Chapter-I
Concepts and Theories

Introduction: Exchange is here conceived as a social process of central significance in social-life, which is derived from simpler processes and from which more complex processes are in turn derived. Social exchange broadly considered to underlie interrelationships between groups as well as those between individuals; both differentiation of power and peer group ties; conflicts between opposing forces as well as cooperation; both intimate attachments and connections between distant members of community without
direct social-contacts. The concept of social-exchange directs attention to the emergent properties in inter-

personal relations and social-interactions. Here,
gratitude appears as a supplement in a legal form.

Gratitude is like mercantile-credit. The later is the mainstay of business; and we pay our debts, not because it is right that we should discharge them, but in order more easily to borrow again according to Peter M. Blau and La Roche Foucauld. Gratitude estab-
blishes the bond of interaction, of the reciprocity


2. Ibid....
of service and return service even when they are not guaranteed by external-coercion. Social-action rests on interrelationships and it has produced gratitude is definitely such a continuity with good returns. The core of social-exchange theory of society has to explain the complex interdependence between substructures of numerous kinds, often intersecting, and on different levels. The foundation required for a systematic theory of social structure is a thorough knowledge of the process of social association, from the simplest that characterizes the interpersonal relations between individuals to the

3. ibid-p2
4. ibid...
most complex that pertains to the relations in and among large collectives. The concept of connecting-links based on common-interests directs our attention to the emergent properties in interpersonal relations and social-interaction. To be sure, each individual's behaviour is reinforced by the rewards it brings, but the psychological process of reinforcement does not suffice to explain the exchange relation that develops. This social relation is the joint product of the actions of both individuals, with the actions of each being dependent on those of other.

5. Ibid., p. 5
6. Ibid..., 
Two conditions must be met for behaviour to lead to social-exchange:

(i) It must be oriented toward ends that can only be achieved through interaction with other persons;

(ii) and it must seek to adapt means to further the achievement of these ends. But a widerange of behaviour is pertinent for a study of exchange, including goal-oriented conduct in love relations, and including particularly 'Wertrational' as well as 'Zweckrational' conduct, in Weber's terms. In brief, social-exchange may reflect any behaviour oriented to socially mediated goals. That is, oriented to the pursuit

of ultimate values rather than to the pursuit of immediate rewards. Similarly, in intimate relations of intrinsic significance individuals often do favours for one another not in the expectation of receiving explicit repayments but to express their commitment to the interpersonal relation and sustain it by encouraging an increasing commitment on the part of the other. There is still an element of exchange in doing favours to strengthen another's commitment that one desires, though only in the broadest sense of the term. Social-exchange (occurs) is distinguished from

8. From P. N. Blau's work "Exchange and power"; pp 6, 7.
strictly economic-exchange by the unspecified obligations incurred in to and the trust both required for and
promoted by it. Various institutions of gift-exchange in simple societies are shown to reveal underlying principles that apply to exchange in general, notably the principle that reciprocated benefactions create social-bonds among peers, whereas unreciprocated ones produce differentiation of status. The pervasiveness of social-exchange makes it tempting to consider all social conduct in terms of exchange people do things fear of other men or for fear of God or for fear of their conscience, and nothing is gained by trying to force such action into a conceptual

framework of exchange. The basic principles underlying
the conceptual work of exchange-theory may be briefly
summarized here. An individual, who supplies rewarding
services to another obligates him. To discharge this
obligation, the second must furnish benefits to the
first in turn. Concern here is with extrinsic-benefits,
not primarily with the rewards intrinsic to the associa-
tion itself, although the significance of the social
"commodities" exchanged is never perfectly independent
of the interpersonal relation between the exchange

11
partners. If both individuals value what they receive
from the other, both are prone to supply more of their

11. Ibid pp. 8, 9
own services to provide incentives for the other to
increase his supply and to avoid becoming indebted to
him, as both (for example) receive increasing amounts of
the assistance they originally needed rather badly,
however, their need for still further assistance typically
12
declines.
Norm of reciprocity as prerequisite to social-exchange:

