. On this day, they would wear the new apparels bought for them, by their parents and they found that it was always next to impossible for them to drive away the suspicion, that others parents were more considerate than their own in satisfying the needs of the children.

Along with the children of men, the men of gods,—the priests, also had their exciting expectations on this day. They were to go round the village to perform *pujas* and read the *panchangam* (almanace of the new year) in the houses of different farmers. They knew that, like themselves the customers of their wares also, were in the twilight of belief and disbelief, but it was a good form if not a good fun, to go through the ritual of belief. Besides, for the men of the Gods, it meant some addition to their coffers and there was no reason why they should not like it.

As in every year, on this day of *chaitra sudha padyami*, the spirit of Ugadi (*uga* or *yuga* meaning year and *adi* meaning beginning) had taken hold of the minds of the men and women.

But there is nothing mystic in this spirits. It is the creation of man through the interaction of human individuals and groups, in the setting of society. It is the pattern of interaction of individuals and groups on this occasion and the emergent behavioral norms, which is proposed to be discussed in the present monograph.

As the festival of *Ugadi* marks the advent of Telugu new year, it would be appropriate to give some idea at the outset of the system of reckoning year in Andhra and also to compare the same with the system prevailing in other parts of India.

In all the calendars used in India, days are counted according to the lunar reckoning, as well as according to the solar reckoning.

The retention of both sun and moon gives rise to a multitude of problems. Religious festivals are guided by lunar calendar but as there is a tradition of synchronisation of religious performances to economic activities

which are regulated by cycle of seasons, lun-solar adjustments are required to be made. As stated in the calendar committee's report.

"The lunar month consists of 29.5306 days and 12 such lunar months fall short of the solar year by 10.88 days. After about 2 or 3 years one additional or intercalary lunar month is therefore necessary to make up the year..... It appears that some kind of rough rules of intercalation of lunar months were followed in India upto the first or second century A. D. when the calendar was framed according to the rules of *Vedanga Jyotisha*. Thereafter the *Siddhantic* system of calendar-making began to develop, replacing the old *Vedanga* calendar".

The *Siddhanta Jyotisha* devised rules for framing the calendar on the basis of the true positions of the moon and adopted more correct rules for ascertaining the periods, of the moon and the sun. But though the luni-solar system has been adopted, the month names generally used in India are of lunar origin.

The *Siddhanta* astronomers had to resolve another problem namely to determine the first month of the year. By convention, the first season of the year is spring. If they were to follow the modern system derived from Graeco-Chaldean sources, they had to take *Vaisakha* as the first month of the solar year.

They struck a compromise. For defining the solar year, they took *vaisakha* as the first month and for defining the lunar year, they took *chaitra* as the first month. But in most parts of South India, the old Indian usage of reckoning *chaitra* as the first month of the year continued.

In this matter the Telugu area falls in line with the major portion of South India. Here also the year starts with the month of *chaitra*, and Ugadi is the first day of the month.

#### B—PARTICULARS OF THE VILLAGES AND THE COMMUNITIES STUDIED

##### The Villages

Three villages and adjoining areas were selected for the study. They are Kanuru Agraharam in West Godavari district, Nerendra-

puram in East Godavari district and Arasavalli and adjoining villages in Srikakulam district. Their brief accounts are as follows:

1. *Kanuru Agraharam*—It is in Tanuku taluk of West Godavari district and is situated at a distance of 6 miles from taluk headquarters Tanuku and 40 miles from district headquarters, Elluru. On the East of the village flows the river Godavari; on the other three sides it is surrounded by paddy fields. On the South is the village Vusurumarru at a distance of one mile. To the West is the village Kanuru at a distance of  $1\frac{1}{2}$  miles and to the North is the village Pandayala at a distance of three miles from the residential area of the village.

None of the inhabitants of Kanuru Agraharam could tell definitely when and how this village first came into existence. Some, however, presume from the word 'agraharam' that the land of this village was donated by the rajas of Andhra to some Brahmans, but none has any idea as to who this raja would be.

The first settlers of this village appear to be Brahmans. It is believed that other castes like Kapu, Mala, Madiga, Chakali and Mangali etc. came later as labourers.

At present there are 15 castes in the village.

A statement giving the estimated number of households under each caste is furnished below:—

| <i>Caste</i> | <i>Traditio nal occupation</i> | <i>Estimated number of households</i> |
|--------------|--------------------------------|---------------------------------------|
| 1            | 2                              | 3                                     |
| Brahman      | Priest                         | 40                                    |
| Komati       | Trade                          | 9                                     |
| Kapu         | Cultivation                    | 80                                    |
| Teli         | Oil crushing                   | 1                                     |
| Mangali      | Barber                         | 8                                     |
| Palli        | Fishing                        | 20                                    |
| Vaddabathula | Carpentry                      | 2                                     |
| Settibalji   | Tody taping                    | 8                                     |
| Gemella      | —do—                           | 6                                     |
| Chakali      | Washerman                      | 4                                     |

| 1         | 2  | 3  |
|-----------|--|----|
| Dudeakula | Menial service                               | 2  |
| Vaddi     | Stone work                                   | 7  |
| Yerukula  | Basket making                                | 1  |
| Madiga    | Village menial work and leather work         | 1  |
| Mala      | Village menial work and agricultural labour. | 64 |

Thirty five households were interviewed for the purpose of the present study. The particulars of these households are furnished below:

| Caste        | Actual occupation   | No. of households |
|--------------|---------------------|-------------------|
| 1            | 2                   | 3                 |
| Brahman      | Cultivation         | 4                 |
|              | Service             | 1                 |
| Komati       | Trade               | 3                 |
| Kapu         | Cultivation         | 3                 |
|              | Agricultural labour | 2                 |
| Vaddabathula | Carpentry           | 2                 |
| Mangali      | Barber              | 2                 |
| Chakali      | Washerman           | 2                 |
| Palli        | Fishing             | 2                 |
| Gamella      | Agricultural labour | 4                 |
| Vaddi        | Agricultural labour | 2                 |
|              | Carpentry           | 1                 |
| Madiga       | Agricultural labour | 5                 |
| Mala         | Agricultural labour | 5                 |

2. *Narendrapuram*—It is situated in the delta area of Godavari and is about 20 miles away from the Bay of Bengal. This region is practically isolated from other parts of the district due to lack of good communication. Administratively the village falls under the jurisdiction of Kottapeta taluk of East Godavari district. It is about 8 miles from taluk headquarters and about 60 miles from district headquarters, Kakinada. The residential area of the village is surrounded by paddy fields and coconut groves on all sides. To the East of the village is the village Chiratapudi at a distance of one mile; to the West is the

village Avidi at a distance of three miles; to the South is the village Bellampudi at a distance of two miles and to the North is the village Machavaram at a distance of two miles.

There is no authentic history of the village. But it is believed by the people that this village existed at the time of Raja, Raja Narendrudu in the 10th century A. D. In fact, it is said that the village was named after him. It appears that the original settlers of the village were Brahmans and that other castes followed later on. The village includes a hamlet Rajulapalem in addition to the main cluster. According to 1961 census, the population of the village including the hamlet, is 4,463, which is distributed in 835 households.

The main sources of livelihood of the village are agriculture and agricultural labour. Some households are engaged in traditional occupations like carpentry, pottery, washing of clothes, shaving etc.

A statement giving the estimated breakup of the households by castes and communities and traditional occupations is furnished below:

| Caste      | Traditional occupation                 | No. of households. |
|------------|--|--------------------|
| 1          | 2                                      | 3                  |
| Brahman    | Priesthood                             | 80                 |
| Kshatriya  | Warrior                                | 250                |
| Kapu       | Agriculture                            | 130                |
| Settibliji | Tody tapping                           | 165                |
| Telukula   | Oil crushing                           | 6                  |
| Komati     | Trade                                  | 12                 |
| Kamsali    | Goldsmithy                             | 8                  |
| Kummari    | Pottery                                | 6                  |
| Chakali    | Washing of clothes                     | 12                 |
| Mangali    | Barber                                 | 12                 |
| Mala       | Agricultural labour and menial service | 120                |
| Madiga     | Menial service and leather work        | 28                 |
| Paki       | Sweeper.                               | 6                  |

Out of the 835 households, heads of 25 households were interviewed for the purpose of the present study. Their particulars are furnished as follows :

| <i>Caste</i> | <i>Actual occupation</i> | <i>No. of households</i> |
|--------------|--------------------------|--------------------------|
| 1            | 2                        | 3                        |
| Brahman      | Cultivation              | 5                        |
| Kshatriya    | Cultivation              | 1                        |
|              | Agricultural labour      | 1                        |
| Komati       | Trade                    | 2                        |
| Kapu         | Agricultural labour      | 2                        |
| Kamsali      | Cultivation              | 1                        |
| Settibalji   | Agricultural labour      | 2                        |
| Telukula     | Oil crushing             | 1                        |
| Kummari      | Agricultural labour      | 1                        |
|              | Pot making               | 1                        |
| Chakali      | Washing of clothes       | 2                        |
| Mangali      | Barber                   | 2                        |
| Mala         | Agricultural labour      | 2                        |
| Madiga       | Agricultural labour      | 1                        |
| Paki         | Sweeper                  | 1                        |

#### Arasavilli

People going to the famous temples of Srikurmam and Sri Mukhalingam in Srikakulam district have to pass through this village surrounded by paddy fields and mango-groves. The famous Suryanarayanswami temple is situated in this village. There is a mythological story connected with the establishment of this temple which is as follows:—

During the battle of Kurukshetra, there was a difference of opinion between Shri Krishna and his elder brother Balaram, about which side to support. Shri Krishna decided to support the Pandavas; unable to agree with him, Balaram went to the South on the pretext of *tirtha-yatra* (pilgrimage). He entered Dandakarnya, completely exhausted and thirsty as a result of long journey. There he found *Muni* (saint) Suta, absorbed in meditation. Impatiently he asked the *muni* to give him something to drink, but as the *muni* failed to respond, he struck the head of the *muni* with the blade of his plough and killed him. When the other *munis* living in the area came to know of this dastardly act, they forced him to perform a penance. He was asked to instal five *lingas* in Kalinga territory, if he aspired to absolve himself of the sin of killing a Brahman. He did it and then proceeded further South, where there was drought and he did not find a drop of water to quench his thirst. On his prayer Lord Siva

let a drop of water to fall from the coil of his hair on the Eastern Ghats. This gave an opportunity to Balaram to rise to his height. He wanted to share the blessings with others. With his plough share he cut a river and the water flew from the Eastern Ghats to the sea. The river was named Nagavali. Balaram invited all the Gods and Goddesses to attend the inauguration of the river. All came in time, excepting Indra, who came late in the night, when the gate of the temple was closed. Nandi, Lord Siva's bull, who was keeping watch refused admission to Indra. When Indra tried to force his way, Nandi gave a kick on his chest and threw him away at a distance of one mile. It was in this precarious condition that Indra heard a mysterious voice which instructed him to dig at the place where he was lying. On doing so, he found an image of Lord Surya, the Sun God. Indra worshipped the image and was cured of his pain and injury. He then ordered Maya, the divine architect, to construct a big temple there.

The temple is believed to have been demolished by the Mughal army in the 17th century, but the image of the deity was saved by Hindu attendant of the Commander of the army. Later on a new temple was constructed and the image was installed there.

Eighty-five households were covered in this village as well as two other villages of the region, Kasibugga and Brahmanatarla, for the purpose of the present study. Their occupational and castewise break-up is as follows:—

| <i>Caste</i> | <i>Traditional occupation</i> | <i>Occupation in which engaged</i> | <i>No. of households.</i> |
|--------------|-------------------------------|------------------------------------|---------------------------|
| 1            | 2                             | 3                                  | 4                         |
| Brahman      | Priest                        | Cultivation                        | 1                         |
|              |                               | Priest                             | 4                         |
|              |                               | Service                            | 1                         |
| Chakali      | Washing clothes               | Washing clothes                    | 4                         |
| Christian    |                               | Not stated                         | 1                         |
| Damunala     |                               | Cultivation                        | 1                         |
| Devanga      | Weaving                       | Weaving                            | 1                         |
| Golla        | Shepherd                      | Shepherd                           | 1                         |
|              |                               | Business                           | 2                         |
|              |                               | Not stated                         | 1                         |

| 1                 | 2                                      | 3 | 1              | 2  | 3                           |
|-------------------|--|---|----------------|--|-----------------------------|
| Jangam            | Tailoring                              | 2 | Satnavaishnava | Business   | 1                           |
| Jennala           | Cultivation                            | 1 | Sistikaranam   | Cultivation  | 1                           |
|                   | Cultivation                            | 2 |                | Service  | 3                           |
|                   | Service                                | 1 | Shegdi         | Service  | 1                           |
| Kapu              | Cultivation                            | 2 | Sondi          | Business   | 1                           |
| Kshatriya Warrior | Service                                | 1 | Telaga         | Business   | 3                           |
| Kalavanthula      | Not stated                             | 1 |                | Service  | 2                           |
| Maddi             | Sweeper                                | 1 | Telukula       | Oil crushing   | 1                           |
| Madiga            | Menial service and leather work        | 1 |                | Oil crushing   | 2                           |
|                   | Agricultural labour                    | 1 | Vaishya        | Trade  | 2                           |
| Mala              | Agricultural labour and menial service | 4 | Viswabrahman   | Village craft such as Goldsmithy, blacksmithy and carpentry etc. | Carpenter 1<br>Goldsmithy 1 |
| Mangali           | Barber                                 | 4 |                | Service  | 2                           |
|                   | Barber                                 | 1 | Velama         | Cultivation  | Cultivation 3               |
|                   | Cultivation                            | 1 | Yata           | Business   | 1                           |
|                   | Agricultural labour.                   | 1 |                |  |                             |
| Medari            | Basket making                          | 1 |                |  |                             |
| Muslim            | Collection of reeds                    | 1 |                |  |                             |
| Neyyala           | Business                               | 3 |                |  |                             |
| Palli             | Fishing                                | 3 |                |  |                             |
|                   | Cultivation                            | 3 |                |  |                             |
|                   | Agricultural labour                    | 1 |                |  |                             |
| Panchanbra        | Agricultural labour                    | 1 |                |  |                             |
| Pattusali         | Business                               | 1 |                |  |                             |
| Pondara           | Cultivation                            | 1 |                |  |                             |
|                   | Business                               | 1 |                |  |                             |
| Pydi              | Sweeper                                | 1 |                |  |                             |
|                   | Agricultural labour                    | 1 |                |  |                             |
| Reddi             | Cultivation                            | 2 |                |  |                             |
|                   | Business                               | 1 |                |  |                             |
|                   | Agricultural labour                    | 1 |                |  |                             |
|                   | Not stated                             | 1 |                |  |                             |

It is to be noted that the village Arasavalli has been mentioned in a copper-plate grant of Vajrahasta of the 11th century A. D. The plate refers to the grant of the whole village of Arsavalli to a large number of people of the Kayastha caste in the year 982 of the Saka Era or 1060 A. D. The grant of lands to Kayasthas appears to be a matter of great significance as the law books on religion enjoins kings and other pious people to bestow gifts of land, cows etc. on Brahmans only. It appears that the king had a wider outlook which led to his bestow of gifts on Kayasthas and other Sudras. It is not known whether the wider social outlook which was displayed in this village 1500 years ago by its kings, continues to influence the ritual structure at present. It is however to be noted that the nature of composition of the population has undergone a great change during the intervening time. At present there is no Kayastha here.





## CHAPTER II

### GENERAL FEATURES OF THE FESTIVAL

#### Significance of the time when Ugadi is performed

In all the villages where the special study was made, Ugadi not only marks the beginning of a new chronological year but also the end of an economic cycle. Before this day, harvesting is over and the granaries of the farmers are full. It is the time when both nature and men are in their best. With the advent of the spring, the nature is inviting and with the harvesting of crops the farmers are in a mood for gay-munificence. And these symbolise the spirit of Ugadi.

