

Birth Rites

Date: February 1963.

1. Birth: Right upon birth a net is tied to the door, a broom and a piece of iron is put in the doorway and a pot of fire is put just outside to the right. The broom is used to beat out demons from possessed people and at birth it prevents demons from entering the room.

The Muslims don't let the woman out of the house for 41 days, then they kill a goat and have small feast and then tie the cradle. The Malla woman stays inside for eleven days. Then five women take water and bathe her. Following this they take a small *cunda* and go with the woman to the hand well, where they put a dandamu () or bottu () to the well. They draw water and fill the small pot and some big pots. The new mother carries the small pot and the women the big pots. They boil the water in the small pot and then bathe the baby.

2. Purundu పురుండు This is a rite shortly after birth. Some garlic skins are removed and a garland made with them. Then some children are called and a dog. The women assisting the new mother then give some rice to the dog and to the children. As the dog comes the garland is put around its neck. It is then removed and put on the mothers neck. This is done by all hindu castes (?)

There is a little saying

పులై వరుడు
పరిగితో అల్లుడు
చసే వ్రతాలు

3. Satyanarayana Vratham () గాననానాయున వ్రతం

This rite is performed by the Brahmins to Golla castes. On the 21st day after the birth of a son, or after a wedding on the 3rd day or on the day of entering the new house, or any special day to give thanks to god for a good crop etc. A *peta* is made with garlands and leaves on it (mango). Inside is put a picture of the god Satya Narayana. A cocoanut is cracked and incense placed in the *peta*. Sugar, pieces of cocoanut, and wheat flour are mixed and placed in the *peta*. After singing a *bajana* this is distributed by an elder to the people who eat it.

Marriage Ceremonies: 1

Kankan Visarjan: untying of wrist threads.

Madhuparka: mixture of honey and clarified butter given to groom as he is seated on a low stool.

Then he is invested with the sacred thread [Komati wedding]

Ghatikapuja: worship of time-indicating pot. Distribution of five pieces of turmeric and oil to each family invited to attend. The bride and groom are smeared in respective houses with turmeric, the bride first. Part of the bride's turmeric is sent to the groom. It is not washed off until nagabal [Komati wedding]

Ravi Reni = Araveni Kundalu

- ceremonial fetching of earthen pots from the potter house [Komati}
- Kapu women go under a canopy to get from 9 to 21 pots. Two are larger and painted with a design and called Araveni Kundalu. Rice, pulse and cakes are offered to the pots and given to the potter. Pots are brought to the pandal and placed before the gods. Lamps are kept burning near them day and night so long as the ceremony continues. Each morning and evening two married women of the host's house take small pots and attended by music and a canopy fetch water from a well.
- Mangali: earthen vessels are painted white and put in a room dedicated to the household gods. Auspicious lights are lit and burned throughout the ceremony.

Uppagintha: Bride is formally entrusted by her parents to the charge of her husband. They ask him to treat her kindly.

Brahminodi: the couple tie their clothes to each other in a knot. They throw turmeric colored rice three times over each other's heads. Guests, one by one, offer them each three handfuls of rice.

Arundhati Darshanam: the young couple is taken out to see the North Star, the emblem of matrimonial virtue and constancy.

- Kappu: Arundhati = wife of sage Vashistha, symbolized by the polar star. Two ornaments are put in an earthen jar and taken out by the couple together. Bashingas are removed and curds with milk are given to them to drink. The bride cooks gruel, groom turns a furrow and plants five kinds of seeds. The wife brings him gruel to drink.

Sadasu: alms-giving. Alms are given by the groom in the name of the 33 crores of gods which comprise the Hindu pantheon. In counting the measures of alms, the groom commits mistakes and his brother-in-law corrects him gently by striking him on the back. Much amusement in this.

Akalpokal: women come and perform their own ceremonies, playing various tricks on the couple, after the men have left their presence [Komati]

Vadibhujam: Kapu bride given coconut, dates, chili and turmeric colored rice which she takes in the front fold of her sari. After this is the marriage feast.

Barat = Sade: Komati: bridal procession which takes the groom with his new wife to his house.

Padhari Panduga: Komati: 16th day after the wedding when all family members are entertained with a dish of rice called *atalu*.