Our concern now is with the

simpler direct-exchanges in sacred-unit, namely, Srisailam

which is a famous pilgrimage-centre of Kurnool-district

in Andhra Pradesh, South India. Here, donations are ex-

12 ibid...,
changed for social-approval, though the recipients of
the donations and the suppliers of the approval are not
identical, and the clarification of the connection betwee-
the two requires an analysis of the sacred-complexes of
indirect-exchange, which is reserved. They (pilgrims) are
expected to bring and typically do in fact bring from
others as gifts to God here, men make charitable-
donations, not to earn the approval of their peers, who
participate in the philanthropic campaign. The basic
and most crucial distinction is that involve services
generally are somewhat closer to social-exchange than
the pure-type of economic-exchange of commodities or
products of services. For example, Kula-trade was discussed by Bronislaw Malinowski. Since there is no way to assure an appropriate return for a favour, social-exchange, which may originate in pure self-interest, generate trust in social-relations through their recurrent and gradually expanding character. Only social-exchange tends to engender feelings of personal obligation, gratitude, and trust; purely economic-exchange as such does not. For example, a banker, who grants a loan without an adequate collateral, however, does make the recipient personally obligated for this favourable treatment, precisely because this act of trust entails a social-change that is 

superimposed upon the strictly economic-transaction. It
is an essential to realize that this is a substantive
fact, not simply a methodological problem. The specific
benefits exchanged are sometimes primarily valued as
symbols of the supportiveness and friendliness they
express, and it is the exchange of the underlying mutual
support that is the main concern of the participants.

Occasionally, a time-consuming service of great material
benefit to the recipient might be properly repaid by
mere verbal expressions of deep appreciation, since
these are taken to signify as much supportiveness as the
material-benefits.

15. ibid...
The conditions of exchange: Since social-exchange requires trusting others to reciprocate, the initial problem is to prove oneself trustworthy. To think of sacred-unit as being useful and exchangeable is more acceptable, and leads directly to the position that exchange and the market are the central features of the economy which is (needed) indeed a central theme of the present study. We say rather that, in so far as either kind of activity involves the relinquishment of other desired alternatives, it has its economic aspect. Another school of thought, led by A.C. Pigou refers to those activities of religious or secular values for aesthetic and pleasurable reasons according
to the notion of utility. So, that social and cultural
variables are inseparable in such a ritual syndrome of
Srisailam. All enduring social-relations involve trans-
actions, which have an exchange aspect according to
Raymond Firth and Lionel Robbins. It is system, which
gains reality through the social-phenomenon of exchange.
The institutions of exchange: Here, our study touches in
one way on a spectrum of sacred-values. As a specific
institution, exchange penetrates through social-fabric
and may be thought of as a network holding society to-
gether. The reciprocal-services and obligations link
together in reflection of social-structure and sacred
values. Such institutions like the sacred-complexes
along with its role-players like religious-specialists are providing more services and required-goods for visiting-pilgrims. This means that there will be an increase in the ritual-exchanges within a system of temple in South India. Such exchange-system is merely one aspect of the regularities of social-interrelations. Marcel Mauss and other anthropologists have called attention to the significance and prevalence of the exchange of gifts and services in simpler-societies. In theory such gifts are voluntary but in fact they are given and repaid under obligation. Further, what they exchange is not exclusively goods and wealth, real
and personal-property and things of economic-value. They exchange rather courtesies, entertainments, ritual, military assistance, women, children, dances and feasts; and fairs in which the market is but one an element and the circulation of wealth but one part of a wide and enduring-contact.

Marketing-practices were longer sufficient and they longer working as expected by our field-sample. In Srisailam, it may be realistic to think of religious-consumers in terms of mass-markets (in Tliugu, namely, Santhali or hats of northern parts of India). According to Bartos, at the upper end is a growing demand for fashions, restaurants, hotels or automobiles.

Karl Polanyi noted that in earlier societies like Mesopotamia all knowledge congealed into formulae, which became part of a set of inflexible rules, religious and magical in origin. The Mesopotamians believed they came into their country with their civilization already in perfect form. They had learnt to farm, use metals and to write; that was it, and "since then no new inventions have been made". In Egypt, for instance, it attained its fullest development under the old kingdom—thereafter there was stagnation and decay. Men accepted this decay since all believed, and were taught to believe, in a golden-age, the ubiquitous myth of Eden.


Thus, the obstacle to progress lay not in man's lack of ingenuity but in the obscurantism of unfree political systems. Indeed, in some cases we can see exactly how the state inhibited progress and change. In ancient India there was in some respects a relatively high degree of technology and even of organisation. Thousands, even tens of thousands of peasants could be regimented into carefully planned collective efforts; the building of dams, irrigation of channels, highways, forts, temples and other public-works. Artistic-techniques were widely practised.