#### Mythological sanction for the festival

When asked, why Ugadi, the New Year's day is considered to be sacred, the priest of the village Kanuru Agharam traced the origin of the festival to the origin of creation itself. Brahma, the creator of the cosmos, wanted to multiply himself. He created five *padmaja Brahmins* who in their turn created *Virat* (or vast). *Virat* in turn created ten *Prajapathulus* named *Marichi, Atri, Angirasudu, Susalyudu, Kulahudu, Kratu, Kachetanudu, Vasistudu, Bhrugudu, Naradudu*.

In the beginning, the ten *Prajapathulus* were staying in the North pole (*Uttara dhruvam*) region, but harassed by frequent avalanches they had to migrate to the Southern region. In the North pole region, days and nights lasted for six months each. After the end of the endless darkness of six months, when the first rays of the sun were seen, the people used to celebrate the same with great eclat. They continued the custom even after they moved to the South. The priest further mentioned that there were some people, who believed that it was on this day that *Brahma* launched upon his endless sports of creation.

#### A look at the ritual complex

Though Ugadi is considered to be a sacred occasion, it is observed by a number of perform-

ances which have different shades of sacredness. These may be classified as follows:—

1. Sacred core of the festival.
2. Taking stock of the divine ordinance for the next year.
3. Capitalising the auspicious day.
4. Mystic linkage of secular authority with the sacred occasion.

It is said that in the past, the *Navagrahas* or nine planets used to be worshipped on this day. At present this has been practically given up. The sacred core of the festival consists of two different types of activities viz. (a) offering of new harvests of the year which has passed out to household deities or (in some areas) village deities and (b) ceremonial first ploughing of the new year. In some areas, among the Brahmins specially, preparation for *Navarathullu* (the ceremony connected with the birth of Rama) starts on this day.

For taking stock of the divine ordinance for the next year, people attend *panchanga-pathanam* or reading of the almanac by the village priest. In the villages of East Godavari and West Godavari districts, it has been found to be held at community level; but in the villages of Srikakulam district it has been found to be held both at the household level and the community level.

For capitalising the auspicious day, an atmosphere of gaiety and happiness is maintained on this day, so that it may set the pattern for the coming year.

As regards the mystic linkage of the secular authority with the sacred occasion, mention may be made of the fact that in the past *rajadarsanam* or visiting the king was considered appropriate on this day.

It is easy to perceive from the above that the ritual complex connected with Ugadi is a combination of a number of mutually inconsistent action patterns. For instance, paying homage to the celestial bodies on the one and the secular power on the other, represents co-existence of two opposites. Similarly, if *panchangapathanam* represents belief in a pre-determined course of events, attempt to capitalise the auspicious day by maintaining an atmosphere of gaiety seems to suggest belief in the capacity of man to change the course of events through their own action. Perhaps, the co-existence of mutually inconsistent elements in the ritual complex, stands at the same level as the co-existence of mutually inconsistent moods in a man. In other words, the ceremonies connected with Ugadi seem to have given expression to varying moods of the society—no matter whether the same fit with one another or not. It is quite possible that the inconsistencies are not consciously perceived perhaps because of the presence of a sort of philosophical myopia. It is, however, not proposed to go into the depth of the question, in the present monograph, beyond making a passing reference.

Before taking up the consideration of the more common performances during Ugadi, it should, however, be noted that the Ugadi day does not stand in complete isolation from all other days of the period. The entire month is considered to be auspicious, when marriage and many other social ceremonies are performed.

#### Preparation for Ugadi

In all the villages covered by the survey, Ugadi is performed by the people belonging to all castes. The preparation for Ugadi, however, does not start simultaneously in all the households. The people, who are economically well-off and have *pu'ca*, houses, start cleaning and white washing the same one week to ten days before the festival. The people belonging to the middle and the lower classes, whose houses are built with brick or mud, start plastering the walls, with mixture of cow-dung and mud and cleaning the surroundings a few days before the festival. After plastering the walls they also decorate the same with lime marks.

It is a tradition to wear new clothes on this occasion and those who can afford, purchase the same, one week to ten days before

the festival. The people belonging to poor households frequently purchase new clothes, only for their children. Sometimes it is beyond their means to purchase new clothes for their children also.

The social aspects of the preparation for Ugadi also include extending invitation to married daughters to visit their parents during this occasion.

The preparations for the ritual aspects of Ugadi generally start one day before the festival. In the afternoon of this day, the female members of the households become busy in cleaning the yard and rinsing the same with mixture of cow-dung and mud. When the yard becomes dry, the female members draw on it floral designs or *muggulu* with the mixture of lime powder and rice powder. Sometimes in rich households the cleaning of the yard and the drawing up of the designs, are done by maid servants, but generally the female members of the households prefer to draw the designs themselves. In the houses where the floors are plastered with cement, no plastering with cow-dung and mud is done. The floral designs are drawn on the cement floors directly.

In the houses of the Brahman caste, the images of the household deities are cleaned on the night prior to the Ugadi day. The places where the images are kept, are also cleaned with water and decorated with different types of floral designs. These designs are drawn with vermilion, turmeric and rice powder.

On this day (that is one day before Ugadi) the heads of the households make preparations for the *yeruvakasagatam* or the first ploughing ceremony on the next morning.

The young boys have other important things to do. In the houses of the Brahmans, Komatis and some rich Kapus, they remain busy in decorating the portions of the lintels and front doors, with festoons or *toranams* prepared with mango leaves. Their sisters also do not sit idle. They plaster the sills or *gadapas* of the doors with turmeric paste or *pasupu* and draw designs on the same with vermilion or *kum kum*.

Some of the preparatory works remain to be done on the Ugadi day itself. In the early hours of this day the women get up and sweep the court-

yard and sprinkle on it water mixed with cow-dung. After that, they draw floral designs at the entrance of the house with mixture of lime and rice powder. They are anxious to complete this part of the job before the children get up or else they would make a mess of everything.

While the above provides a generalised picture of the time of preparation of various activities connected with Ugadi, as noted earlier, the actual position varies from house to house. The same would be discussed in chapter IV.

#### **The Ugadi Day in a typical household in the villages of East Godavari and West Godavari districts.**

By the time the initial preparations are over the festive day gains its tempo. The children take their bath and wear new clothes. The women also take their bath and start preparing *chutney* or *Ugadi pachadi*. In the households of Brahman, Kshatriya and Komati communities, the elderly women wear at this time silken saris. In the households of other communities silken saris, however, are not so common now. It is not even mandatory for the women of so-called lower castes to take their bath at the time of preparation of *Ugadi pachadi*; but more frequently, specially those belonging to Kapu caste, do it. In Sriakulam district many households do not prepare *Ugadi Pachadi*. In stead, they visit the village temple and offer newly harvested grains. This is called offering of *javas* (gruel). Here however, particular notice is being taken of the tasting of *Ugadi Pachadi*, as it is the more common rite in the various regions of Andhra, to mark the beginning of the festival.

After the *Ugadi pachadi* is ready, the women who have prepared it place the same reverentially before the household deity. For the children it is the moment of the greatest expectation, as shortly after it the *pachadi* which has received the grace of the household deity, would be distributed among the members of the household, particularly the children. This rite constitutes the advent of Ugadi. Immediately after this, the head of the household with other adult male members would leave for the field with the plough and the bullocks. A coconut and some vermilion and turmeric powder are also taken to the field at this time. In the field the plough is worshipped with application of vermilion and turmeric powder

and then the coconut is broken. After that, the first ploughing is done ceremonially. This rite is generally over by about 7 a.m. After that normally there is no religious rite at the household level.

Every household tries to have a sumptuous feast on this day, because it is believed that the events of this day set the pattern for the entire year. In the afternoon, the villagers gather at the village *chawdi* (community house) or in absence of that in the house of an important person of the village, to hear the *panchangapathanam* or the almanac of the new year. The right to read the *panchangam* and forecast the events of the coming year, traditionally vests on a particular Brahman family of the village. It is doubtful whether many people take the forecast seriously now-a-days, but it is considered to be a good form to participate in the ceremony. In fact, it is more of a social affair than a religious rite. After the *panchangam* has been read, most of the people disperse, but some elderly people like to sit and carry on gossip. Most of these talks concentrate on the forecast. It is not infrequently that the gossips on this occasion are accompanied by mutual jesting and bantering. Gradually, the gathering things out and the veil of the night comes down. The village goes back to its perpetual slumber.

While the above constitutes the general pattern in the matter of performance of *Ugadi*, there are certain amount of variations among individual castes and also individual households within the same castes. For instance as mentioned earlier, some Brahman households start on this day the performances connected with *navarathrullu*. In the village Kanuru Agraharam, a special rite is performed in an affluent Kapu household. The same as observed in 1963, is described here.

In the morning, at about 7.30, a. m. the head of the household arranged the images of Vinayak, Rama and Sita on a raised wooden dias in the central hall of the house. In front of the dias he kept all the necessary articles such as rice, vermilion, turmeric powder, coconut, banana, agarabathi oil lamp etc. which were necessary at the time of worship. The head of the household had also sent the family barber to invite the neighbours belonging to Brahman, Komati, Kshatriya, Kamsali and Kapu castes to participate in the ceremony. But except for the priest and a few other Brahmans,

who were paid for their participation, none from other than Kapu caste came. It is said that they were reluctant to attend the ceremony in the house of a Kapu who belongs to a lower caste, though not very low, in the caste hierarchy. Altogether about 25-30 invitees attended the ceremony.

A Brahman priest presided over the ceremony. He brought with him a new calendar or *Krotha panchangam*. While the Brahman priest chanted the *mantras* (sacred formulae), the actual rites were performed by the eldest son of the head of the household. He had taken his bath early in the morning. At the time of the performance, he wore a silken *dhoti* and sat in front of the images. While the priest was chanting the *mantras*, he, under the guidance of the priest, worshipped Vinayak and then Rama and Sita. After that the priest recited

verses in praise of Vinayak and Saraswati. Then he opened the New Year's almanac or *Krotha panchangam* for the year *Sobhakruthu* (which corresponded with the year 1963 of the Christian era) and started reading verses from it. As he was reading, he also explained to the people the planetary position and the possibilities of rains, yield of different types of crops etc. Some of the persons who attended the function enquired about their personal prospects. After enquiring about the *namanakshatras* of the stars presiding over the moments of their birth, the priest made forecasts. Up to about 10.30 a. m. or so the function continued. At the end of the function, fruits offered to the deities were distributed among the participants. After that all left. The Brahman priest was given a remuneration of Rs.5/-. The other Brahmans were offered 8 annas each as a mark of respect.

## CHAPTER III

### A CLOSER LOOK AT THE DIFFERENT ASPECTS OF UGADI

#### Core of the sacred occasion

Though *Ugadi* is considered to be a sacred occasion, it cannot be said that there are certain activities which sharply stand out from the others in a sacred-non-sacred dichotomy. The sacred and non-sacred aspects of the festival can be seen in a continuum. It is only for facilitating the conceptualisation of the ritual complex, that certain activities have been categorised as constituting the sacred core. As noted earlier, these elements are:—tasting of *pachadi*, offering of new harvest and also ceremonial first ploughing. The brief particulars of these rites are furnished below:

#### Ugadi pachadi

The ingredients for the preparation of the *Ugadi pachadi* are as follows:—

1. Slices of raw mango
2. Neem flower
3. Fresh tamarind
4. Fresh jaggery
5. Pieces of sugarcane

Some people also add pieces of banana fruit, salt and some spices, for taste. As mentioned earlier, in the households of the higher castes, before preparing the *pachadi*, the ladies take their bath and put on clean clothes. Among the lower castes also, the ladies more frequently take their bath, before preparing the *pachadi*.

It is to be noted though the *pachadi* is prepared for offering to the household deity, the spot where the preparation is made, is not ceremonially cleaned by rinsing with cowdung solution or other purificants. It is generally prepared in the kitchen. After that it is taken to the corner of the house where the household deities are kept.

All the households in the three villages where the study was made, were asked about the implication of tasting of *pachadi* on this day. Almost

all the interviewees reported that they had prepared *Ugadi pachadi* for offering to their respective household deities, simply because it was the custom. But a few persons tried to provide additional philosophical explanation or scientific explanation. For instance, some of the Brahmans of Kanuru Agraharam, stated that the significance of tasting of *pachadi* prepared with *neem* flowers, fresh tamarind and jaggery after offering the same to the household deity lies in that it makes the people conscious of the fact that life is a mixture of joys and sorrows, sour and sweet and that one is to accept one's life's situation as a gift of God. The scientific explanations given by the priest of the same village are as follows:—

1. Bitterness of the *neem* flowers kills the harmful micro-organisms inside the body and helps in maintaining good health throughout the year.
2. During the period of *Sisir ruthuvu* (January-February.) it is very difficult to digest fresh tamarind and mango nuts. To prevent the people from taking mango-nuts and tamarind, when these are not good for health, the wise ancient law makers made it a rule that these could be taken for the first time only after these have been offered to the household deity on the *Ugadi* day.

Obviously the above sophisticated explanations are modern rationalisation. In fact, none of the persons belonging to Kapu, Mangali, Chakali, Mala, Madiga castes was found to be aware of the above explanations. They were satisfied with the notion that it is the religious duty to ceremonially taste the *pachadi* after offering the same to the household deity on this day. Thus, it appears that this element of the core of the festival exists at three levels among the performers. It exists at the level of sacred ritual among the unsophisticated persons; at the level of a symbolic act among some

of the Brahmans who are more philosophically oriented and at the level of rational behaviour supported by scientific knowledge, among some sophisticated persons who may be described as pseudo-scientific traditionalists.

### Offering of Java

Out of the 85 households included in the sample in Srikakulam district, 36 stated that in 1963, they offered *java* (gruel)<sup>1</sup> by visiting their respective village temples. Further details about the rite were not collected in the field.

### First ploughing ceremony

First ploughing ceremony constitutes another item which may be included within the core of the ceremonial complex of Ugadi. The cultivators who can afford, prepare new ploughs on this occasions; others use old ploughs which are kept in store. In Srikakulam district, in the villages where special studies were made, it has been found that the cultivators consult a Brahman priest about ten days before the festival, to find out what type of wood is auspicious for making ploughs during the coming year. Accordingly, the cultivators procure the wood and hand over the same to the carpenter for preparation of plough. There is another important feature of the ceremony in Srikakulam district. There the ritual of first ploughing is not performed by all the households. Only those households who are advised by Brahman priests to have favourable constellation of stars during the year, would perform the rite.

In all the areas, the auspicious moment for performing the rite, is decided in consultation with the Brahman priest. But this differs from person to person. The priest would take into consideration the birth star or '*nama nakshatra*' of the cultivator and after consulting the *panchangam* or almanac tell him the time, which would be auspicious for the first ploughing by him

As noted earlier, in the early hours of the Ugadi day, the cultivator takes out the plough and applies turmeric paste to the middle of the yoke, on the body of the beam, the share and the handle. Vermilion marks are also put on these regions. The forehead region of the bullocks which are to be taken to the field with plough are

also decorated with turmeric paste and vermilion marks. Along with the bullocks and the plough, small quantities of turmeric powder, vermilion powder and coconut are taken to the field.

The people of the Brahman, Kshatriya and Komati castes who do not normally do ploughing themselves send their servants to the field for performing the rite.

The person going to the field takes bath and wears clean clothes. He also keeps vermilion mark on his forehead. As soon as he reaches the field, he harnesses the yoke of the plough on the bullocks and worships the plough with turmeric and vermilion powder and breaks the coconut on the middle portion of the yoke. Immediately after this he starts the ploughing. After completing five or seven rounds, he stops the ploughing and returns home with the pieces of coconut and distributes them to the other members of the family.

In addition to the specialities mentioned earlier, there are a few other specialities in the first ploughing ceremony performed in the villages of Srikakulam district. There the ceremony is known as '*yeruputa*' or '*donga yeruputa*' (*donga*-means secret and *yeruputa*-means ploughing) whereas in East Godavari and West Godavari districts it is known by the name *yeruvakasagatam* (First ploughing). The ceremony is known as *donga yeruputa* in Srikakulam district, as the person who performs it is not to be seen by anybody. This custom is based on the belief that the person who ploughs the land on this occasion will get better crops than others, hence he should not attract jealousy by being seen when ploughing the land. Generally, the person goes to the field at about 4 a. m. after taking his bath and wearing a new *dhoti* or *panchi*. Other parts of the ceremony are more or less same as in case of *yeruvakasagatam* performed in East Godavari and West Godavari districts. In Srikakulam district a related ceremony is performed by some people who do not have bullocks of their own but are interested to perform *yeruputa* rite. A person of this category takes about a seer of rice on a plate in which are also kept turmeric paste, vermilion and copper coins. He sits in his house facing the East and keeps the plate in his front. Then he takes *addugammi* or the nose ring of his wife and draws four or five lines in the rice plate in different directions. It seems that drawing of the lines on the

1. It is prepared by boiling in water powdered grains like cholam (rag), rice, etc.

rice in this manner has some magical significance, as it simulates the cutting of furrows on the rice field.