Vadabiyaram or Marine Trade: Komati: two toy boats, each made of 16 grass sticks, are lighted with lamps and worshiped by the pair as they float on water.

Edarukolu: Komati: introduction of two kin groups to each other.

Mailapolu: the couple is seated on a square of rice with a brass vessel full of water at each corner.

The vessels are encircled five times with a raw cotton thread. The bridal pair are smeared with oil by a barber and bathed in warm water by five married women. The groom steps over the bride and water is poured over them. The pair changes clothes and the wet clothes are given to the barber. Done by the Komati the 4th day after the wedding or later.

- the Kapu, are adorned with basingalu

- the Gaundlu = by female of the barber caste, she circles the couple 7 times.

Nischitartha: confirmation of match [Kappus]. A new sari, five coconuts, five betel leaves, five chilies and two pounds of rice are given to the bride by her mother-in-law.

Nagabali: 4th day after the wedding.

- under a booth, a platform is made on the earth which has been brought by procession and music from an ant hill outside the village. Beautiful patterns in five different colors; white, yellow, red, green and black, are made on it. It is surrounded by five earthen pots which are encircled with cotton thread, and by conical heaps of food topped with lamps. At the center are two wooden planks on which the bride and groom sit facing east. The parents of the bride march five times around the pari, her father bearing a bell in one hand, and a sword in the other. Her mother pours water on the sword all the time. After the last round they take the couple with them and walk straight home without looking back to see

the Bali [food, pots] which are removed by the washerman and claimed by him.

- Kapu: square marked on the ground with pot on each corner. Pots encircled five times with raw cotton thread. Inside Araveni Kundas and small pots and six plates made of leaves holding lighted lamps. Groom takes a dagger and the handle of a plow and goes five times around the bride, the parents, five married women and the priest. The pots are worshiped, Brahmamudi know and Kankanams are untied.

Pampu:

- the couple is seated face to face on a cot under a both with 21 turmeric figures representing Gouramma, arranged in a row behind them. Each figure is placed on two betel leaves, with a comb, turmeric and kunkum powders, black bead necklaces, dry dates, coconut kernels, almonds and flowers before it. The pair worships the deities with the help of the priest and makes offerings to married women. The couple then plans a drama of domestic life with the sandalwood doll brought by the groom as their child. The doll is placed in a cradle hung between them and rocked to and fro while a lullaby is chanted by all women present. The bride then takes the doll and gives it to her husband, asking him to take charge of it as she attends to domestic affairs, but the groom returns it on the plea that he has business. There is much mirth and amusement in the argument.

Prathanam: Kapu at the bride's house. The grooms parents and relatives go with bridal ornaments and the prathan ring and coconuts, betel, areca nuts to the bride's house. She is bathed at an appointed time. Wearing a new sari and flower garlands she is put on a wooden stool with rice in front. On this are placed the ornaments and ring which are worshiped by the

bride along with Ganesh. The audience blesses the ornaments by touching them. The ring is put on the right hand. Later it is tied with a yellow thread to the bangles of the bride.

Ornaments are put on and she is led to the groom's house.

Vara Nischaya: worship of village goddess.

- Kapu: worship Pinnamma. She has no image, and is worshiped in each household a month or fortnight previous to the celebration of a marriage. At night a spot of ground is plastered with dung and decorated with designs. Twigs of apta tree are planted to represent the deity. Flowers are draped and coconuts, a bodice cloth, coconut kernels and betel leaves and areca nuts are offered. Sheep are slaughtered. The head is buried in the ground and the body used to prepare a feast. Pochamma [smallpox] and Nagula [snakes] are offered goats, flowers, sweetmeats. Marriage booths are erected at the homes of both bride and groom.

Chyupwidam: Kap weddings. Verbal gift and acceptance of the bride. The groom's party goes to the brides home and at an auspicious time the bride is brought by her maternal uncle and seated on a wooden stool in the court yard. In the presence of the assembled she is given by her father and accepted by the groom's father for his son. This is part of the courtship ceremony.

Talwall: throwing yellow rice on each other's head.

Kottanam: Komati. 5 married women, whose husbands are living, pound rice in wooden mortars with two wooden pestles bound together and consecrated by fastening to them a piece of turmeric and two betel leaves. They also grind turmeric in mills. The rice flower and turmeric are saved for the wedding.