Vast number of villages maintained high traditions of handicrafts. But this was a mere storage-economy, not a

20. Ibid...
market one. The activities of the state inhibited
developing technology. Surplus-produce was collected for
the use of the authorities, leaving one for an investment.
villages had to be virtually self-sufficient; their
artisans served the community and were often paid in
kind, not cash. At harvest-time, the grain was heaped up,
then shared out, according to degree and profession. The
king's share went to his store-house and was used to pay
officials. Towns were centres of consumption rather than
production, with limited-markets. There was trade with
outside world; but the objects were ornamental and un-
productive. Specialist artisans worked for the rich alone.

21 Ibid. 18 to 31 pp.
and the few large workshops, plus mines and quarries, served the state not the market. The caste-system limited professional-mobility and the connection between reward and effort and subjected the individual to a paralysing degree of corporate-control. Society was almost wholly agricultural; villages were self-sufficient and static; for a peasant to leave land or his particular community, was a severely punished offence. Artists, writers, innovators, where they assisted at all with trade or markets, which the individual-entrepreneur could play the role. The closed economic-system with huge areas of basic producers. The archaic-corporative state could expand.

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23 Ibid...
sometimes to grotesque-size with the high priests of ritual. K. Ismail's study is a reliable evidence that might be of great help in reconstructing the temple's role in the socio-economic life of the pilgrims. Here, the role of the early medieval temple is very much interesting for a student of socio-economic aspects. It played a dominant-role in the society, besides being a religious centre where the votaries used to gather infront of the deity with the hope that their woes and sufferings would be listened to by the God or Goddess patiently and sympathetically and suitable solutions for their problems could be found. The

temple authorities were given full power to appoint the
other servants and to supervise over the myriad activities of the temple by suitably allocating the revenues of the temple to various items of expenditure. The most distinctive feature of Bakreswar temple is the presence of numerous ritual-styles, sects, faiths, complexes and shrines. This co-existence gives us an idea of the characteristic, accommodating numerous components. Nevertheless, various boundary maintaining mechanisms also operate at the same context according to Buddhadeb Chaudhuri. In context of socio-cultural and economic transformation, it was reported that the total-flow of

visitors (pilgrims) has increased vastly within the last fifteen years and it may be correlated with the increasing awareness of bhakti with good infrastructure-facilities.

It has been observed that with the gradual influx of pilgrims a number of establishments have also been developed around the sacred-complex of Bakreshwar. Here, economic functions of the sacred-complex seems to be one of the most important features, which over a large population. This sacred complex provides employment or has opened up new economic possibilities. When it offers new scope or avenues for economic prospects, and in this process provides employment for others, most of these are, of course, secular in nature.

26. ibid...
like establishments of shops, hotels, etc. It has been observed that both the traditional and modern media of communication were utilized and both sacred and secular interests of this sacred area have been highlighted while attracting the pilgrims here. This is also done by the sacred specialists, namely, sevayets and their commercially oriented attitude is quite conspicuous according to the above study by him.

The economic implications are often more emphasized, sacred contents are becoming less meaningful and attempts are always being made to accommodate the new demands of the changing society according to B. Chowdhury. B. Gargarwal's analysis shows that apart from their economic, religious

27. Ibid...
28. Ibid...
and they play an important role in an integration of a large spatial area like a district or a region. The growth of modern transportation has given a new meaning to the 'hats' of Dhar. It has profited the traders and strengthened traditional economic-networks. It is imperative to understand the significance of the religio-economic exchanges at these complexes of sacred-entity. The emergence of such "exchanges" would be more relevant towards achieving an understanding of the development of Srisailam's temple economy with more resources.


30. ibid...
A note on the field of study

Economy of the sacred-town, Srisailam is in Kurnool district of Andhra Pradesh, South India. It is very well connected with the network of existing infrastructure. On an average, for every ten minutes, one public or private vehicle carrying the pilgrims connecting this place can be noticed on the road, as 'Jyothirlinga & Sakti-peetham are located here, lakhs of Shaivite pilgrims visit this holy centre every year. The main flow of pilgrims come from Andhra Pradesh, Karnataka, Maharashtra, Tamil Nadu and Kerala. To meet the needs of heavy rush of Shaivite pilgrims here, trade and commerce have developed here. Shops, hotels, etc.