#### **Taking stock of the divine ordinance for the next year**

As noted earlier, the second category of performance connected with Ugadi is taking stock of the divine ordinance for the next year. This, in fact, consists of *panchangapathanam*. This rite is performed more or less in the same manner in East Godavari and West Godavari districts but in considerably different manner in Srikakulam district.

Before describing the rite of *panchangapathanam* it is necessary to say a few words about the *panchangams* or almanacs in vogue in Telugu areas. There are a number of *panchangams*; but the more popular ones are those prepared by Shri Chinapurnyya and Padapurnayya. Previously, these two *panchangams* were published as one by the same family. Later on, two brothers began to bring out two separate *panchangams*. Particulars of five other *panchangams* are also available. Their details are furnished in appendix I.

The authors of the *panchangams* are generally Brahmans with traditional learning. They are their own publishers as well. But, frequently they receive aids from rich landlords, merchants etc. for meeting the printing costs of the *panchangams*. As a result they can utilise the entire sale proceeds as their net income.

In addition to indication of *tithis*, auspicious moments etc. for every day of the year, a standard *panchangam* contains information about prospects of rains, crops, mutual relations among persons, appropriate names to be given to new born children according to the position of the stars at the moments of their birth and so on. Generally, every household having a literate member, purchases a separate *panchangam* for its own use. Sometimes, new *panchangams* are purchased and offered to Brahmans and Srivaishnavas by merchants and farmers as a mark of respect.

Generally different *panchangams* are in vogue in different areas and the village priests serve as the most important channels for the circulation of the *panchangams*. In the village Kanuru Agraharam, Peddapurnaya *panchangam* is in vogue. The author of the *panchangam* sends 30 to 40 copies

to the village priest about 15 days before Ugadi. The priest knows which are the households who would accept *panchangams* from him, on payment even though they might not need it. Each recipient of the *panchangam* pays Rs. 1/- to the priest. He keeps his share (which he did not divulge) and remits the balance to the author.

The priest was asked why he favoured peddapurnaya *panchangams*. He replied that the villagers had more faith in this *panchangam*, as the forecasts made in it came true more frequently.

Here it is to be noted that there are two categories of *panchangam*,—the sacred category and the non-sacred category. The traditional type of *panchangam* indicating the timings etc. according to the archaic system belongs to the sacred category, and the modern type of *panchangam* indicating the timings by hours and minutes etc. belongs to the non-sacred category. During *panchangapathanam* it is the sacred category of *panchangam* which is used.

The distribution of *panchangam* by the village priest generally takes place a few days before the Ugadi day. But the more orthodox people do not read what is written in it before the ceremonial *panchangapathanam* of the Ugadi day.

The rite of *Panchangapathanam* in the village Kanuru Agraharam took place in 1963, in the central hall of one of the Brahman households. During the previous year also this part of the ceremony took place in the same place. In the afternoon, at about 3 p. m., the village priest came to the place with his copy of *panchangam* for performing the rite. Prior to that, the village barber visited the households of the Brahman, Kshatriya, Komati and Kapu castes to inform them about the timing. The people belonging to the so-called lower castes were not invited to the ceremony. It is not that they were not interested to hear what was in store for them during the next year; but traditionally they were considered to be non-persons in the matter of participation in the affairs of the community on such an occasion. It was expected that they would know what was revealed during the *panchangapathanam* through the people belonging to the higher castes with whom they had contact.

About 30 persons assembled to participate in the ceremony. Out of them about 25 belonged to Brahman caste and 5 belonged to Komati caste. It is to be noted that no Kapu participated in the

rite at this place. It is understood that they refrained from coming here because they had heard the *panchangam* in the morning in the house of a Kapu where the Brahmans (except the priest and a few who received cash offerings) and the Komati did not participate.

In fact the non-participation of the Kapus, in the *panchangapathanam* in the Brahman household, appears to reflect an undeclared cold-war. The special rite in the house of the Kapu accompanied by the reading of *panchangam* which has been described earlier started only about a decade back. Prior to that, everybody participated in the *panchangapathanam* in the house of the Brahman. It appears that when the special rite was started in the house of the Kapu, the underlying idea was to organise it as a rival to the performance in the place of the Brahman, but at the same time it was not openly declared as such. It was given out to be a special *puja* and *panchangapatlanam* was stated to be only incidented to that. Hence though for practical purposes *panchangapathanam* takes place in two different centres of the village with two different categories of population participating, nobody would admit in so many words that there is no *panchangapathanam* embracing the village community as a whole. The ceremonial *panchangapathanam* in the house of the Brahman is considered to be the only genuine one for the village as a whole, even by the Kapus. But, at the same time the Kapus find out reasons not to participate in it and participate in the *panchangapathanam* in the house of a Kapu only.

Coming back to the description of the ceremony, it is to be noted that after the people had assembled, the priest sat facing East with the *panchangam*, just in front of him. Further East of the *panchangam* were kept one plate of rice, small quantity of turmeric powder, a few pieces of jaggery, a few betel leaves and arecanut pieces. The priest first prepared an image of Vinayaka, with the turmeric paste and kept the same on the betel leaves which were placed on the rice plate. The cover page of the *panchangam* was also marked with turmeric paste.

The priest first worshipped Vinayak or Ganesh by chanting some sacred formulae (*mantras*). After that he started to read the almanac. First he described the name of the divinity who would preside over the affairs of the coming year; he also described the articles used by him. Then,

he indicated the consequences on the life of the people of the particular deity presiding over their fate. For 1963 Sobhakrutu Samvatharam (also known as Mahodhara) was the presiding deity. Traditionally, he is known to have a bullock as his vehicle. He also uses earthen pots for eating and drinking, pandanus or *Mogalipuvvu* flowers for decoration, and umbrella made of leaves, for protection from rains. The priest also indicated which celestial body would be the *Raja* (king), *Mantri* (Minister), *Senadhipati* (commander of the army), *Purohithudu* (priest), *Dhanyadhipati* (chief of paddy), *Rasadhipathi* (chief of chemicals), *Maghadipati* (chief of rains), and so on. The celestial bodies mentioned by him are *Surya* (Sun), *Chandra* (Moon), *Mangal* (Mars), *Budh* (Mercury), *Brihaspati* (Jupiter), *Sukra* (Venus) and *Sani* (Saturn). He inter-alia indicated that *Sani* (Saturn) would be the *maghadipati* (chief of rains) and hence there would be less rains on the plains and more on the mountain tracts. *Sani* would be *Senadhipati* (commander of the army) as well; as a result there would be deterioration in administration. *Budha* (mercury) would be the king and hence there would be more chances of war, famine and crime and less of crops. *Surya* would be the *mantri* (minister). *Chandra* would be the *dhanayadhipati* (chief of paddy) with good prospects for cattle and milk products. *Brihaspati* would be the *rasadhipati* (chief of chemicals) and hence the fruits would be in abundance and the people would remain in good health. The forecast was thus a mixture of good and bad desirable and undesirable.

After the priest completed his forecasts involving the community as a whole, some people began to ask him questions about their personal prospects during the coming year. The priest gave suitable replies to them after consulting the *panchangam* with reference to their *janam rashies* or birth stars.

After the completion of the rite, the people who had participated in, paid the priest according to their capacity ranging from four annas to one rupee as their *dakshina* or respectful offering. Finally the priest gave his blessings to the people who participated in the congregation.

In the villages of Srikakulam district *panchangapathanam* is found to take place in a slightly different manner. It is done not only in some common centres of the community, but also in a large



number of individual households. Even ordinary people purchase new *panchangams* and keep the same with them. On the Ugadi day they offer the *panchagams* to their respective family *gurus* (religious preceptors) along with *akshatalu* (rice mixed with turmeric) fruits, vegetables and some *dakshina* (cash offering as a mark of respect). While receiving the offerings, the *guru* recites some *mantras* and scatters a few grains of *akshatalu* on the heads of the members of the family as a mark of his benediction so that *shubham* (good) may follow them throughout the year.

Besides the performances in the individual households, *panchangpathanam* (reading of almanac) takes place in the households of important persons of the caste or locality in the village. These are considered to be performances at the community level. The caste follows or the people in the neighbourhood are expected to attend these performances as a matter of courtesy. On such performance which was studied through participant observation method is described here.

In Penta street of the village Kasibugga there is a Pedda Komati (old man of Komati or merchant community) who every year invites all the people of his locality to participate in the *panchangapathanam* at his residence. Most of the people in his locality also belong to Komati caste and he is considered to be their *kula Pedda* or caste head. In 1963, on the evening of Ugadi day, at about 1.30 p.m., the people gathered in the residence of the pedda Komati. They brought with them plates containing *puja drabyam* (objects required for worship) consisting of rice, turmeric, neem flower, green mango pieces and coins etc. At about 2.15 p.m., the Brahman priest, traditionally attached to the family, came to perform the rite. He first performed *puja* of Vighneshwara or Ganesh. It is considered that Vighneshwara is the presiding deity over success and failures in the life of the people. For the *puja*, first an image of Vighneshwara was made by the priest with turmeric paste. Then he worshipped the image for which purpose the following objects along with others were necessary:—*akshatalu* (rice grains mixed in turmeric paste and grasses), *chandanam* (sandal paste), incense stick, grass, flower, jaggery, betel leaf, betel nut etc. After the worship of Vighneshwara, the worship of *panchangam* or almanac was performed with offering of jaggery, sugar, ghee, green mango, neem flower, and tamarind paste.

After that the priest started forecasting the events of general interest for the new year. He stated that there would be less rains in the plains and more on the mountain region and also that there would be less crops. There was some likelihood of famine though it would not be very severe. In the month of *Aswin* there was likelihood of flood and thereafter fire would be quite common. There was fear of war in the countries which were headed by kings. Being the third year of *Ashtagrahakutam* (confluence of eight planets or planetary configuration) this year carried more chances of disease and ill-health for the people. Thefts and crimes also would be more frequent and the standard of administration would go down. Thus, the forecast for the new year indicated almost all-round evil, though there were some rays of good hope also. For instance, there would be more of '*tolakari vanalu*' (premonsoon rains) with good effect for crops.

After making the forecasts of general interest the priest made forecasts on request, on the future prospects of the individual participants. He considered their *Janma nakshatras* (the birth stars) with reference to the almanac and informed them what are the goods and evils, that they could expect during the year. After that the priest sprinkled *akshatalu* (rice mixed with turmeric paste) on the heads of the *shrotalu* (audience) after chanting some *mantras*. Then the crowd dispersed.

#### Capitalising the auspicious day

As noted earlier, there is a vague feeling, which is something less than concrete belief, that the events on the first day of the year set the pattern for the entire year. Hence, the people try to be in a happy mood on this day. They arrange sumptuous feasts in their homes, refrain from quarrels and unpleasant experiences and also refrain from hard labour. In the village Arsavalli, the people engaged in household industries stop work for five days before and after Ugadi. Previously, the traders used to open new *chittas* (account books) on this day with formal prayers and worship. But in recent years, a change has taken place in this matter. The Income Tax Department insists that the account books should be maintained for the period starting on 1st April and ending on 31st March. In the remote villages, however the old custom still continues.

Another important practice in the villages, is to change farm servants or to reaffirm traditional

relations with the persons who render customary services. On this day the farm servants are either re-appointed or their accounts of the previous year are closed. The washermen and barbers etc. visit their *jajmans* (patron clients) and receive some food or token payment as a mark of grace of their superiors.

The concept of auspicious time associated with Ugadi is not confined to the Ugadi day alone. It is spread over the entire month. The people prefer to perform marriages and other social rites during this month as well as the next two months.

#### **Mystic linkage of the rites of the sacred occasion**

There is an old belief that it is good to pay homage to the king *rajarashnam* on this day. Most probably, it is quite possible that this practice originated out of correlation of religious performances with the cycle of economic and political activities. Later on, when the social organisation became more complex, the direct linkage between the two types of activities, went out of focus and what was in the past a rational behaviour, became in the changed situation mystic rite

#### **Highlight on some of the important variations**

(a) *Regional variations*—Some of the regional variations in the performance of the Ugadi have already been indicated. They are briefly recapitulated here:—

1. Whereas in Srikakulam district there are sacred rites both at the family level and the community level, in East Godavari and West Godavari districts sacred rites at the family level are only nominal. At the community level also the sacred character of the rites seem to be more diluted than in Srikakulam district.
2. There are important differences in some of the sacred rites. For instance, in Srikakulam district, the first ploughing ceremony is performed secretly by the households concerned. But in East Godavari and West Godavari districts no attempt is made to keep the performance secret.

(b) *Inter-village variations in the performance of Ugadi*—In Srikakulam district though the study was mainly made in the village Arsavalli, some observations were also made in the neighbouring villages. The same has revealed some interesting variations from one village to another in the performance of the festival in the same region. In the village Brahmanatarla, the weavers belonging to the Devanga caste take the images of Lord Shiva and Katamayi Devi in chariots round the streets where they are predominant in number. In the village Banapuram the Kalingas have a system of performing first ploughing ceremony through proxy. They select a person whose stars indicate good luck during the coming year for performing the first ploughing on behalf of the community, in his own field. Other members of the community also remain present at the time and after he has done the ploughing they touch the handle of the plough and partake of the potentiality that has been generated through the performance of the rite. In the village Chinabandan also, there is vicarious performance of the first ploughing ceremony; but each participant carries with him a stick and rather than touching the plough with the hand; touches it with the stick.

(c) *Role of caste in the performance of Ugadi*—It has been noted earlier that there is caste-wise difference in the performance of Ugadi. For instance, starting of rites connected with *Navaratri* is confined to the Brahman households only. In the participation in the *panchangapathanam* also caste seems to be an important factor in all the areas, though it is not so obvious in West Godavari district. As indicated earlier, in the village Kanuru Agraharam, in the West Godavari district, previously all the caste Hindu households participated *panchangapathanam* in the house of an influential Brahman. At present theoretically all are expected to attend the rite in the same place but virtually a segmentation has come to stay. The castes at the top of the social ladder continue to attend the ceremony at the house of the Brahman, but the castes at the middle of the social ladder have special performances of their own. The Harijan castes do not have any separate performance. In the villages of Srikakulam district, the caste-wise differences are quite obvious and unconcealed. Each caste has its own performances in the place of a leading person of the caste. Caste-wise differences are

found in a number of other ceremonies also, in the villages of Srikakulam district. As already mentioned, the Devangas in the village of Brahmanatarla bring out a separate procession in which Lord Shiva and Devi Katamayi are carried on chariots. For organising this performance, the people belonging to the Devanga caste constitute a committee with a head whom they call *senapati*. In the village Brahmanatarla, it is a

custom among the Vaishyas to purchase at least some gold on this day. It is said that purchase of ornaments or costly articles on this day was common among other communities also in the past though now practically the tradition is confined to the Vaishyas only. The special performances of the Kalingas in connection with first ploughing ceremony have already been described and need not be repeated here.



## CHAPTER IV

### UGADI AT FAMILY LEVEL

#### Awareness about the reason for performance of the festival

Though according to the elites of the society Ugadi is performed to celebrate the beginning of the new year, an attempt was made to find out to what extent this knowledge had spread among the people. Out of the 145 households covered by the survey, 107 households considered that Ugadi was performed to mark the beginning of the new year; 24 households stated that they performed Ugadi because of their family traditions. It did not have any other significance to them; 4 stated that though they performed Ugadi in their households, they did not know exactly why it was performed. Others gave other reasons for the per-

formance of Ugadi. It seems that on the whole there is a general awareness among the people of the reason for performance of Ugadi.