Lagnam: the bride is brought and stands opposite the groom and a cloth is dropped between them. Mantras are changed, rice is sprinkled on them by the Brahmin priests and by the audience.

Jira Gudam = Jilkerabellam: the bride and groom throw a mixture of cummin seeds [jira] and jaggery [guda] three times alternatively on each other's head. The screen is removed.\

Padghattam: treading of feet. The couple treads on each others feet as a man of the Pendlikula gotra [if a Komati wedding] holds their feet. If it is a Kapu wedding, the groom puts his right foot on the stool and the bride touches it three times with her left foot. Then the bride puts her right foot on the stool and the groom touches it three times with his left foot.

Kanyadan: Gift of the Virgin. The groom places the bride's hand in the hollow of his own hand forming two cups. The bride's mother pours water into the palm of the husband's hand and he allows it to drip into the bride's hand below. Thence it trickles into the groom's lower hand and falls to the plate below. This symbolizes that the bride has been formally presented by her father to the group who has accepted the gift.

- Kapu: bride's parents wash the feet of the groom and give him a mixture of honey, curds and ghi to drink [madhupark]. They verbally give their daughter to him and he accepts the offer.

Mutyal Polu: Rice and jowari are spread on the ground, the bridal pair is seated over them on two wooden stools. The Bride's father washes the groom's feet as his wife pours the water. Then the Madhupark or mixture of jaggery and curds is placed on concave pieces of coconut and offered by the father-in-law to the groom.

Kankan Bandhanam: Kankamams or thread bracelets and pusti or auspicious head necklaces are put in a dish and worshiped by the bridal pair and handed around for guests to touch and bless them. The pusti is hung around the bride's neck by the groom and the kankanams are fastened to their wrists by the priest. The bride honors with puja the clothes and jewels given her by the groom and is seated to the left of her husband.

- Kapu: Puste Metallu [Mangalasutram] in a shallow cup two ornaments [a pusti or small black glass head necklace with gold disks and *metallu* = silver toe rings] are worshiped by the priest and blessed by those present and put on by the groom on his bride.
- kankanam = Tilabalubium. Thread bracelets [kankanam] are dipped in turmeric water, worshiped by the pair and tied to pieces of turmeric and fastened to the couple's wrist by the priest. Rice is thrown on the couple by the audience.

Notes:

- the mother's brother is next after the father in the responsibility for arranging a boy's marriage.

Tsakali Sayanna: Feb. 27, 1964.

Here the bride's parents must give much to their daughter after she is married. If they don't, the husband ridicules them. The parents usually call the girls home at festival times. If she is young and has no children, and is recently married, we call her for all the six main festivals. We give her a sari once or twice a year, and a jacket each time. We go and get her. The husband

doesn't send her. She stays 10-15 days, but if she is young she stays a month. We have to feed her. After she has children, she comes less often--once or twice a year, with the children. One of us accompanies them until they are here. If the husband can't come, he sends someone or a message and we must bring her back.

Death Rites

1. KOMATI: Impurity at death.

Case 1: Varalaksmi, wife of Nilakantam, died on the first birth of a daughter from Tetanus (about 15 days ago). They burned the body on the road to Tirmulapuram, the Komati cremation site. The male line was impure for 17 days. On the 15th day they went to the creation ground for a service. The husband's head was shaved. During the impure period, the relatives could not change cloths, eat sweets, sleep in their sleeping rooms, but had to sleep in the outer rooms of the floor. Nor could they go into the inner rooms. They could not attend the local jatra this year due to their impurity.

There is already talk of a second marriage, but since the boy is studying B.Sc. in the city, it is felt advisable to wait until he finishes his course this year.

Reported: if the head of the house dies the members are in impurity and sorrow for a full year - some of the restrictions apparently removed after fifteen days. The local grandfather died some months ago so the family is also in mourning of him. If the grandfather lives and the father dies, it is only 15 days, but if the grand father is dead and then the father dies, the impurity and sorrow lasts a year. For other relatives the period of impurity is 15 days.