31. From the 'Notices on Income, Distribution and Expenditure; Srisaila-Devasthanam, 1951 to 1990, P-ix.
32. Ibid...
dhamashalas, pilgrim-guides are noticeable in this sacred town. The sacred-objects and lingas produced by craftsmen in stone, crystal, soapstone, etc are very much appreciated and purchased by the saivas. Srisailam has aptly been called the palace of artists, priests and saivas.

More than a hundred artisans of this sacred-town produce sacred-objects like 'spatika-lingas' as well as 'spatika-malas'. They put them up for sale here. Around 34 licenced-shops and numerous private-shops have spring up to cater to these divine-needs. The sacred-art reveals itself in these artistic-objects as a refined and aesthetic mirror of reality. The products of Srisailam are

33 ibid....
famous throughout India and abroad, due to the customs control act, the use of crystalline-objects have gained an impetus. Devasthanam has earnestly started thinking that these crafts and arts should be developed with full vigour. There is a plan to establish a school of arts and painting under the aegis of Southern zone of fine-arts. If this materialises, the art and craft in this sacred town will certainly be further popularized.

The paramount-position of livestock-production: The production of livestock-goods has occupied an important place in the temple's economy. Milk, ghee, etc., are used to produce 'prasadam' in a large scale. Apart from milk

34 Ibid...
35 Ibid...
cattle, bullocks are used to maintain the economy of this sacred-complex. Most of them are required by agricultural as well as artisanal-groups besides the commercial-classes like traders and buyers here. The bullock, though they are rapidly being replaced by mechanical-power, still forms the main source of draft-power (animal-energy) for various temple operations, including irrigation of temple lands and transport from down to up campus of this hill area. Cattle husbandry is an important part of sacred-farming; it provides a steady income and keeps temple busy all through the year.

farm, and crops into useful foods; without even consuming a drop of fuel; it also provides manure, which is of great value in maintaining soil-fertility of lands here. Distribution of population and occupational patterns: The following is the approximate distribution of the sacred town's population according to occupations:

21 per cent work as priests in the various sacred-complexes here; 7 per cent work as temple-functionaries; 4 per cent of the population consists of Chenchus, a tribal-group, who are employed by the temple's Devasthanam in farm-labour, cattle-sheds.

37. ibid...
and contributing services to pilgrims. The artists and craftsmen constitute of about 20 per cent. The traders constitute about 20 per cent. The rest of the population consist of floating-pilgrims, sadhus of various-orders, tourist-agents, etc.

The tribals have a share in economic-activities of the temple-management and pilgrims' devotion. On an enquiry with a vendor of coconuts and a shop-owner, they say that they have the sacred-duty of selling ritual-items for their worship. According to these informants, the whole-economy of sacred-complex is directly or indirectly based on pilgrim's payment for conducting rituals.
On Sivarathry and Ugadi (The Telugu's New Year), when the Shaivites visit this place in large numbers, the pujaris demand a higher rate for their service, whereas when the town faces the lean period of the pilgrims' visit, they demand less. The tax collected from pilgrim's visit fetches more Rs. 21,000. The pilgrims come from different economic and social strata. It is assessed that a devotee spends about a hundred rupees on the average for the purchase of 'prasadam', articles, sacred goods, jewellery and performance of rituals. Pilgrims also pay tips to the persons in the temple service for favours. One can

39. Ibid...
conclude from the above points, that the average expenditure of a pilgrim in the town comes to about two hundred and fifty rupees, including the amount spent on board and lodge. Thus, the money, which flows in the town through pilgrims in a year comes to about Rs. 21 lakhs, besides the money which comes to the temple through donations. It is estimated by the State Revenue Department that more than one crore rupees float in the market and the town, thereby bringing to nearly 500 rupees per capita per annum income of Srisailam.

The Endowments Department and Devasthanam have awakened to the need of the town and built some more shops, which

40. Ibid...
41. Ibid...
are fetching quite handsome rents for temple-development.

Temple-board has enough assets and if these are diverted towards the construction of new-market, it will give some handsome-returns. This will remove its dependability on donations. At present nearly 81% of the total-expenditure of the sacred-complex is met with by the donations. With the growth of market-complex here, it will also become the focal point for pilgrims and shopkeepers to interact in terms of their socio-economic, ritual and cultural-exchanges.