It has been stated earlier that according to the priest of the village Kanuru Agraharam Ugadi festival is performed to mark the starting of creation by Brahma. An enquiry was made among the households covered by the sample to find out to what extent the people were aware of the myth of the universe coming into existence on this day. A statement giving the responses of the interviewees is furnished below:

| Place         | Total No. of households | No. of Households aware of the tradition | No. of H. H. who do not aware of the tradition | According to whom source of tradition. |                     |                     |           |
|---------------|-------------------------|--|--|--|---------------------|---------------------|-----------|
|               |                         |  |  | From their elders                      | From <i>sastras</i> | From village priest | Not given |
| 1             | 2                       | 3  | 4  | 5                                      | 6                   | 7                   | 8         |
| East Godavari | 25                      | 5  | 20   | 2                                      | 2                   | 1                   | ..        |
| West Godavari | 35                      | 6  | 29   | 1                                      | 1                   | 4                   | ..        |
| Srikakulam    | 85                      | 7  | 78   | 4                                      | 2                   | ..                  | 1         |
| Total         | 145                     | 18                                       | 127  | 7                                      | 5                   | 5                   | 1         |

The statement shows that out of the 145 persons interviewed only 18 were aware of myth. Out of these 18, 7 came to know of it from their elders, 5 from reading the relevant books and 5 from the village priest. One would not indicate the source from where he had come to know of the myth.

During group discussions the people were asked whether they believed in this myth. Mostly gave evasive answers. A few persons indicated that they had no belief in this myth. They knew that it was only figment of imagination of the old people.

In the light of the general patterns prevailing in the different regions, and villages within regions, it is proposed to examine how actually Ugadi is

performed in different families and what it signifies to the persons concerned.

A statement giving the time of preparation for Ugadi in households with different occupational background, is furnished in appendix II. The salient features of the statement are briefly indicated below:

#### Purchase of new clothes

In the village Narendrapuram of East Godavari district, out of 25 households, 8 households stated that new cloth was purchased on the occasion of Ugadi. Out of these 8 households, six belonged to the category of agricultural labourers; one was a barber and another was a sweeper. In

the village Kanuru Agraharam out of 35 households, 10 households did not purchase any new cloth. The distribution of these 10 households is as follows:

| Occupation          | Total No. of households. | No. of households which did not purchase any cloth. |
|---------------------|--------------------------|---|
| 1                   | 2                        | 3   |
| Agricultural labour | 13                       | 4   |
| Fishing             | 3                        | 2   |
| Barber              | 2                        | 1   |
| Washerman           | 2                        | 2   |
| Service             | 2                        | 1   |
| Others              | 13                       | —   |
|                     | 35                       | 10  |

In Arsavalli and other villages of Srikakulam district, out of 86 households, 36 did not purchase any cloth. A statement giving their occupation-wise break-up is furnished below:

| Occupation          | Total No. of Households. | No. of households which did not purchase any cloth. |
|---------------------|--------------------------|---|
| 1                   | 2                        | 3   |
| Cultivation         | 19                       | 6   |
| Carpenter           | 1                        | 1   |
| Reedmat making      | 1                        | 1   |
| Barber              | 4                        | 1   |
| Washerman           | 4                        | 4   |
| Service             | 15                       | 6   |
| Priest              | 4                        | 2   |
| Basket-making       | 1                        | 1   |
| Agricultural labour | 6                        | 6   |
| Oil-crusher         | 2                        | 2   |
| Sweeper             | 2                        | 1   |
| Unspecified         | 5                        | 5   |
| Others              | 22                       | —   |
|                     | 86                       | 36  |

From the above statement, it is found that, proportionately, larger number of households depending on occupations that generally fetch low incomes, refrained from purchasing new clothes on the occasion of Ugadi, even though the social pattern is to purchase such clothes at this time.

The time of purchasing new clothes, was found to vary from 2 days ahead to 15 days ahead. Generally cultivators and traders purchased new clothes, considerably before the festival. Others purchased new clothes, just on the eve of the festival.

#### Collection of ritual objects

59 households reported that they had collected the ritual objects one day before the festival day and 44 households reported that they had purchased the objects on the eve of the festival. 42 households did not indicate the time of the collection of the ritual objects.

#### Collection of special food items

From the particulars available it seems that the more common practice is to collect the special food items one day before the festival. But, there are family-wise differences in this matter. 7 households reported that they had collected the objects on the day of the festival itself; 33 households had collected one day before the festival; 17 households had collected two days earlier, 11 had collected three days earlier, 17 households had collected four days earlier and 6 households had collected seven days before the festival. 32 households did not indicate the time when they had collected the special food items. 18 households stated that they did not collect any special food item at all.

The occupation-wise as well as village-wise distribution of the above households is furnished as follow :

| Occupation          | Narendarapuram             |   | Kanuru Agradharam        |  | Arsavilli and other villages |  |
|---------------------|----------------------------|---|--------------------------|--|------------------------------|--|
|                     | Total No of house-holds. / | No. of households which did not collect special food items. | Total No. of house-holds | No. of households which did not collect special food items | Total No. of house-holds     | No. of households which did not collect special food items |
| 1                   | 2                          | 3   | 4                        | 5  | 6                            | 7  |
| Agricultural labour | ..                         | ..  | 13                       | 1  | ..                           | ..   |
| Washerman           | 2                          | 2   | 2                        | 2  | ..                           | ..   |
| Barber              | 2                          | 2   | 2                        | 2  | ..                           | ..   |
| Sweeper             | 1                          | 1   | ..                       | ..   | 2                            | 1  |
| Service             | ..                         | ..  | 2                        | 1  | ..                           | ..   |
| Reed-mat making     | ..                         | ..  | ..                       | ..   | 1                            | 1  |
| Unspecified         | ..                         | ..  | ..                       | ..   | 5                            | 5  |
|                     | 5                          | 5   | 19                       | 6  | 8                            | 7  |

This statement shows that as in case of clothes, proportionately larger number of households depending on occupations which generally fetch low income, did not collect special items of food on this occasion. Thus there were many cases of deviation from the normal pattern of the community.

#### Tasting of Ugadi pachadi

All the households covered by the sample were asked to indicate the significance of tasting of *pachadi* on the Ugadi day. Their responses are furnished in the table below:

| Place         | Total No. of house-holds | No. according whom it is taken because of |            |                            |                             |  |   |          |
|---------------|--------------------------|---|------------|----------------------------|-----------------------------|--|---|----------|
|               |                          | New crops are to be tasted                | For health | Auspicious day of the year | Just addition to daily food | Tradition but does not know significance | To re-collect that life is the same as in the past. | Others   |
| 1             | 2                        | 3   | 4          | 5                          | 6                           | 7  | 8   | 9        |
| East Godavari | 25                       | ..  | 2          | ..                         | ..                          | 23                                       | ..  | ..       |
| West Godavari | 35                       | 2   | 1          | ..                         | ..                          | 32                                       | ..  | ..       |
| Srikakulam    | 85                       | 49  | 5          | 4                          | 1                           | 20                                       | 1   | 5        |
| <b>Total</b>  | <b>145</b>               | <b>51</b>                                 | <b>8</b>   | <b>4</b>                   | <b>1</b>                    | <b>75</b>                                | <b>1</b>  | <b>5</b> |

The table shows that out of 145 households, 51 were of the view that tasting of *pachadi* on the Ugadi day was nothing but tasting the new crops of the year; 8 were of the view that tasting of *pachadi* was good for health; 1 was of the view that this was an addition to daily food; 4 considered that *pachadi* was tasted on the Ugadi day to mark that it was an auspicious day of the year; 1 was of the view that *pachdi* was tasted to recollect that life is the same as in the past; 5 gave other reasons; the rest had no idea why *pachadi* was tasted. They only knew that it was an age-old custom.

#### Attendance in Panchangapathanam

Out of the 145 households in the sample, 73 stated that they attended *panchangapathanam* either in their respective homes or in other places, 47 stated that they did not attend *panchangapathanam* anywhere; 25 did not respond to the question. A statement giving the distribution by villages of households the members of which had attended or had not attended *panchangapathanam* is furnished below:

| Name of the village                                | Total No. of households | No. of household members of which |                |                     |
|--|-------------------------|-----------------------------------|----------------|---------------------|
|  |                         | attended                          | did not attend | reply not recorded. |
| 1  | 2                       | 3                                 | 4              | 5                   |
| Narendapuram (East Godavari)                       | 25                      | 9                                 | 16             | ..                  |
| Kanuru Agraharam (West Godavari)                   | 35                      | 15                                | 20             | ..                  |
| Arsavilli & other villages in Srikakulam district. | 85                      | 49                                | 11             | 25                  |
|  | 145                     | 73                                | 47             | 25                  |

#### Belief in the forecasts made during Pachangapathanam.

Out of the 145 households, 101 stated that they believed in the forecasts made during *panchangapathanam* 14 stated that they had no such belief and 30 stated that they were not certain whether they believed or did not believe. A statement giving the village-wise breakup of the above persons is furnished as follows:

| Name of the village                                | Total No. of households. | No. of persons who |                 |            |
|--|--------------------------|--------------------|-----------------|------------|
|  |                          | Believe            | did not believe | Un-certain |
| 1  | 2                        | 3                  | 4               | 5          |
| Narendapuram (East Godavari)                       | 25                       | 18                 | 3               | 4          |
| Kanuru Agraharam (West Godavari)                   | 35                       | 31                 | 3               | 1          |
| Arsavilli and other villages (Srikakulam district) | 85                       | 52                 | 8               | 25         |
|  | 145                      | 101                | 14              | 30         |

#### Performance other than tasting of pachadi and attending to Panchangapathanam on Ugadi day.

Particulars of ceremonial ploughing could not be collected in the villages of Srikakulam district as it is considered to be a secret rite and many were not willing to give the correct information. Other ritual activities include rinsing the households with cow-dung solution, worship of various deities and making of gifts to poor persons for religious merit. The particulars of the same as obtained from the various households are furnished below:

#### Rinsing the houses with cow-dung solution

All the households informed that they had rinsed their respective houses with cow-dung solution on this occasion. Out of the 145 households, 86 households stated that they had rinsed their respective houses either on the morning of Ugadi or one day earlier; 35 households did not indicate the time; others stated that they had started rinsing their houses even two weeks before Ugadi because the festive atmosphere was in the air.

119 households stated that the rinsing of the houses was done by the respective female members; 20 households stated that this was done by their maid servants; others did not specify the categories of persons who did the rinsing.

#### Worship of various deities

71 households stated that they had *pitams* (altars) in their respective houses where family



deities were worshipped. 74 households stated that they did not have permanent alters.

Out of the 145 households, 41 stated that they did not perform worship of any deity on the Ugadi day. Their village-wise breakup is furnished below:—

| Name of village                                    | Total number of households. | No. of households who did not make any worship. |
|--|-----------------------------|---|
| 1  | 2                           | 3   |
| Narendrapuram (East Godavari)                      | 25                          | 7   |
| Kanuru Agraharam (West Godavari)                   | 35                          | 8   |
| Arsavilli and other villages (Srikakulam district) | 85                          | 26  |
|  | 145                         | 41  |

From the above statement, it is found that proportionately larger number of households in the villages of Srikakulam district did not perform worship of any deity on this occasion.

Out of the 104 households which performed worship of one or the other deity on this occasion, 14 stated that the worship was made by elderly persons of their respective households; 79 stated that it was performed by the female members. The rest did not indicate the categories of persons who had performed the worship. A statement indicating the categories of persons who had performed the worship is furnished below:—

| Name of the village              | Total No. of households that performed worship | Worshipped by  |                 |              |
|----------------------------------|--|----------------|-----------------|--------------|
|                                  |  | female members | elderly persons | Un-specified |
| 1                                | 2  | 3              | 4               | 5            |
| Narendrapuram (East Godavari)    | 18   | 14             | ..              | 4            |
| Kanuru Agraharam (West Godavari) | 27   | 20             | 6               | 1            |

| 1   | 2   | 3  | 4  | 5  |
|---|-----|----|----|----|
| Arasavilli and other villages (Srikakulam district) | 59  | 45 | 8  | 6  |
|   | 104 | 79 | 14 | 11 |

From the above statement it appears that in East Godavari district performing of worship on this day at the family level is the exclusive right of the female members. In other areas also the predominant role is that of the females.

#### Making of gifts for *Punyam*

38 households stated that on the Ugadi day they had made some gifts in cash and kind to poor people for *punyam*. A statement giving their village-wise breakup is furnished below:—

| Name of village                                     | made gift | did not make gift |
|---|-----------|-------------------|
| 1   | 2         | 3                 |
| Narendrapuram (East Godavari)                       | 1         | 24                |
| Kanuru Agraharam (West Godavari)                    | 3         | 32                |
| Arasavilli and other villages (Srikakulam district) | 34        | 51                |
|   | 38        | 107               |

From the above statement it is found that proportionately a larger number of households in the villages of the Srikakulam district had made gifts on this occasion.

#### Expenditure on various items during the Ugadi

A statement giving expenditure on food items during Ugadi is furnished as follows:

Table showing the cost incurred by households during Ugadi

| Place         | Total No. of Households | No. of households spending |                  |                  |                  |    | Rs. 81 and above | Not stated |
|---------------|-------------------------|----------------------------|------------------|------------------|------------------|----|------------------|------------|
|               |                         | less than Rs. 20           | Rs. 21 to Rs. 40 | Rs. 41 to Rs. 60 | Rs. 61 to Rs. 80 |    |                  |            |
| 1             | 2                       | 3                          | 4                | 5                | 6                | 7  | 8                |            |
| East Godavari | 25                      | 11                         | 2                | 3                | ..               | .. | 9                |            |
| West Godavari | 35                      | 12                         | 9                | 3                | ..               | .. | 11               |            |
| Srikakulam    | 85                      | 54                         | 14               | 6                | 3                | 2  | 6                |            |
| Total         | 145                     | 77                         | 25               | 12               | 3                | 2  | 26               |            |

| No. of households spending for purchase of colour |                  |                  |                  |                |            | No. of households spending for various rituals |                  |                  |                  |                |            |
|---|------------------|------------------|------------------|----------------|------------|--|------------------|------------------|------------------|----------------|------------|
| Less than Rs. 20/-                                | Rs. 21 to Rs. 40 | Rs. 41 to Rs. 60 | Rs. 61 to Rs. 80 | Rs. 81 & above | Not stated | Less than Rs. 20                               | Rs. 21 to Rs. 40 | Rs. 41 to Rs. 60 | Rs. 61 to Rs. 80 | Rs. 81 & above | Not stated |
| 9   | 10               | 11               | 12               | 13             | 14         | 15   | 16               | 17               | 18               | 19             | 20         |
| 8   | ..               | ..               | ..               | ..             | 17         | 11   | 3                | 2                | ..               | ..             | 9          |
| 7   | ..               | ..               | ..               | ..             | 28         | 11   | 9                | 3                | ..               | ..             | 12         |
| 6   | 6                | ..               | ..               | 1              | 72         | 60   | 13               | 3                | 1                | 1              | 7          |
| 21  | 6                | ..               | ..               | 1              | 117        | 82   | 25               | 8                | 1                | 1              | 28         |

Comparison of the expenditure on food during Ugadi with the expenditures on the ordinary days.

food during the Ugadi period with the expenditures on the ordinary days is furnished below:

A statement comparing the expenditure on

| Place         | Total No. of Households | No. of Households ordinarily spending on food per day |         |         |    | Not given | No. of Households spending on food on the day of Ugadi |         |         | Not given |
|---------------|-------------------------|---|---------|---------|----|-----------|--|---------|---------|-----------|
|               |                         | Rs. 2 & below   | Rs. 2-3 | Rs. 3-5 |    |           | Rs. 2 & below  | Rs. 2-3 | Rs. 3-5 |           |
| 1             | 2                       | 3   | 4       | 5       | 6  | 7         | 8  | 9       | 10      |           |
| East Godavari | 25                      | 17  | 6       | 1       | 1  | 12        | 6  | 7       | ..      |           |
| West Godavari | 35                      | 12  | 1       | 3       | 19 | 17        | 11   | 7       | ..      |           |
| Srikakulam    | 85                      | 25  | 26      | 33      | 1  | 6         | 16   | 62      | 1       |           |
| Total         | 145                     | 54  | 33      | 37      | 21 | 35        | 33   | 76      | 1       |           |