2. Muggayya, Sept. 8, 1974.

About six months ago one of our Munnuru women died after child birth. Some people rumored that she was a ghost after that because she had been so sad.

A month ago one of the young wives of our caste went to the field. There she saw a snake and returned in great fear. When others talked to her she answered as if she had not

heard, or asked “why are you questioning me.” She didn’t seem to know her name or who she was. I was away at the time and so they took her to Dr. Jahangir (Muslim) who is a Ayurvedic doctor who also knows a great deal about mantras. He also uses various types of modern medicines. He cured her with some mantras.

Three days later I returned and again she was possessed. My older brother went to see what was wrong and she ordered him away. She didn’t show respect that she should to an elder. I had just returned and was at the bus stand when he came and called me. He told me what the trouble was. When I came she was quiet. (Demons who possess a person and remain silent in the presence of a powerful mantrakar are called *donga dayamulu*.) I sat there awhile and then asked, “Who are you.” She remained silent. I asked again, “Who are you?” Again she was silent. I asked again and again and she was silent. Then I felt her pulse. It was running up near the thumb which meant that it was “air,” and was beating very fast. Again I asked who she was and this time she said the name of the woman who had died five months before. She said, “This lady came to my field and saw a snake and was afraid so I jumped on her.” “What do you want?” I asked. “Kulla (beer)” she said. “Do you want kullu or do you want a kick?” “No this is all I want and I’ll go away,” she said. I got angry and took my left shoe, grabbed her hair on top of the head, and said, “do you want a stick or a kick?” and twice on the head with a shoe”. “Don’t strike me, don’t kick me,” she said. “All I want is some kullu and a coconut, and I will go.” We took the offering behind the hospital and offered it to her there, pouring out four glasses of kullu and cracking a coconut as a sacrifice. One has to go to one of the four directions of the village to make the offering.

A few days later the lady was troubled again. The ghost had not left her. So I went to Jahangir and asked what we should do. He gave me a book of yentras which had a very powerful one in it. I wrote it on a long paper, and rolled it up from the corner. Then I got rosin from a certain tree and covered it completely. Then I took a dish in which I poured giod oil and ghee and putting the yentra paper in as a wick, I lit it. We can do this anywhere we want but the possessed person must be seated in front of it on a pirta. Sometimes the flame rises very high, sometimes it is small, and sometimes it goes out. These indicate the brazenness of the ghost. It was burning well and when the flame reached the second part of the yentra I began to question her. I had her look at the flame and focus on it. The I asked, "has a demon, spirit, person or goddess caught ahold of you?" I sat beside her. This burning of the mantra forces the demon to come, or a ghost or goddess. The flame calls it, and it cannot resist. After it had burned a portion, she began to cry as if she were crazy. I grabbed her hair on the left side, not the top, and began to ask questions. "Who are you." If it is a goddess like Miceamma it will answer without striking the person. I had brought a bundle of sticks. OM some I had performed mantras to draw out demons, and others from bhutamulu (ghosts) and some of devatulu (goddesses). But in the case of goddesses one only needs to threaten. Since she did not answer, I began to beat her with a stick. I beat her and beat her and broke two sticks on her back. Big welts were all over her back and shoulders. She then said she was the woman who had died six months before and now was a dayam (low caste ghost). I asked her why she had not gone away after the last time when we gave her requests. I kept beating her an asking her whether she wanted to be kicked. "No don't kick me," she

said, I asked why she had not gone when she had promise to do so. She said she wanted kullu and I said she had promised to go if we gave and we had. "I used to drink eight glasses at a time, and you only gave me four so my stomach was not full," she said. I kept beating her. "Will you go?" "I'll go!" "Will you go?" "I'll go!" "Will you go?" "I'll go!" we said. I tied a knot in the hair and asked if there were any others. "No." she said. "If you let me free I'll go." she said. So I untied the knot and then gave her another blow. This time the girl cried out as if I had struck her. The demon was gone. When a demon possesses a person they don't feel the blows, it falls on the demon. I called her name and she answered with her own. "How many times did I beat you?" I asked. "Once," she said. I took some water and treated it with a mantra and splashed it on her face. Then I cut two limes and threw the halves on either side. Then I did mantra over the lime and cut it and hung it around her neck. Then I did mantra over a cocoanut and cracked it as a sacrifice so the demon would not return. Then we burned incense with mantra and offered the kullu to the demon. Now the girl is well.

