

## REPORT ON JATRAS OF ANDHRA PRADESH

Paul G. Hiebert

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### I. ANTHROPOLOGICAL QUESTIONS

1. Methods of analysis of larger societies with no clear boundaries.
2. Regional social infrastructures.
3. Symbol systems, particularly religious symbol systems.

### II. THEOLOGICAL QUESTIONS

1. Development of regional structures within the church.
2. Role of rituals of transformation, particularly religious jatras.
3. Possibly evangelistic opportunities at Hindu jatras and Muslim durgas.

### III. DOMAIN OF ANALYSIS

1. Jatras: root meaning is "tumult", "noisy disturbance".
  - religious fairs
  - rituals of transformation, similar to pilgrimages
  - distinct from "yatras"
2. Types: jatras, durgas, perantalu.

### IV. ETHNOGRAPHY (SLIDES).

1. Illustration of Rama jatra:
  - 1st day: bath and procession.
  - 2nd day: naga worship and clay for homam is gathered.
  - 3rd day: a.m. = mangalahariti  
p.m. = mohini  
nite: homam -edurkolu
  - 4th day: a.m. = marriage  
p.m. = small car procession
  - 5th day: p.m. = large chariot
  - 7th day: p.m. = nagaveli
  - 8th day: p.m. = dopu - theft of Sita's jewels.
2. Illustration of Durga:
3. Illustration of local goddesses:
4. Illustration of perantalu:
  - Ankamma: husband crossed river on pot to visit her. Drowned when one day the pot was not fired. She committed suti and is deified near the Godavari.
  - Buchi Rajavva: only daughter of a Washerman near Karimnagar.
    - at 12 given in illitum marriage.
    - at 13 died in child birth.
    - 16 days later parents saw a vision of her, so built a shrine. People were skeptical at first but on opening her tomb to move to body to the shrine found it unspoiled, so they worship it.

V. COMPARATIVE DATA FROM THE CENSUS

- 1. Table of jatras.
- 2. Table of deities and saints.
- 3. Maps
- 4. Analysis of percentages and per capita worship.

VI. OBSERVATIONS

- 1. Importance of jatras:
  - in life
  - as infrastructural communicators
  - as modern day pilgrimages. Jatra tours to 10 - 15 jatras in S. India temples.

2. Unbounded Groups:

CENTRAL	-	-	-	-	-	-	-	-	-	MARGINAL
Leader		Disciple		Worshipper		Observer		Passer-by		
Pure								Impure		
Power								No power		
Authority and Prestige								Little Status and Prestige		

3. Symbol Sets:

HIGH RELIGION

Sanskritic  
 Vegetarian  
 Male domination, females as wives  
 Female subordination  
 Moral: good vs bad

FOLK RELIGION

Local lore  
 Animal sacrifices  
 Female dominance, males as ass.  
 Male subordination  
 Amoral: chaos vs order

Jatras:

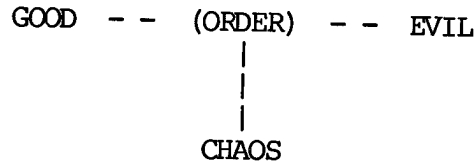
Marriage (Christian on death)  
 Temple  
 Cosmic scope  
 Cyclical rites  
 Transcendence  
 Cosmic order  
 Cosmic process (karma etc)  
 High caste priests  
 Renewal

Crisis and wellbeing  
 Rude shrine  
 Local dzupu of 15 miles  
 Crisis rites  
 Immanence  
 Local group identity  
 Power: territorial, fertility,  
 health, prosperity, success.  
 Low caste priests  
 Survival: life and death

Functions:

Religion: ultimate explanation  
(Geertz)  
- order of nature, society,  
person, cosmos.  
- stage and directors  
- renew order, overcome evil

Political: strategies for the  
use of power (Bailey)  
- village rivalries (Devark)  
- caste and group rivals.  
- actors  
- disorder is amoral



Conversion  
Social integration of caste community

Political and Tech. Change  
Social integration of village  
- village strength rites  
- goddesses tour rites

4. Networks: silisila.

5 LIMINALITY ↔ STRUCTURE

- Transformation	- Reinforcement
- Unity	- Work/diversity
- Leveling	- Hierarchy. Inst.
- Renewal	- Macabre in long run.
- Prophet	- Priest