**Intensity of economic activities during Ugadi**

busy, less busy or equally busy on Ugadi day. A statement providing the information is furnished below:

An attempt was made to find out whether members of the various households remain more

| Place         | Occupation             | Total No. of households. | No. of households according to which compared to normal time during Ugadi members are for economic activities. |           |        |
|---------------|------------------------|--------------------------|--|-----------|--------|
|               |                        |                          | More busy  | Less busy | Normal |
| 1             | 2                      | 3                        | 4  | 5         | 6      |
| East Godavari | Cultivator             | 7                        | 1  | 6         | ..     |
|               | Agricultural labourers | 9                        | ..   | 9         | ..     |
|               | Oil crushing           | 1                        | ..   | 1         | ..     |
|               | Trader                 | 2                        | 2  | ..        | ..     |
|               | Pottery                | 1                        | 1  | ..        | ..     |
|               | Washerman              | 2                        | ..   | 2         | ..     |
|               | Barbar                 | 2                        | ..   | 2         | ..     |
|               | Sweeper                | 1                        | ..   | 1         | ..     |
|               | Total                  | 25                       | 4  | 21        | ..     |
| West Godavari | Cultivator             | 7                        | ..   | 7         | ..     |
|               | Agricultural labourers | 13                       | ..   | 13        | ..     |
|               | Fishing                | 3                        | ..   | 3         | ..     |
|               | Carpenter              | 3                        | 2  | 1         | ..     |
|               | Trader                 | 3                        | 3  | ..        | ..     |
|               | Barber                 | 2                        | 1  | 1         | ..     |
|               | Washerman              | 2                        | 1  | 1         | ..     |
|               | Service                | 2                        | ..   | 2         | ..     |
|               | Total                  | 35                       | 7  | 28        | ..     |
| Srikakulam    | Cultivator             | 19                       | 9  | 7         | 3      |
|               | Carpenter              | 1                        | ..   | 1         | ..     |
|               | Basket-making          | 1                        | 1  | ..        | ..     |
|               | Goldsmith              | 1                        | ..   | 1         | ..     |
|               | Reed-making            | 1                        | ..   | 1         | ..     |
|               | Weaving                | 1                        | 1  | ..        | ..     |
|               | Tailoring              | 2                        | 1  | 1         | ..     |
|               | Trader                 | 16                       | 8  | 3         | 5      |
|               | Barber                 | 4                        | ..   | 2         | 2      |
|               | Washerman              | 4                        | ..   | 2         | 2      |
|               | Service                | 15                       | 11   | 1         | 3      |
|               | Priest                 | 4                        | 1  | 2         | 1      |
|               | Agricultural labourers | 6                        | 3  | 1         | 2      |
|               | Shepherd               | 1                        | ..   | 1         | ..     |
|               | Oil crusher            | 2                        | 2  | ..        | ..     |
|               | Sweeper                | 2                        | ..   | ..        | 2      |
|               | Not stated             | 5                        | ..   | 4         | 1      |
| Total         | 85                     | 37                       | 27   | 21        |        |

The statement shows that in the villages of East Godavari district, out of 25 households, 4 households stated that they were more busy on the Ugadi day and 21 households stated that they were less busy. Out of the four households who were more busy, two were traders and one was potter. Out of the 35 households in the village Kanuru Agraharam of West Godavari district, 7 were more busy and 28 less busy on the Ugadi day. Out of the 7 households who were more busy, two were carpenters, three were traders, one was barber and one was washerman. In the village Arasavilli and other villages of Srikakulam district, 21 persons were busy as usual, 37 were more busy and 27 were less busy than usual on this day.

It was found that in these villages there was hardly any relation between the intensity of econo-

mic activities on the Ugadi day and the occupations. For instance, out of the 16 households of traders, 8 were more busy, three were less busy and five were busy as usual on this day. It seems that intensity of economic activity on the Ugadi day is determined by individual altitudes and predilections than by occupational requirements.

#### Views about the effect of the performance of Ugadi festival

All the persons covered by the survey were asked whether the performance of Ugadi contributes towards (a) increase in religious consciousness; (b) diversion from monotony of routine life; (c) ensures good crops for the next year; (d) renews closer contacts with the kiths and kins. A statement giving the responses of the interviewees is furnished below:—

| Place         | Total No. of households. | Increases religious consciousness. |     | Provides diversion from monotony of routine life. |    | Ensures good crops for the year. |    | Renews closer contacts with kiths and kins |    |
|---------------|--------------------------|------------------------------------|-----|---|----|----------------------------------|----|--|----|
|               |                          | Yes                                | No  | Yes   | No | Yes                              | No | Yes  | No |
|               |                          |                                    |     |   |    |                                  |    |  |    |
| 1             | 2                        | 3                                  | 4   | 5   | 6  | 7                                | 8  | 9  | 10 |
| East Godavari | 25                       | 3                                  | 22  | 25  | .. | 16                               | 9  | 5  | 20 |
| West Godavari | 35                       | 2                                  | 33  | 35  | .. | 16                               | 19 | 7  | 28 |
| Srikakulam    | 85                       | 40                                 | 45  | 68  | 17 | 46                               | 39 | 65   | 20 |
| Total         | 145                      | 45                                 | 100 | 128   | 17 | 78                               | 67 | 77   | 68 |

The indications of the statement are as follows:—

(a) *Increase in religious consciousness*—45 persons stated that performance of Ugadi contributed towards the increase of religious consciousness. 100 persons stated that it did not have any such contribution.

(b) *Diversion from monotony of routine life*—128 persons stated that performance of Ugadi provided diversion from the monotony of routine life; 17 persons did not agree.

(c) *Ensuring good crops for the next year*—78 persons considered that performance of Ugadi ensured in one or the other manner good crops for the next year. 67 persons did not consider that it made any such contribution.

(d) *Renewal of contact with kiths and kins*—77 persons considered that Ugadi helped in renew-

ing contact with the kiths and kins, but 68 persons did not think that Ugadi had any such role,

#### Restrictions in the performance of Ugadi

In all the villages there is some restriction in the performance of Ugadi in case of birth or death in the family. The extent and nature of restriction, however, varies from family to family. For instance, some households would refrain from performing the festival only in case of death of lineage member, whereas other households would consider the death of any member of the *gotra* as a sufficient ground for refraining from the performance of the festival. In case of birth of a child, normally the family as such does not refrain from performing the festival, but the mother is not allowed to participate in it during the poullition period. Besides, a woman in her menstrual period is not also allowed to take part in the ritual activities connected with Ugadi.

## CHAPTER V

### Ugadi in temples

In connection with the present survey ten temples were studied in the different villages. Particulars of the temples and the activities carried on in them on the Ugadi day are furnished below:—

1. *Shri Malleaswaraswamy temple*—This temple is situated at Narendrapuram. It was established about 150 years ago. The main deities in the temple are Sri Malleaswaraswamy and Balatripurasundari, consort of Sri Malleaswaraswamy. The temple has 22.10 cents of landed property and also a small cash income. It is a saivite temple and the priest belongs to a low Brahman caste. The main festival that takes place in the temple is *Sankranti*, which is performed for three days starting from the last day of *Paush* (2nd week of January). On the Ugadi day, there is no special performance in the temple. Normally, about 15 persons visit the temple daily. On the Ugadi day also, the number of persons remains more or less the same, whereas during *Sankranti* about 500 persons visit it. It was enquired whether any relaxation in the matter of admitting the so-called untouchable castes to the temple takes place on the Ugadi day. It was stated that normally there is no restriction against any caste going to the temple, but, the so-called untouchable castes like Mala and Madiga etc. refrain from going inside the temple. The position remains the same on the Ugadi day as well as on other festive days.

2. *Sri Ramalingeswaraswamy temple*—This temple is situated in the village Kanuru Agraharam. The main deities in this temple are Sri Ramalingeswaraswamy, Parvati and *Lingam*; outside the temple is the image of Nandi (bull). The temple was established in 1920. Sri Ramalingeswaraswamy is considered to be same as Shiva, Parvati is his consort. The most important festival performed in this temple is *Parvati Kalyanam* in the month of *Kartika* to celebrate the marriage of Parvati with Shiva. The temple has landed property of 25 acres and also cash of about Rs. 20,000/-. In addition to the main festival, daily worship takes place in the temple attended by

about 10-15 persons. On the Ugadi day, no special performances are held here and the number of visitors remain the same as on ordinary days. There is also no change in the matter of admitting people from the so-called untouchable castes to the temple. The Malas and Madigas who do not enter the temple on ordinary days, remain out on this day also.

3. *Kashiviswanathaswami temple*—This temple is situated in the village Kasibugga in Srikakulam district. It is considered to be about 250 years old. The main deity in the temple is Kashiviswanathaswami. It is said that a *Shivalingam* was found at a distance of half furlong from the present side of the temple. On hearing about it, the king of Tarla wanted to get it shifted to his place, but in the attempt seven carts were broken. Then God visited the king in dream and told him that he wished to stay at the present site of the temple. Accordingly, the temple was constructed. A number of festivals are performed here. Among them the most important is *Shitala puja*, on which occasion a fair is also held. Besides, *Shivaratri* and Ugadi are observed here. The temple is not a very rich one. It has landed property of about 4.4 acres and not much of cash. It is a saivite temple and the priest belongs to Jangam caste.

Daily about 5 persons visit the temple but on the Ugadi day the number goes upto 30. The visitors offer oil to the deity. The *Jangam* (priest) makes a special worship in the morning. There is no restriction in the matter of admitting the different castes to the temple either on the ordinary days or on the Ugadi and other festival days.

4. *Radhakantaswami temple*—The temple is about 200 years old. It is situated in the village Kasibugga. The main deity in the temple is Radhakantaswami. It is stated that two pilgrims made a halt in this village and on their initiative the temple was constructed. This temple is a vaishnavite one and Radhakantaswami is identified

with Vishnu. It has landed property of 13.5 acres and the priest is an Oriya Brahman.

This temple is considered to be more closely connected with the Vaishyas. A number of festivals are performed here. Among them the most important are the festivals performed on each Monday in the month of *Kartika*. Besides, *Deepawali* and *Shivaratri* are also observed here. On Ugadi day there is slight departure from the day to day performance of the temple. Ordinarily, not more than five persons visit it. But, on this day about 10-15 persons come and *pulagam* (preparation of rice and dal together) is cooked for being served among them.

It is stated that there is no restriction against admission of people of different castes including the so-called untouchable castes to this temple, but, that the people of the untouchable castes voluntarily remain out, both on ordinary days as well as on Ugadi day and other festive days.

5. *Sri Suryanarayanawami temple*—This temple is situated in the village Arasavilli and the myth connected with it has earlier been noted. The temple has landed property of about 100 acres yielding a cash income of Rs. 25,000/- a year. The priest belongs to Brahman caste. There are a number of other office-bearers as well. Every day there is worship of the deity attended by about 100 persons. On Ugadi day, the attendance goes down. There is no special performance in the temple on that day. On the other hand, the devotees who normally visit the temple on ordinary days remain busy in their own place and do not come to the temple. It is stated that there is no restriction against admission of any caste to the temple either on ordinary days or on the festive days, including the Ugadi day.

6. *Sri Anjaneyawami temple*—The temple is situated in the village Brahmanatarla. It was established in the year 1924. Along with Anjaneyawami, the image of Vinayaka is also found here. All the important Hindu festivals are performed in this temple with offering of food to the deities.

The temple has three acres of land. It is a Vaishnavite temple and the priest is an Oriyan Brahman. The most important festival in this temple is *Mahasankranti*. On Ugadi day, there is no special performance here; there is also no change in the matter of admission of people of different castes, to the temple.

7. *Sri Radhakantaswami temple*—This temple is also situated at Brahmanatarla. It is considered to be about 70 years old and has a landed property of about 25 acres land. The main deities in the temple are Radhakantaswami and his consort Lakshmi. It is a Vaishnavite temple and the priest belongs to Brahman caste. Daily *pujas* are performed in the temple. But the *pujas* performed daily during the month of *Kartika*, are considered to be of particular importance. During Ugadi there is no special performance and also there is no alteration in the attendance and manner of admission of people of various castes.

In addition to the temples, the shrines of the village deities were also studied at Arasavilli, Kasibugga and Brahmanatarla villages. The shrine at a Kasibugga is called Pensaolamma, who is considered to be the *adishakti* or the original female principle. The shrine has got 6.5 acres of land attached to it. The priest belongs to Jannala caste. There is no daily worship in the shrine. Generally offerings are made here at the time of epidemic and other special occasions. During Ugadi no special performances are held.

*Kotaman*—It is the shrine of the village deity of Brahmanatarla. It has landed property of 26 acres. The priest belongs to Jannala caste. This shrine is considered to be *shakti* one. During *Dussehra* the people particularly visit this shrine and make offerings. On Ugadi day, there is a special festival centering this shrine. The people of the Devanga caste come here with their Procession and make their offerings. About 1,500 persons participate in this procession.

## CHAPTER VI

### CONCLUSION

In the foregoing chapters, the nature of performance of the festival at different levels have been discussed. Its regional variations have also been indicated.

It is obvious that in such a multi-dimensional study the conclusion must be related to some limited aspects only. It is proposed to consider here the significance of the regional variation of the different elements connected with the festival.

It is found that in the matter of offering to deities and also *panchangapathanam*, community elements and sacerdotal elements are more strong in Srikakulam district which is in the Northern periphery of Andhra Pradesh. Individualistic and non-sacerdotal elements are more strong in East Godavari and West Godavari Districts. If considered in terms of culture area concept, it is quite possible that in Telugu culture, the elements which are now found in the peripheral region, prevailed in the central region also, in the past. In that case what is found in Srikakulam district, is a survival and not a specialisation. Complete data in respect of the festival are, however, not available, so that the validity of the concept could be tested. Some information on the distribution of the various traits connected with the festival is available in the district-wise Fairs and Festivals Series (Vol. II, Part-VII-B(II) published by the Superintendent of Census Operations, Andhra Pradesh. A statement consolidating the same is furnished at Appendix III. The statement tends to confirm in a general way the above concept. But more through investigation covering all the regions of Andhra and all the linked traits is necessary. If the validity of the concept is established, it in its turn, will give rise to certain other questions. From the fact, that there is more of collectivism and ritualism in the periphery and more of individualism and secularism in the areas away from the periphery, one may ask whether in the centre of Telugu culture the latter traits are manifesting themselves through the inner dynamics of the culture itself. As the empirical data are lacking, it is not proposed to answer

this question. But at the same time the logical implications of the question may be examined, so that a conceptual frame may be provided to the future research workers who would be interested in collecting the relevant empirical data.

Here it is to be noted that the peripheral regions of Telugu culture are also the regions of contact with other cultures, namely, Oriya, Tamil, Kannarese, Marathi and Chhatisgarhi. If as suggested in this chapter, the elements of culture trait found in the peripheral region of Telugu culture, are really the archaic elements, one would ask, what are the laws of culture dynamics which enabled the archaic elements to survive in the regions of multiple culture contact? Are the surrounding cultures more conservative and tradition bound and do they contain more archaic elements in their structure? Or are the culture processes in the peripheral regions of all centres different from the culture processes in the centres of those cultures? As regards the first formulation, obviously it is not possible to express any opinion, without examining all available information and this is beyond the scope of the present study. But, logically the second formulation seem to be quite sound. In peripheral regions where two or more cultures meet, the bearers of each culture would be more anxious to retain their respective images of distinctiveness. Hence, there would be an inherent orientation towards ritualism and orthodoxy. It follows from the above, that it is not because of the relationships within the culture area, that in the peripheral regions more archaic traits survive, but it is because of the contact with the surrounding cultures that such traits survive. This is however, only a logical formulation which requires to be further examined. It is hoped that it will be possible by this organization some time later on, or for some other organisation to make a more comprehensive study of Ugadi festival, covering different regions, so that the above logical formulations can be tested.