Mangali Rites

Lingayya and Muggayya, March 10, 1964

1. Komarti Weddings:

On an auspicious date before the wedding we shave and cut the groom's hair. The Brahmin, before hand, tells us the time from the Panchangam so that the stars are right. In the morning we shave the groom. For this we get 10 rupees, some *poorelu*, leaves and rice. Then we beg and they give us a gift. Following the shave, we bath the groom, and in the evening we bath him again.

We play as a band for the wedding. Formerly we used the *sute*, *doolu* and *shonaye*. The *sute* is a drone and makes only one tone. The *dolu* is a drum beaten on both ends with little sticks. The *shonaye* is like a clarinet and we play it with our fingers.

The *tabala* is used at dramas, Hari Kathas and Bajans. We don't play this. Only those who learn it play this drum. The *taperta* is the large flat drum which has only one side. This is played by the Madiga. ; They also play the silver conchs.

The *jitekalu* [hand wood clappers with brass rings] are used in Hari Katha, Bajans and devotions. *Tharlaala* or small silver cymbals are used in Bajans and dramas and by the shadow players.

The harmonium is played by those who learn it, and it is used in drama, Hari Katha and Bajan.

The *madela* is used in Bajans and dramas. It is long and thin with strings running from one side to the other. It is played by hand and fingers. The black *karena* or cocle is made of cooked rice, coke from the blacksmith, and som tree sap. This is ground find and the applied

when wet. This is on the right side of the drum to give it a voice. The other side gives the boom boom, and the other is tek tek tek.

In the band there are 12 instruments: 1) clarinet, 2) cornet, 3) *ram* or two sided drum with a narrow waist, hit on one side with a stick and the other pressed by hand and hit with fingers, 4) onesided snare drum, 5) rattles, 6) single curved bugle with only one note, 7) big cymbals, 8) tambourine, 9) bag pipe--there is one here but they haven't learned to play it yet. 10) *thoota* or small clarinet--we have it but don't play it.

In the Komati wedding we shave the boy. Then he bathes himself. In the Kappu and Yellama weddings we bath the boy and have many rights. We don't return in the evening to wash the Komati boy. At the wedding, if the man is rich, there is a band with the boy's party and one from the girl's party. There are no *jajmani* rights with the band, and the Komati takes anyone he agrees with. Before the boy is taken to the girl's home, he is paraded through the town with a band. Sometimes the band in the boy's house stays at home. If the people are richer, it goes with the boy and joins the other band there.

The party stops outside the village. Then the band goes ahead to the girl's house and returns to accompany the groom. Otherwise the band there brings the groom in after going out to meet him playing their instruments. The *Edrkoolu* takes place on bringing him in. Now some don't have this ceremony. We stay all night and play. About dawn the Brahmin comes and performs the wedding. After the wedding, some relatives of the bride go with the band to each house of the Komati who are invited. Then these put on *bottlu* on the doors which mean that the householders thereby are invited to come to eat at the house of the wedding party. It is ready. This has been done already once before the groom came for the night feast. IT is now repeated

for the morning feast and again for the evening when the groom must provide the meal. Then in the early morning he takes the girl and returns home. This second night the two are taken around the village on a horse. They give us the food for three days and pay the band 60-150 rs for playing. Then after determining an auspicious day, we shave the groom again and get a turbine and some rice.

Kappu Wedding:

A Mangali must precede the boy's party when they seek to arrange a wedding. This is done by the Mangali of the house. Then he must go to inform the relatives of the groom before the wedding. The Mangali in the girl's house does likewise for her relatives. Then we shave and bath the boy. They give us cooked rice. We take the groom to the girl's village. Then when they are face to face a design in unhusked rice is made with a yoke from a well bucket around the necks of the two. Then we come in and pour oil on the heads and shoulders of the two. They rise and go in for baths. We bath the boy and our wives bath the girl. This rice and the clothes they are wearing are given to us. If they are poor, these may be old clothes.

The two are brought back and seated. A design is made on the floor with hulled rice. Then the girl's parents wash the feet of the boy. The Bapenaina reads mantras. He gives the pusti to the boy who ties it around the girl's neck. Then these two pour grain on each other's heads. This symbolizes the completion of the wedding. Then the boy rises and circles the room dipping his fingers in coconut milk held by an assistant, and does namaskaram to each male guest and important women relatives, and to all her relatives. Then there is the Aakuvoorklu in which the boy puts folded leaves in his mouth. Then the girl must put her hands on his cheeks and take

them with her mouth. Then he must take them back. These is repeated with *pokalu*. Now they ahve eaten in common. She has pulled food from his mouth and eaten and vice versa.

They rise and there is a procession through the village. The rice in the second design goes to the Tsakali.

In the Kappu wedding we carry the Mahaalti in accompanying the boy to the girl's house. For this we get a female calf. Poor Kappu have dropped this payment. For playing we get cash and food for three days, and money for kullu. The girl's group also gives their Mangali money and rice. These rights belong to the house Mangali, except for the band which may be contracted. The groom must feed the party except for the second night when the bride's party does. There is the Edrkolu ceremony in the groom;s vilage, and that night his parents servefood--only sweets. The next morning they serve breakfast. Then goats are slaughtered and a midday feast prepared and eaten. Then the two parties return to the girl's vilalge for the evening feast and marraige. Then after the second evening the groom's party returns home.

Muslim Life Cycle: Informant - Peshmam, February 7, 1963. Amrabad.

1. Birth:
2. Naming: Names are given in three days. The muslim guru is called in and the proposed name is given to him. He then speaks that name into the ear of the child.
3. Circumcision (Males): Prescribed by Koran. 3rd day - or if not possible then for financial or other reasons, before the 2nd year. Some poor don't do it until the 7th year but that is not good because it is so painful.
Parents invite all close relatives to a feast. They all bring cloths for the boy. Circumcision is performed, and the feast eaten. After 21 days when the wound is healed there is another celebration or festival. If the relatives are good they bring garlands and garland the child and parents. The boy is put on a horse and led around with a band (Mangali).
4. Hahaha: male or female before the 7th day - if not possible, at least before 21/2 years. The parents must kill a goat for a girl (not too young a goat) or two goats for the boy. The hair of the child is cut during the ceremony and weighted in silver and the equivalent in silver should be given to the poor. If the parents are rich, they make a feast and all the close relatives come. If they are not poor, they cut up the goats and distribute the meat to the relatives. The relatives in either case should bring cloths for the child and parents.
5. Kanchicai females: ear piercing. On an auspicious day on a good month when the girl is 2-4 years old the parents should put on a feast and call the near relatives. The rich bring saris or skirts while the poor bring only a blouse and 2 undergarments. Those who are rich and give good gifts of cloths to the child and parents: "This ceremony should be done when they are small, then it will not be so painful".
6. Bismilla or Bismilla Hanni: Beginning of instruction. Male and female. The peshmam is called to teach first Arabic verses to the child. The parents and peshmam offer sweets to the child to coax him to say the first lines after the peshmam. If this fails, the parents try to encourage him or her to recited or use shaming techniques. When the child recites the lines it is rewarded. After this systematic teaching of Kalama starts.
7. Ukkaproddu or Rozarakha - male and female: Assumption of responsibility - now "knows right and wrong". Relatives are invited for a feast. The Mangali band comes. The women gather. Relatives come and circling the head of the initiate with some coin, put it on a pile which is later the right of the band. After placing the coin down, they press the heels of their palms against the temples in a sign of ecstasy. The feast is eaten and the group, particularly the women, sing songs. The boy is given a procession. The festivity lasts until dawn. The feast is carried on in the month of Ramazan. At the instance observed, boys 9 and 12 were initiated at one time. "Now they are big and know right and

wrong". The morning following the festival the oldest of the boys had a new package of cigarettes in his pocket. From now on he is obligated to go regularly to the mosque for prayers.

NOTE: "The rights and responsibility of parents is circumcision, bismulla and hahaha & to send the boy to school."

8. Wedding: When male is 20-25 (18 if parents are rich) and female is 13-14. The leader is the Hazi - this right the peshmam gave to another. Eight days before the marriage the bride must remain in her mother's house in shame. Her mother and sisters and aunt take turns staying with her. They bring her food and cloths and accompany her out to the latrine.