## APPENDIX I

*Particulars of Panchagams (almanaces) Current in Telugu area*

| Name of the Panchangam                     | Year of commencement of publication. | Language          | Office address   | Name of chief compiler                           | Method of calculation |
|--|--------------------------------------|-------------------|--|--|-----------------------|
| 1  | 2                                    | 3                 | 4  | 5  | 6                     |
| 1. Paturivari Panchangam                   | 1946A.D.                             | Telugu            | 147, Mint Street Madras-1.                                   | Paturi Subbaraya Sastri & Paturi Sri Rama Murthy | Siddhantic method     |
| 2. Puran Sastriya Andhra Patrika Panchagam | 1945A.D.                             | Sanskrit & Telugu | Podagatlapally Dt. East Godavari                             | Pidaparathi Krishnamurthy Sastry                 | Modern method         |
| 3. Purnasashtriya Panchangam               | From about 350 years                 | Sanskrit & Telugu | Podagatlapally East_Godavari                                 | Pidaparathi Subramanya Sastry                    | Modern method         |
| 4. Siddhanta Panchangam                    | Vyaya                                | Telugu            | Adijyotisalayam, Anantavaram Dt. Guntur                      | Kuppa Sivarama Byragi Sastry                     | Siddhantic Method     |
| 5. Gouri Shankara Panchang                 | 1930 A.D.                            | Sanskrit & Telugu | Gouri Shankara Jyotisalayam, Lakshmi Polavaram East Godavari | Lingala Bangaryya Siddhanti                      | Modern method         |

## APPENDIX

## Preparation for Ugadi in household with

| Place  | Occupation     | Total No. of Households. | Purchase of new clothes |                |                |                |                 |                 |                 |                   |                  |
|--|----------------|--------------------------|-------------------------|----------------|----------------|----------------|-----------------|-----------------|-----------------|-------------------|------------------|
|  |                |                          | 2 days earlier          | 4 days earlier | 5 days earlier | 7 days earlier | 10 days earlier | 15 days earlier | 20 days earlier | One month earlier | Few days earlier |
| 1  | 2              | 3                        | 4                       | 5              | 6              | 7              | 8               | 9               | 10              | 11                | 12               |
| Narendra<br>puram<br>East<br>Godavari<br>district            | Cultivation    | 7                        | ..                      | ..             | ..             | 6              | ..              | ..              | ..              | ..                | ..               |
|  | Ag. Labour     | 9                        | ..                      | 1              | ..             | 2              | ..              | ..              | ..              | ..                | ..               |
|  | Oil Crushing   | 1                        | ..                      | ..             | ..             | 1              | ..              | ..              | ..              | ..                | ..               |
|  | Business       | 2                        | ..                      | ..             | ..             | 2              | ..              | ..              | ..              | ..                | ..               |
|  | Pot making     | 1                        | ..                      | ..             | ..             | ..             | 1               | ..              | ..              | ..                | ..               |
|  | Washermen      | 2                        | ..                      | 1              | ..             | ..             | 1               | ..              | ..              | ..                | ..               |
|  | Barber         | 2                        | ..                      | ..             | ..             | 1              | ..              | ..              | ..              | ..                | ..               |
|  | Sweeper        | 1                        | ..                      | ..             | ..             | ..             | ..              | ..              | ..              | ..                | ..               |
| Total  |                | 25                       | ..                      | 2              | ..             | 12             | 2               | ..              | ..              | ..                | ..               |
| Kanuru<br>Agraharam<br>West<br>Godavari<br>district          | Cultivation    | 7                        | ..                      | 1              | ..             | 2              | ..              | 4               | ..              | ..                | ..               |
|  | Ag. labour     | 13                       | ..                      | ..             | ..             | ..             | 1               | ..              | ..              | ..                | 3                |
|  | Fishing        | 3                        | ..                      | ..             | ..             | ..             | ..              | ..              | ..              | ..                | ..               |
|  | Carpenter      | 3                        | ..                      | ..             | 1              | ..             | 2               | ..              | ..              | ..                | ..               |
|  | Business       | 3                        | ..                      | ..             | ..             | 1              | ..              | 1               | ..              | ..                | ..               |
|  | Barber         | 2                        | ..                      | 1              | ..             | ..             | ..              | ..              | ..              | ..                | ..               |
|  | Washermen      | 2                        | ..                      | ..             | ..             | ..             | ..              | ..              | ..              | ..                | ..               |
|  | Service        | 2                        | ..                      | ..             | ..             | ..             | 1               | ..              | ..              | ..                | ..               |
| Total  |                | 35                       | ..                      | 2              | 1              | 3              | 4               | 5               | ..              | ..                | 3                |
| Arasavili<br>and other<br>villages<br>Srikakulam<br>district | Cultivation    | 19                       | 8                       | ..             | ..             | 2              | 1               | 1               | ..              | ..                | 1                |
|  | Carpenter      | 1                        | ..                      | ..             | ..             | ..             | ..              | ..              | ..              | ..                | ..               |
|  | Basket-maker   | 1                        | ..                      | ..             | ..             | ..             | ..              | ..              | ..              | ..                | ..               |
|  | Goldsmith      | 1                        | ..                      | ..             | ..             | 1              | ..              | ..              | ..              | ..                | ..               |
|  | Reed-mat maker | 1                        | ..                      | ..             | ..             | ..             | ..              | ..              | ..              | ..                | ..               |
|  | Weaving        | 1                        | ..                      | ..             | 1              | ..             | ..              | ..              | ..              | ..                | ..               |
|  | Tailoring      | 2                        | ..                      | ..             | ..             | ..             | 1               | ..              | ..              | ..                | ..               |
|  | Business       | 16                       | 8                       | 2              | ..             | 1              | 2               | 1               | ..              | ..                | ..               |
|  | Barber         | 4                        | 1                       | ..             | ..             | ..             | ..              | ..              | ..              | ..                | ..               |
|  | Washermen      | 4                        | ..                      | ..             | ..             | ..             | ..              | ..              | ..              | ..                | ..               |
|  | Service        | 15                       | ..                      | 5              | 2              | ..             | 1               | ..              | ..              | ..                | ..               |
|  | Priests        | 4                        | ..                      | ..             | ..             | ..             | 2               | ..              | ..              | ..                | ..               |
|  | Agr. Labour    | 6                        | ..                      | ..             | ..             | ..             | ..              | ..              | ..              | ..                | ..               |
|  | Shepherd       | 1                        | ..                      | ..             | ..             | ..             | ..              | ..              | ..              | ..                | ..               |
|  | Oil Crushers   | 2                        | ..                      | ..             | ..             | ..             | ..              | ..              | ..              | ..                | ..               |
| Sweeper  | 2              | ..                       | ..                      | ..             | ..             | ..             | ..              | ..              | ..              | ..                |                  |
| Unspecified  | 5              | ..                       | ..                      | ..             | ..             | ..             | ..              | ..              | ..              | ..                |                  |
| Total  |                | 85                       | 17                      | 7              | 3              | 4              | 7               | 2               | ..              | ..                | 1                |
| Total  |                | 145                      | 17                      | 11             | 4              | 19             | 13              | 7               | ..              | ..                | 4                |

## II

*different occupational background*

| Collection of usual objects |                |                 |                     |                  |                  | Collection of special food items |                |                |                |                |                     |    | Nil |
|-----------------------------|----------------|-----------------|---------------------|------------------|------------------|----------------------------------|----------------|----------------|----------------|----------------|---------------------|----|-----|
| Time not specified.         | Not purchased. | One day earlier | Time not specified. | On the same day. | On the same day. | On the previous day.             | 2 days earlier | 3 days earlier | 4 days earlier | 7 days earlier | Time not specified. |    |     |
| 13                          | 14             | 15              | 16                  | 17               | 18               | 19                               | 20             | 21             | 22             | 23             | 24                  | 25 |     |
| 1                           | ..             | 4               | ..                  | 3                | ..               | ..                               | ..             | ..             | 5              | 2              | ..                  | .. |     |
| ..                          | 6              | 2               | ..                  | 7                | ..               | 6                                | ..             | 2              | ..             | ..             | 1                   | .. |     |
| ..                          | ..             | 1               | ..                  | ..               | ..               | ..                               | 1              | ..             | ..             | ..             | ..                  | .. |     |
| ..                          | ..             | 2               | ..                  | ..               | ..               | ..                               | ..             | ..             | ..             | ..             | 2                   | .. |     |
| ..                          | ..             | ..              | 1                   | ..               | ..               | 1                                | ..             | ..             | ..             | ..             | ..                  | .. |     |
| ..                          | ..             | ..              | 2                   | ..               | ..               | ..                               | ..             | ..             | ..             | ..             | ..                  | 2  |     |
| ..                          | 1              | ..              | 2                   | ..               | ..               | ..                               | ..             | ..             | ..             | ..             | ..                  | 2  |     |
| ..                          | 1              | ..              | 1                   | ..               | ..               | ..                               | ..             | ..             | ..             | ..             | ..                  | 1  |     |
| 1                           | 8              | 9               | 6                   | 10               | ..               | 7                                | 1              | 2              | 5              | 2              | 3                   | 5  |     |
| ..                          | ..             | 4               | ..                  | 3                | ..               | ..                               | 1              | 1              | 5              | ..             | ..                  | .. |     |
| 5                           | 4              | 3               | 2                   | 8                | ..               | 8                                | ..             | ..             | ..             | ..             | 4                   | 1  |     |
| 1                           | 2              | ..              | 3                   | ..               | ..               | ..                               | 2              | ..             | 1              | ..             | ..                  | .. |     |
| ..                          | ..             | 3               | ..                  | ..               | ..               | ..                               | 2              | ..             | ..             | ..             | 1                   | .. |     |
| 1                           | ..             | ..              | 2                   | ..               | 1                | ..                               | ..             | ..             | ..             | ..             | 3                   | .. |     |
| ..                          | 1              | ..              | ..                  | ..               | 2                | ..                               | ..             | ..             | ..             | ..             | ..                  | 2  |     |
| ..                          | 2              | ..              | ..                  | ..               | 2                | ..                               | ..             | ..             | ..             | ..             | ..                  | 2  |     |
| ..                          | 1              | ..              | ..                  | 1                | ..               | ..                               | ..             | ..             | ..             | ..             | ..                  | 1  |     |
| 7                           | 10             | 10              | 5                   | 17               | 5                | 8                                | 5              | 1              | 7              | ..             | 8                   | 6  |     |
| 1                           | 5              | 8               | 4                   | 7                | 1                | 5                                | 5              | 2              | 3              | ..             | 3                   | .. |     |
| ..                          | 1              | 1               | ..                  | ..               | ..               | ..                               | ..             | ..             | ..             | ..             | 1                   | .. |     |
| ..                          | 1              | ..              | ..                  | 1                | ..               | ..                               | ..             | ..             | ..             | ..             | ..                  | .. |     |
| ..                          | 1              | 1               | ..                  | 1                | ..               | ..                               | ..             | ..             | ..             | ..             | 1                   | .. |     |
| ..                          | ..             | 1               | ..                  | ..               | ..               | ..                               | 1              | ..             | ..             | ..             | ..                  | .. |     |
| ..                          | 1              | 1               | 2                   | 1                | ..               | ..                               | ..             | ..             | ..             | ..             | 2                   | .. |     |
| 2                           | ..             | 13              | ..                  | 3                | 2                | 4                                | 2              | 4              | 1              | ..             | 3                   | .. |     |
| 2                           | 1              | ..              | 4                   | ..               | ..               | ..                               | 1              | ..             | ..             | ..             | 3                   | .. |     |
| ..                          | 4              | ..              | 4                   | ..               | 1                | 3                                | ..             | ..             | ..             | ..             | ..                  | .. |     |
| 1                           | 6              | 9               | 4                   | 2                | ..               | 4                                | 2              | 1              | 1              | 4              | 3                   | .. |     |
| ..                          | 2              | 3               | ..                  | 1                | 1                | 2                                | ..             | ..             | ..             | ..             | 1                   | .. |     |
| ..                          | 6              | ..              | 6                   | ..               | 2                | 1                                | ..             | 1              | ..             | ..             | 2                   | .. |     |
| 1                           | ..             | 1               | 1                   | ..               | ..               | ..                               | ..             | ..             | ..             | ..             | 1                   | .. |     |
| ..                          | 2              | 1               | ..                  | 1                | ..               | 1                                | ..             | ..             | ..             | ..             | 1                   | .. |     |
| 1                           | 1              | ..              | 2                   | ..               | ..               | 1                                | ..             | ..             | ..             | ..             | ..                  | 1  |     |
| ..                          | 5              | ..              | 5                   | ..               | ..               | ..                               | ..             | ..             | ..             | ..             | ..                  | 5  |     |
| 8                           | 36             | 37              | 31                  | 17               | 8                | 22                               | 11             | 8              | 5              | 4              | 21                  | 7  |     |
| 16                          | 54             | 59              | 42                  | 44               | 13               | 37                               | 17             | 11             | 17             | 6              | 32                  | 18 |     |

## APPENDIX

Statement showing regional variations in the performance of

| Aspect of performance                              | COASTAL REGION   |                      |  | RAYALA SEEMA    |
|--|--|----------------------|--|-----------------|
|  | East Godavari Distt.   | West Godavari Distt. | Srikakulam Distt.  | Cuddapah Distt. |
| 1  | 2  | 3                    | 4  | 5               |
| <b>1. Panchanga Sarvanam or Panchangapathanam.</b> |  |                      |  |                 |
| i. At family level                                 | ..   | ..                   | Yes  | N.A.            |
| ii. Caste level                                    |  |                      |  |                 |
| (a) House of a person                              | Yes  | Yes                  | Yes  |                 |
| (b) Community centre                               | ..   | ..                   | ..   |                 |
| (c) Temple   | ..   | ..                   | ..   |                 |
| iii. Village level                                 |  |                      |  |                 |
| (a) House of a person                              | ..   | ..                   | ..   |                 |
| (b) Community centre                               | ..   | ..                   | ..   |                 |
| (c) Temple   | ..   | ..                   | ..   |                 |
| <b>2. Worship of Panchangam</b>                    |  |                      |  |                 |
| i. At family level                                 | ..   | ..                   | Yes  |                 |
| ii. Caste level                                    | Yes  | Yes                  | Yes  |                 |
| iii. Village level                                 | ..   | ..                   | ..   |                 |
| <b>3. Decoration of floors/walls of house.</b>     |  |                      |  |                 |
| i. Rangavalli                                      | The people belonging to the middle and lower classes decorate the walls made of brick or mud, with line marks. After rinsing the already cleaned yard with mixture of cowdung and mud; when the yard becomes dry the female members draw on it floral designs or 'muggulu' with mixture of lime powder and rice powder. In the house of rich people where the floors are plastered with cement no rinsing with cowdung and mud is done but the floral designs are drawn on the cement floors directly. |                      |  |                 |
| ii. Others   | ..   | ..                   | ..   |                 |
| <b>4. Procession</b>                               |  |                      |  |                 |
| i. Caste Core-element                              | ..   | ..                   | Images of Lord Shiva & Kotamayi Devi are taken out in procession in Chariots by Devanga caste of Brahm-anatarla village. |                 |
| ii. Village Core element                           | ..   | ..                   | ..   |                 |
| (a) Deity  |  |                      |  |                 |
| (b) Bullock & plough                               |  |                      |  |                 |
| (c) Other element.                                 |  |                      |  |                 |



## APPENDIX

Statement showing regional variations in the performance of

| Aspect of performance                 | COASTAL REGION       |                      |                   | RAYALA SEEMA    |
|---------------------------------------|----------------------|----------------------|-------------------|-----------------|
|                                       | East Godavari Distt. | West Godavari Distt. | Srikakulam Distt. | Guddapah Distt. |
| 1                                     | 2                    | 3                    | 4                 | 5               |
| ii. Village                           |                      |                      |                   |                 |
| Core element                          |                      |                      |                   |                 |
| (a) Deity.                            | ..                   | ..                   | ..                | N.A.            |
| (b) Bullock & plough                  |                      |                      |                   |                 |
| (c) Other element.                    |                      |                      |                   |                 |
| iii. Other level                      |                      |                      |                   |                 |
| Core-element                          |                      |                      |                   |                 |
| (a) Deity                             | ..                   | ..                   | ..                |                 |
| (b) Bullock & plough                  |                      |                      |                   |                 |
| (c) Other element.                    |                      |                      |                   |                 |
| <b>5. First Ploughing</b>             |                      |                      |                   |                 |
| Time (a) Before sunrise               | Yes                  | Yes                  | Yes               |                 |
| (b) After sunrise                     |                      |                      |                   |                 |
| (c) After meal                        |                      |                      |                   |                 |
| (d) After panchangapathanam.          |                      |                      |                   |                 |
| Unit (a) Household itself             |                      |                      |                   |                 |
| (b) Household representing neighbours |                      |                      |                   |                 |
| (c) Household representing castes     |                      |                      |                   |                 |
| (d) Household representing kin-group. |                      |                      |                   |                 |

In East Godavari and West Godavari distts. the ceremony of first ploughing is known as *Yeruakasagam* and is performed openly.

In Srikakulam distt. the ceremony of first ploughing is known as '*Yeruputa*' or *donga yeruputa* and is performed secretly as is meant by the term '*donga yeruputa*'. In the village *Banapuram* the *Kalingas* have a system of performing first ploughing ceremony through proxy. A related ceremony is performed by some people who do not have bullocks of their own but are interested to

## III—contd.

## Ugadi festival in Andhra Pradesh.

| REGION           |                | TELANGANA REGION   |                  |                |                 |
|------------------|----------------|--------------------|------------------|----------------|-----------------|
| Anantapur Distt. | Kurnool Distt. | Mahbubnagar Distt. | Warrangal Distt. | Khammam Distt. | Nalgonda Distt. |
| 6                | 7              | 8                  | 9                | 10             | 11              |

|    |   |   |  |              |   |
|----|---|---|--|--------------|---|
| .. | In Koilkuntla, Bangarnapalle and Dhone taluks carts are decorated, bulls of choice are also decorated and harnessed, and taken in procession with music to a local temple where cocoanuts are offered. In Nandikottur Taluk only the decorated pairs of bulls yoked together are taken in procession without carts. In the hilly parts of Kurnool Distt. this is an occasion for drink and dance to the tunes of the drums in front of the procession by the tribals, chenchus. | Carts are decorated, bulls of choice are also decorated and harnessed and taken out in procession with music to a local temple where cocoanuts are offered. In some places only the decorated pair of bulls yoked together are taken in procession without carts. | ..   | As in Col. 8 | As in Col. 8<br>As in Col. 7<br><br>In the hilly parts of the distt. this is an occasion for drink and dance to the tune of drums in front of the processions by the tribals, Chenchus. |
| .. | ..  | ..  | ..   | ..           | ..  |
| .. | In some parts of the district function is over before sunrise and before meals and some others observe it in the evening before Panchanga Sravanam.   | As in Col. 7  | It is not the practice in this distt. to inaugurate the year's cultivation by ploughing the field a few rounds as in Kurnool and other neighbouring distt. The ryots in these parts have their own practice of inaugurating the year's cultivation on Jaistha Suddha Pornima (May-June) when they celebrate Ithu Panduga or vithu Panduga (sowing festival). | As in Col. 7 | As in Col. 7  |

## APPENDIX

Statement showing regional variations in the performance of

| Aspect of performance                      | COASTAL REGION  |                              |  | RAYALA SEEMA    |
|--|---|------------------------------|--|-----------------|
|  | East Godavari Distt.  | West Godavari Distt.         | Srikakulam Distt.  | Cuddapah Distt. |
| 1  | 2   | 3                            | 4  | 5               |
| Element                                    | The Yoke and the plough and the bulls.  |                              |  | N.A.            |
| (a) Bullock and plough without decoration. | In a few places in kurnool taluk, six to a dozen and more thappetas (wide flat drums) are used while taking the ploughs to the fields.                                |                              | perform 'Yeruputa' rite. A person of this category takes about a seer of rice on a plate in which, are also kept turmeric paste, vermilion and copper coins. He sits in his house facing the East and keeps the plate in his front. Then he takes 'addugammi' or the nose ring of his wife and draws four or five lines in the rice plate in different directions. |                 |
| (b) Bullock and plough with decoration.    |   |                              | It seems that drawing of the lines on the rice in this manner has some magical significance, as it simulates the cutting of furrows on the rice field.   |                 |
| (c) Others                                 |   |                              | In the village Chinabadam also, there is various performance of the first ploughing ceremony; but each participant carries with him a stick and rather than touching the plough with the hand, touches it with the stick.  |                 |
| Performer                                  |   |                              | The ritual of first ploughing is not performed by all the hhs. Only those hhs. who are advised by Brahman priest to have favourable constellation of stars during the year would perform the rite.   |                 |
| (a) self                                   |   |                              |  |                 |
| (b) servant                                | The people of the Brahman, Ksatriya and Komati castes send their servants to the field for performing the rite.   |                              |  |                 |
| Other aspects.                             |   |                              |  |                 |
| 6. Special food Particulars                |   |                              |  |                 |
| Ugadi Pachadi                              |   |                              |  |                 |
| (a) Ingredients                            | Slices of raw mango, neem flowers, fresh tamarind, fresh jaggery & pieces of sugarcane. Some people also add pieces of banana fruit, salt and some spices, for taste. | Same as under East Godavari. | Many hhs. do not prepare 'Ugadi Pachadi'. Instead they visit the village temple and offer newly harvested grains. This is called offering of Java'. Same as under East Godavari distt.   |                 |
| (b) Time of eating                         | Before 7 A.M.   | Before 7 A.M.                | N.A.   |                 |
| (c) Manner of Preparation                  |   |                              | The Java (gruel) is prepared by boiling in water powdered grains like cholan (ragi), rice etc.   |                 |



## III—(Contd.)

## Ugadi festival in Andhra Pradesh

| REGION           |                | TELANGANA REGION   |                  |                |                 |
|------------------|----------------|--------------------|------------------|----------------|-----------------|
| Anantapur Distt. | Kurnool Distt. | Mahbubnagar Distt. | Warrangal Distt. | Khammam Distt. | Nalgonda Distt. |
| 6                | 7              | 8                  | 9                | 10             | 11              |

The Yoke and the plough and the bulls.

In a few places in Kurnool taluk, six to a dozen and more **thappetas** (white flat drums) are used while taking the ploughs to the fields.

As in Col. 7

..

As in Col. 7

As in Col. 7

Generally is a liquid preparation with new tamarind fresh water, jaggery or sugar and certain condiments, the chief ingredient being fresh margosa flowers.

As in Col. 6

As in Col. 6

As in Col. 6

As in Col. 6

As in Col. 6

In the morning.

—do—

—do—

—do—

—do—

—do—

## APPENDIX

Statement showing regional variations in the performance of

| Aspect of performance                           | COASTAL REGION  |                      |                   | RAYALA SEEMA    |
|---|---|----------------------|-------------------|-----------------|
|   | East Godavari Distt.  | West Godavari Distt. | Srikakulam Distt. | Guddapah Distt. |
| 1   | 2   | 3                    | 4                 | 5               |
| (d) Special significance                        | Almost all the interviewees reported that they prepare 'Ugadi Pachadi' for offering to their respective household deities, simply because it was custom. A few reported that it makes the people conscious of the fact that life is a mixture of joys and sorrow and that one is to accept it as a gift of God. | As in Col 2          | As in Col. 2      | N.A.            |
| (e) Other special items                         | Every household tries to have a sumptuous feast on this day at family level in order to capitalise the auspicious day because it is believed that the events of this day set the pattern for the entire year.   |                      |                   |                 |
| <b>7. Pre-Ugadi and post-Ugadi performance</b>  |   |                      |                   |                 |
| Time  |   |                      |                   |                 |
| Nature of performance                           |   |                      |                   |                 |
| Other details.                                  |   |                      |                   |                 |
| <b>8. Cultural and recreational activities.</b> |   |                      |                   |                 |
| Time  |   |                      |                   |                 |
| Nature of activity.                             |   |                      |                   |                 |
| Performer                                       |   |                      |                   |                 |
| Other details.                                  |   |                      |                   |                 |

## III—contd.

## Ugadi festival in Andhra Pradesh.

| REGION  |  | TELANGANA REGION   |                  |                |  |
|---|--|--------------------|------------------|----------------|--|
| Anantapur Distt.  | Kurnool Distt.   | Mahbubnagar Distt. | Warrangal Distt. | Khammam Distt. | Nalgonda Distt.  |
| 6   | 7  | 8                  | 9                | 10             | 11   |
| The significance of taking the margosa flowers which are bitter along with jaggery which is sweet is apparently to make people realise and reconcile to the fact that life is a mixture of sorrows and joys.  | As in Col. 6   | As in Col. 6       | As in Col. 6     | As in Col. 6   | As in Col. 6   |
| Feast in the morning.   | —do—   | ..                 | —do—             | —do—           | —do—   |
| On second day the non-vegetarians observe <b>kari panduga</b> , characterised by the enjoyment of a non-vegetarian dinner.  | As in Col. 6   | As in Col. 6       | As in Col. 6     | As in Col. 6   | As in Col. 6   |
| After 10 O'clock in the morning when feast is over men and women get busy in sports games and competitions.   | As in Col. 6   | As in Col. 6       | As in Col. 6     | As in Col. 6   | As in Col. 6   |
| Cards, cock fight competitions, aiming competitions by hitting a dried coconut hung from the branch of a tree from a distance with stones are the pastimes of the men, whereas the women folk use every minute of the day for indoor games and leisurely gossip on their new clothing, bangles and the tiny jewels. | (As in Anantpur distt.) In a few places on <b>vidiya</b> some people go on picnics to the nearby shady gardens. In place like In gudur in kurnool taluk, <b>Muslims along with their kith and kin join also the party with their own preparations.</b> |                    |                  |                | In a few places, on <b>vidiya</b> day some people go on picnics to the nearby groves. (As in Col. 7) |

## APPENDIX

Statement showing regional variations in the performance of

| Aspect of performance | COASTAL REGION       |                      |                   | RAYALA SEEMA    |
|-----------------------|----------------------|----------------------|-------------------|-----------------|
|                       | East Godavari Distt. | West Godavari Distt. | Srikakulam Distt. | Cuddapah Distt. |
| 1                     | 2                    | 3                    | 4                 | 5               |

**9. Participation of Non-Hindus**

Time and place

Nature of participation

Other particulars

**10. Others**

Opening account books

In remote villages the practice of opening new account books continue while it is abandoned else where under pressure from income tax Deptt. which insists that account books should be maintained for the period starting on 1st April and ending on 31st March.

Many Hindu shops begin their official New Year on this day instead of commencing on Deepavali day.

## III—Contd.

## Ugadi festival in Andhra Pradesh

| REGION           |                | TELANGANA REGION   |                  |                |                 |
|------------------|----------------|--------------------|------------------|----------------|-----------------|
| Anantapur Distt. | Kurnool Distt. | Mahbubnagar Distt. | Warrangal Distt. | Khammam Distt. | Nalgonda Distt. |
| 6                | 7              | 8                  | 9                | 10             | 11              |

Girls tie ropes to the branches of trees, prepare swings and enjoy swinging to competitive heights. Youngmen pull up and down the rope ladder tied to the branches of tree, while they themselves keep swinging the ladder.

On the second day evening or on the evening of third day in some places *paruveta\** is organised. The practice here is to go for hunting on the second day. Brahmans, Lingayats and vaisyas also take part along with non-vegetarians and shares of the game are also set apart in their names whether they actually take them or are taken by some one else.

Even christians observe this festival though not on elaborate scale, but as the beginning of a new year with which they are blessed by the lord. The time-honoured *bhaskshyam* which their fore-father had that day is invariably there.

As in Col. 6

As in Col. 6

Christians in these parts are not so much festival minded as in some other districts.

As in Col. 6

As in Col. 6

As in Col. 5

As in Col. 5

As in Col. 5

As in Col. 5

As in Col. 5

\*The tail of a ram or a goat is cut, chilly powder is applied to the wound and is let off turn about. Youthful competitors of the place run after it and he that catches hold of it first wins it.

## APPENDIX

Statement showing regional variations in the performance of

| Aspect of performance                           | COASTAL REGION   |                      |  | RAYALA SEEMA  |
|---|--|----------------------|--|---|
|   | East Godavari Distt.   | West Godavari Distt. | Srikakulam Distt.  | Cuddapah Distt.   |
| 1   | 2  | 3                    | 4  | 5   |
| Reaffirmation of traditional service relations. |  |                      | An other important practice in the villages is to change farm servants or to reaffirm traditional relations with the persons who render customary services.  | The merchants of Proddutur give substantial mamools in cash or clothing or fixed bonus or this occasion to their employees. |
| Marriage and other ritual association.          | Some Brahman households start on this day the performances connected with Navarathrullu, whereas a special rite is performed in an affluent kapu household which was attended by kapu caste only except for the priest and a few other Brahmans who were paid for their participation. | As in Col 2          | The people prefer to perform marriages and other social rites during this month as well as the next two months.<br><br>There is an old belief that it is good to pay homage to the king on this day. | N.A.<br><br>N.A.  |
| Worship of various deities                      | Proportionately larger number of households perform worship of any deity on this occasion.   | As in Col. 2         | Proportionately larger number of households in the villages of Srikakulam distt. did not perform worship of any deity on this occasion.  | N.A.  |

**III—Concl'd.***Ugadi festival in Andhra Pradesh*

| REGION           |                | TELANGANA REGION   |                  |                |                 |
|------------------|----------------|--------------------|------------------|----------------|-----------------|
| Anantapur Distt. | Kurnool Distt. | Mahbubnagar Distt. | Warrangal Distt. | Khammam Distt. | Nalgonda Distt. |
| 6                | 7              | 8                  | 9                | 10             | 11              |





## APPENDIX IV

### Schedules for Ugadi Study

#### STUDY OF RELIGIOUS COMPLEX IN A VILLAGE WITH SPECIAL FOCUS ON PERFORMANCE OF UGADI

1. Draw a rough sketch showing the location of the village with reference to the district H. Q. Tehsil H. Q., important markets and cultural and religious centres all places mentioned in the report, communication channels.
  
2. (a) Myths and legends connected with the village including those connected with various spots with special reference to the events in the life of Radha, Krishna and other culture heroes who are in any way involved in performance of Ugadi.  
  
(b) Draw a rough sketch showing the various spots related to the myths and legends and the present day use of those spots.
  
3. Is the village considered part of a sacred territory of mythical fame? If so, what is the spread of that territory? Is the village required to take part in some special activities, as a part of the sacred territorial complex?
  
4. History of the village including history of
  - (a) shift of political authority of the region of which the village forms a part, through ages ;
  - (b) immigration and emigration of different castes and communities ;
  - (c) immigration and emigration of different families.
  
5. Religious history of the village including—
  - (a) visit of outstanding religious personalities ;
  - (b) career of cult movements ;
  - (c) growth of religious institutions.
  
6. (a) Note on important public institutions ;  
(b) Rough sketch of the villages showing location of important public places ;
  
7. Caste and community-wise distribution of the population.

8. Occupational structure and seasonal variation in economic activities.

9. Legends and traditions, if any, about change of crops and agricultural activities in the past.

10. Annual cycle of festivals of the village.

11. Estimated pilgrims and visitors to the village during various seasons and festivals (specify the areas from where the pilgrims come).

12. Estimated pilgrims and visitors from the village to outside during various seasons and festivals (specify the places where the pilgrims go).

13. When do the various activities connected with Ugadi start in the village?

14. (a) Brief note on each group with particular reference to whether it is based on:

(i) caste;

(ii) locality;

(iii) sect;

(iv) kinship;

(v) any other principle.

(b) Whether there is any ramification of these group activities during other periods.

15. Whether any special activity takes place in the village during Ugadi indicating;

(a) solidarity of the various castes and communities;

(b) sects;

(c) religious institutions;

(d) localities;

(e) families;

(f) village as a whole as against some other village.

16. Whether any significant social activity specially takes place in the village or in its neighbourhood immediately before Ugadi, during Ugadi and after Ugadi; (e.g. marriage).

17. Whether any significant cultural activity specially takes place in the village or in its neighbourhood immediately before Ugadi during Ugadi and after Ugadi (e.g. musical sore, floor painting, wall painting etc.).

18. Whether any significant recreational activity specially takes place in the village or in its neighbourhood immediately before Ugadi, during Ugadi and after Ugadi (e.g. sports, wrestling etc.).