When the boy arrives from his parents home, he gives cloth to the brides parents for her and receives cloths in return. On the morning after the wedding guests throw colored water on each other (not fast colors). One can throw only on close relatives, and only on certain ones eg. brothers-in-law, cross cousins but not uncles. Men do only on men and women only on women. Boys often come to some older person with a big bottle of the colored water. They threaten to throw it on them if they don't pay. There is much joking and the older persons pretend to give in fear. The boy asks for 1-5 rs. And may get some annas or a rupee by the elder.

Following the wedding the parents give the parents give bedding, covers, household utensils and other items needed by the woman of the house to their daughter. These are put on a horse and the boy rides with them around the village and then returns to the home and leaves with his bride of the girl's home.

Social Structure:

In the Turk caste, there are four kulamulu or sub-castes. They are ranked. The first and second may inter-marry. They do not marry into the 3rd or 4th nor do these (3-4) intermarry. All can eat and drink together. The Kulamulu are divided into suterkamulu or larger lineages which are quite extended. The informants sutirkam reaches to Nagerkurnool, Achampet and Munnatur. Closer in or sub-lineages is the vamsham which reaches back about 3 generations. Marriage can be in the sutirkum if one watches the close relatives. Cross cousin marriage on the mother's side is good.

Direction: I was told to sleep with my head N. or W. (Mecca direction) instead of head S. as I had been doing.

Festivals:

Ramzan 30 days, fasting month:

- a. Morning feast: Morning after completion of the month, in the morning early (on sighting of new moon) in the dark there is much rejoicing and congratulations on successfully completing the month of Ramzan. Sweets are eaten and a big procession formed. Drums are beaten to call the people. The Muslims from all surrounding hamlets and all towns on the plateau except Munnatur come here.

Munnanur has 30 houses so they have their own edga (special shrine) and peshmam. Ippalapalli has 10 houses now so since it is so far they are starting their own festivities there. Those on the plains below go to Araram across Dindi toward Deverakonda. At the feast there should be big gatherings, it is not for one or two only. All go from the village in a group, stopping the drums near the village, go to the prayer wall outside the town. The mosque is too small for this so there is an open wall and platform, called Edga or festival place. Used twice a year, after Ramzan and at Bakreth (time of offering of Isaac and of the "Hau"). Then the "namaz" is performed. It is a "festival day". They go to visit others and invite visitors and have feasts. It is over fast. The service is over by about 10 a.m.

Backreeth:

No eating or drinking wine or smoking. The rich kill goats. After returning from namaz, they kill a goat in the name of Ishamel (called zakat). At this time all say namaz at the shrine outside the village. There is no mosque beyond Amrabad. One is in Munnanur.

Perlu Muharam: Last day of year. It is not in Koran and is wrong but is a big festival.

Moharam month, make a big pit, put fire in it and dance around it singing stars and crescent. Bring prilas, sticks with forms of men on it, and dance in joy. This is in memory of the victory of Mohammed over his enemies. His followers put the enemies heads on sticks and celebrated. Peshmam, tried to correct them but they say "this is the way our fathers and forefathers did so why shouldn't we".

The Hindus come to see. They make a shack and put the images in that for 10 days. At night time they take these out and go through the village with a band. The Hindus also worship it. Each perla has a name. The first night all are put into the shed. A pit is dug, fire put into it and all 10 images are taken out and dancing takes place and they are returned. On successive nights each one in turn is taken out and a procession made through the village. The procession stops when a worshiper comes and cracks a coconut in worship. As the water runs out the leader touches the face of the image with the coconut. The assistant with the plate of colored powders puts a bottu on the worshiper and gives a portion of the coconut water to the worshiper to drink. The plate carrier keeps half the coconut and returns half to the worshiper. In a big village 1 or 2 sacks of coconuts may be received. These are sold and the funds used for the mosque. Rich hindus desiring a blessing contract for some rupees to have one of the perlu carried in his name through the village. He must pay the band, drink costs, and put on a feast for the leaders. The images are dressed very beautifully. For 10 nights there is a light there and a priest at the shrine. Some go to the shrine to worship. Incense is burned (Turks make many of the incense sticks).