19. (a) Whether the people of this village go to any other village or place for performance of any of the activities connected with Ugadi;

(b) Whether the people of any other village or place visits this place for performance of any of the activities connected with Ugadi.

20. (a) Whether any significant economic activity specially takes place during Ugadi;

((b) whether any of the crafts is specially produced on occasion of Ugadi.

21. (a) Is there any fair in the village or in its neighbourhood?

(b) If yes:

(i) where it is held?

(ii) what is the duration?

(iii) hours when it is held?

(iv) areas from where the shop-keepers come, commodities brought from different areas, number of shops with reference to each;

(v) areas from where participants come and their estimated number;

(vi) religious, social, cultural, recreational and other activities that take place in the fair;

(vii) amenities available;

(viii) management and control.

22. Has any of the following, any special role to play during Ugadi:

(a) any caste-specially:

(i) cowherd caste;

(ii) dhobis;

(iii) barbers;

(iv) other menial castes;

(v) any artisan caste.

(b) Any locality;

(c) Any temple;

(d) Any village functionary.

23. (a) Does any dispute or quarrel break out during Ugadi?

(b) If so, particulars of the dispute that took place during the last year may be recorded;

(c) How were these resolved?

24. Are there Muslims in the village or its neighbourhood? If so, do they participate in Ugadi? Did they participate in Ugadi before partition? 50 years ago? (Brief note on the nature of their participation should be included).

25. Are there Christians in the village or its neighbourhood? If so, do they participate in Ugadi? If so, did they participate in Ugadi before independence? 50 years ago? (Brief note on the nature of their participation should be indicated.)

26. If there are wall paintings, floor painting, etc., particulars of the designs, motifs, colour scheme, symbolical meaning, persons who do these paintings, should be noted.

27. The songs sung during Ugadi by different groups of people should be noted.

28. The musical instruments used during Ugadi should be described; and also it should be stated what are the names, wherefrom these are obtained, where these are normally kept, whether the persons playing musical instruments get any remuneration etc.

29. Any other aspect not covered by the above.

## 2 TEMPLES

1. Name of temple.
  2. When established.
  3. History of establishment of the temple.
  4. (a) Principal deities;
    - (i) Name by which is known in the temple.
    - (ii) Deities of the Sastras with whom identified.
  - (b) Other deities.
    - (i) Name by which is known in the temple.
    - (ii) Deities of the Sastras with whom identified.
  - (c) Relationship that is considered to exist between the Principal deity or deities and other deities.
  - (d) Legends connected with the various deities and their installation in the temple.
5. A rough sketch showing the arrangement of the various deities and various elements in the temple.
  6. Annual cycle of festivals in the temple and brief note on each.
  7. Most important festival of the temple and its particulars.
  8. Landed property of the temple.
  9. Other assets as seen from outside.
  10. Management.
    - (a) whether the temple is particularly associated with :
      - (i) any sect;
      - (ii) caste;

- (iii) locality of the village;
  - (iv) any other recognised group;
  - (b) office-bearers.
11. Priest:
- (a) caste;
  - (b) sect;
  - (c) number of families;
  - (d) division of function;
  - (e) remuneration.
12. Other office-bearers:
- (a) Name of office;
  - (b) caste;
  - (c) Sect;
  - (d) Number of families;
  - (e) Division of function.
13. (a) Whether there is any special relation between this temple with any other temple of this village/locality.
- (b) How this relationship with any other temple came to be established?
- (c) Is there any myth and legend associated in this connection?
- (d) What is the ritual manifestation of this association?
14. (a) What are the day-to-day rituals performed in the temple and its vicinity beginning from Basant Panchami to the end of Ugadi?
- (b) Is there any symbolic meaning of these rituals? If so, what is that?
15. Has the temple any special role to play during Ugadi? If so, what is that?
16. (a) How many devotees normally visit the temple?
- (b) How many visited during the period of Ugadi (a note on each day separately).
17. (a) What offerings are normally made to the deities in the temple?
- (b) What offerings were made during Ugadi.
18. (a) Are people of all castes/sects allowed to enter the temple ordinarily.
- (b) Are they allowed to enter the temple on any of the festivals including Ugadi.
19. (a) Do the people of all castes including the harijans contribute to the temple?
- (b) If not, note the particulars of the caste which do not contribute and why they do not contribute?

20. (a) Do the people of all castes including harijans participate in the various festivals in the temple including Ugadi ?
- (b) If not, particulars of the caste who do not participate ?
- (c) Reasons for not participation.
21. (a) Has any caste/sect/family any special-role to play during the various festivals including Ugadi ?
- (b) If so, give the particulars.
22. Any other aspect not covered by the above.

## STUDY OF UGADI - ANDHRA PRADESH

### *Family Schedule*

1. Name.
2. Age.
3. Occupation.
4. Caste.
5. (a) Sect;
- (b) Whether particularly associated with any temple.
6. Group (if member of a distinct group).
7. Office held.
8. Education.
9. Locality.
10. Since when the family is in this area ?
11. Numerical strength of the caste/group.
12. (a) annual cycle of ritual activities for his village/caste/sect/locality/family.
- (b) salient features of each.
13. When and how preparation for Ugadi starts :
  - (a) in this village;
  - (b) in his caste;
  - (c) in his sect;
  - (d) in his locality;
  - (e) in the neighbouring villages;
  - (f) family.
14. When and how preparation of Ugadi started in the family with reference to:
  - (a) Purchase of new clothes;
  - (b) Collecting of ritual objects;
  - (c) Collecting of special food items;
  - (d) Other purchases;

- (e) Inviting kiths and kins.
- (f) Others.

15. What is the occasion for performance of Ugadi?
16. Comments on the following traditions connected with Ugadi.

#### I. Tradition 1

Brahma started his creation on the first day of Chaitra or Ugadi.

- (a) Are you aware of this tradition?
- (b) What is the source of this tradition?
- (c) Do you believe in this tradition?
- (d) If so, what do you think of those who do not believe in this tradition?
- (e) If you do not believe in this tradition, why not?

#### II. Tradition 2

The activities on the day set the pattern for the whole year.

- (a) Do you believe in this?
- (b) If so, have you any tangible evidence in favour of this belief?
- (c) If you do not believe in this tradition, why not?

#### III. Tradition 3

1. On the Ugadi day, a special chutney or "pachadi" is taken.
  - (a) Why is it taken?
  - (b) Are you aware that some people think that the bitter and sweet taste of chutney symbolise the bitterness and sweetness of the life in new year?
2. If yes, when and from whom you came to know of this idea?
3. Is there any ritual to transmit this idea?
4. Do you yourself subscribe to this idea?

#### IV. Tradition 4

Before Ugadi mango fruits and nuts are not to be taken, as first offering to deity does not take place before that.

- (a) To which deity offerings are made on this occasion?
- (b) Is this custom rigidly observed in your family?
- (c) Do the children also observe it?
- (d) According to you what is the significance of offering the first fruit to the deity before it is eaten?
- (e) According to you what would happen in case of breach of the custom?
- (f) Some people are reported to make this offering in fulfilment of some desire. Are you aware of this? Did you make any desire last time? What was it? Was it fulfilled? Do some people stop making offering if the desire is not fulfilled?

#### V. Tradition 5

On the day of Ugadi, Panchangapathanam takes place when the village astrologer or priest would forecast the prospects of rains, crops, famine, flood, position of social classes, castes, income and expenditure etc.

- (a) (i) Did you or any member from your family attend the Panchangapathanam last time.
  - (ii) Is it compulsory to attend it?
  - (b) Where did it take place?
  - (c) What were the significant forecasts?
  - (d) Do you believe in these forecasts?
  - (e) If not why not?
  - (f) If yes, what adjustments you made in your various programmes last year according to this forecast.
  - (g) Was the date for Yerubaka Sagatam fixed on this date? (Investigator should personally attend a Panchangapathanam and prepare a separate note on this).
17. Particulars of performance of Ugadi in the family.
- (a) Whether house was ritually cleansed with cowdung and whether there was decoration of floor and yard?  
If so, cleansing and decoration was done by whom and when? (The decorative designs should be separately noted by the Investigator).
  - (b) Is there any permanently arranged Pitam in the house? If not, was a Pitam specially prepared for the occasion? Who prepared it and when?
  - (c) Whether worship of any deity was performed in the family? If so, by whom, when and where? What is the name of the deity?
  - (d) (i) Whether pachadi was prepared in the family?
  - (ii) If so, what were the ingredients? Are all of these indispensable? Is there any symbolic significance of these ingredients?
  - (iii) How, when and from where were these obtained?
  - (iv) Who made Pachadi?
  - (v) When and where was it made?
  - (vi) Was any ritual offering made to any deity? If so, particulars of the same.
  - (vii) Before distribution among the various members of the family, was it ritually given to the head of the family or to any other member of the family?
  - (viii) Was pachadi shared with any other family? If so, where was it made and by whom?



- (ix) Was Java or a paste with rice, ghur and milk prepared and offered to Gods and Goddesses? If so, these were prepared by whom, to which Gods and Goddesses were these offered? Who offered and when? What was made to Java later on.
- (e) Whether any gift or donation was made for punyam during Ugadi? If so, to whom it was made?
- (f) Whether any gift or donation received during Ugadi? If so, from whom it was received?
- (g) Any other aspect not covered.
18. Particulars of the participation by family members.

|  | Adult (above—18) |        | Minor (below—18) |        | Remarks |
|--|------------------|--------|------------------|--------|---------|
|  | Male             | Female | Male             | Female |         |
| 1. No. of family members.  |                  |        |                  |        |         |
| 2. No participating by   |                  |        |                  |        |         |
| (a) Making Pitam.  |                  |        |                  |        |         |
| (b) Cleansing and decorating the house.  |                  |        |                  |        |         |
| (c) Taking ritual bath in the morning.   |                  |        |                  |        |         |
| (d) Worshipping in Gonde.  |                  |        |                  |        |         |
| (e) Preparing Ugadi pachadi.   |                  |        |                  |        |         |
| (f) Worshipping the deity.   |                  |        |                  |        |         |
| (g) Taking Ugadi pachadi.  |                  |        |                  |        |         |
| (h) Showing ceremonial respect to elders.  |                  |        |                  |        |         |
| (i) Taking prasadam at the place of Gram Devta.  |                  |        |                  |        |         |
| (j) Offering of Java to Gods and Goddesses.  |                  |        |                  |        |         |
| (k) Particulars of Java.   |                  |        |                  |        |         |
| (l) Participate in Panchangapathanam.  |                  |        |                  |        |         |
| (m) Participate in other activities.   |                  |        |                  |        |         |
| 19. Is there any difference in the performance of Ugadi between this family and other families? If so what is that?                                    |                  |        |                  |        |         |
| 20. In this family are there differences among the individual members in the manner of performance of the festival? If so, what are those differences? |                  |        |                  |        |         |
| 21. Does he think that by performing Ugadi any of the following objectives is fulfilled:   |                  |        |                  |        |         |
| (a) Increase in religious consciousness among the people.  |                  |        |                  |        |         |
| (b) Diversion from the monotony of day to day life.  |                  |        |                  |        |         |
| (c) Ensure good crops for the next year? (If in the affirmative, the name of the crop is to be noted).   |                  |        |                  |        |         |
| (d) Renew closer connection with kith and kin.   |                  |        |                  |        |         |
| (e) Any other purpose (specify).   |                  |        |                  |        |         |

22. (a) At the time of Ugadi what are the economic activities of the various members of the family?
- (b) Are they more/less busy than normally in connection with their economic pursuits during the season when Ugadi takes place?
- (c) Is the economic position of the family more easy/less easy than normally during the month when Ugadi and associated rituals take place?
23. Were new clothes purchased for any member of the family on the occasion of Ugadi?
24. (a) Were presents given to married daughter/other relations or friends or any other person including village menials during Ugadi?
- (b) If so, particulars of the same.
25. (a) Were presents received from various kins and friends, relations or any other person tenants during Ugadi?
- (b) If so, particulars of the same.
26. How many kins or friends were visited by the various members of the family on occasion of Ugadi?
27. How many kins or friends visited the family on the occasion of Ugadi?
28. (a) Is there any kin or friend who would have been normally visited but who was not visited on the occasion of Ugadi because of some misunderstanding or conflict which took place earlier?
- (b) If so, particulars of the same.
29. (a) Is there any kin or friend who would have normally visited the family but who did not visit the family because of some misunderstanding or quarrel which took place earlier?
- (b) If so, particulars of the same.
30. (a) Is there any kin or any other person who is not normally visited because of some misunderstanding or quarrel but who was visited on occasion of Ugadi?
- (b) Is there any kin or any other person who does not normally visited the family because of some misunderstanding or quarrel but who visited the family on occasion of Ugadi?
31. (a) Whether any member of the family visited any temple during Ugadi?
- (b) If so, particulars of the same.
32. (a) Whether any member of the family observed fast during Ugadi?
- (b) If so, particulars, of the same.
33. (a) Whether any food was specially prepared on occasion of Ugadi?
- (b) If so, particulars of the same.

34. (a) Whether any food ordinarily taken in the family was tabooed during Ugadi?  
(b) If so, particulars of the same.
35. (a) Has any article been newly acquired in the family on occasion of Ugadi or during Ugadi?  
(b) If so, from where and how it has been obtained?
36. What was the total cost incurred by the family for :  
(a) Purchase of colours;  
(b) Performing various rituals connected with Ugadi.
37. Is there any restriction in participation in Ugadi, with reference to:  
(a) child-birth;  
(b) death in the family;  
(c) menstruation;  
(d) any other.
38. (a) How many items of food are normally taken in the family?  
(b) How many items were taken on the day previous to Ugadi, on the day of Ugadi, on next day respectively?  
(c) Particulars of these items.  
(d) What is the average expenditure per day in the family on food?  
(e) What was the expenditure on food on the day previous to Ugadi, on the day of Ugadi and next day respectively?
39. Any other aspects not covered by the above.

*Interview schedule with heads of village | caste | sect | leader for performance of various activities connected with Ugadi.*

1. Name.
2. Age.
3. Occupation.
4. Caste.
5. (a) Sect.  
(b) Whether particularly associated with any temple.
6. Group (if member of a distinct group).
7. Office held.
8. Education.
9. Locality.
10. Since when the family is in this area?
11. Numerical strength of the caste/group.

12. (a) annual cycle of ritual activities for his village/caste/sect/locality/family.  
 (b) salient features of each.  
 (c) which is the most important for his village/caste/sect/locality/family.
13. (i) Is there any community performance in connection with Ugadi by  
 (a) All families of the village;  
 (b) Sect;  
 (c) Caste;  
 (d) Locality.  
 (ii) Particulars of the community performance with reference to place, time, functionaries etc.
14. When and how preparation for Ugadi starts:  
 (a) in this village;  
 (b) in his caste;  
 (c) in his sect;  
 (d) in his locality;  
 (e) in the neighbouring villages;  
 (f) family.
15. What are the salient features of performance of Ugadi in his:  
 (a) village;  
 (b) caste;  
 (c) family;  
 (d) sect;  
 (e) neighbouring villages;  
 (f) locality.
16. When and how activities connected with Ugadi is terminated in his:  
 (a) village;  
 (b) caste;  
 (c) family;  
 (d) sect;  
 (e) locality;  
 (f) neighbouring villages.
17. (A) Whether there is any significant difference as between:  
 (a) neighbouring villages and other area known to him;  
 (b) his village and neighbouring villages;  
 (c) his caste and other castes;  
 (d) his family and other families;  
 (e) his sect and other sects.  
 (B) If so, what are those differences?  
 (C) How does he account for these differences?
18. Does his cast/locality co-operate with other castes/localities in the performance of Ugadi in an organised unit? If so, how his caste-fellows are organised for it and what is the nature of co-operation?

19. Does his caste/locality perform any of the activities connected with Ugadi separately? If so, what is that activity? Why is it performed separately?
20. What is the occasion for performance of Ugadi?
21. Does distribution of Pachadi take place in this village or among any caste in the place of Gram Devta? If so, the particulars with reference to financial and organisational aspects are to be noted.
22. Has the village headman or any other functionary in the village any special role to play during Ugadi.