Outside devotees also look more for their personal-interest as well as an interest in sacred-unit here, primarily sacred

Ibid...,

Ibid...,
production in connection with 'Seva' (worship) of main deity.

It has another significance here. The Shaivities and Chenchus are held responsible for the maintenance of it. This provides them ample opportunities for frequent interactions with pilgrims. As a result, money comes closer to sale of products for development. Sacred-farm is associated with the temple up-keep are manned by the above groups. If the sacred-farm is efficiently managed, it will yield a monthly income of 44 Rs, 3,000 to the Devasthanam here.

Anthropological explanation of theme: Religion and Economy is a fast developing subject is recognised as an area of high interaction based on socio-cultural and an economic exchanges. The potential applications of sacred-systems

44 ibid...
are far reaching and would affect of linkage between the pilgrims and these sacred-complexes with an universalistic or transcendental tendencies evolved alongside more sacred-tradition. In fact, if we look at such sacred-environment, there is an almost always a socio-religious element involved to conduct prayer, rites and rituals. It would be the 'nucleus' for interaction of socio-cultural activities centered around the sacred-complex structure. The constant focus of localised tribal-myths, folk-tales, legends and beliefs shall be now considered as whole. The worship of main-divinities localised in Srisailam temple's economies can be traced as far as our earliest sources from this area.
The mobility of rural-masses involved in visiting these
sacred-places has an effect on commerce, arthejas, tourism,
formal as well as an informal-communication and other
dimensions of the sacred-system through diffusion and
synthesis. While the term "socio-economic" stands for
an economic-deals, which have social-implications; the
term "cultural" stands for reciprocal-exchanges between
Gods and men; between priests and pilgrims between rela-
tives and friends, who interact with one another at the
time of visiting Srisailam. However, the term "reciprocal"
is not here used in the exact sense. For, in India every
sphere of life (economic, social or ritual) is infused
with the notion of hierarchy. In fact, if we follow Lévi-Strauss’s hierarchy is the overriding principle in Indian society. Even gods are hierarchically arranged; some gods like Shiva and Vishnu are higher; some are lower like Ganesha, Murugan, Ayyapa and Hanuman. Castes are hierarchically arranged; the higher castes are purer and lower castes are less pure. Likewise, land owner-land tiller; master-servant; king-subject are other hierarchical relationships. Yet, there is an interdependence between the two categories—higher and lower in all spheres of life. The higher-ranking people cannot do without the lower ranks. Therefore, hierarchy and
and reciprocity work together in Indian society. The basic point that the 'Jajmani-system' falls within an economic category and it must be analysed within such category.

Caste and tribe interaction will provide an insight into the sacred-system at Srisailam. The ritual services performed in this town include: hair-cutting, shaving, washing of clothes, supplying of water, cleaning of temple-area, etc. Goldsmith, tailor, tell or oil-presser, nilpi (stone-cutter), dyer, grain-parcher and cotton-carder are the specialists, whose services are generally needed. The others, who are paid on piccanaal-basis in this category are temple-watchmen, scavengers, etc. While pilgrims pay in cash for these services,
Temples pay partly in cash and partly in kind in return for help rendered. Thus, the cash-economy is seen along with the traditional jejmani-economy. Besides, the pilgrims have a jejmani-type of the priests based on ties of family, region, caste, etc.

Social-transformation is viewed as an essential component along with an economic-living at Srisailam. According to Karl Polanyi (1944), the interaction between the temple and outside world determined the broad course of an economic and social development of Babylonia, Mesopotamia and Indus (Indian). This interrelation between the sacred and secular aspects of life continues to exist today in the sacred-complexes of India.
These "micro-reciprocal" relations, if we may use the term, suggest that much of India's economic behaviours is still governed by non-economic values and norms. Likewise, the socio-cultural behaviour is not lacking in an economic terms. For instance, when businessmen or contractor visits the temple, he has both material and spiritual aspirations. In India, only monks and renunciates are expected to pursue the purely spiritual goals. For ordinary householders, there is no sharp separation between the spiritual and material. Gods are believed to provide relief or succour both domains of life. When buying or selling takes place at the fairs and festivals, the economic-transaction
is conducted in a sacred-ambience. This is revealed by the fact that when a bullock or cow is purchased, after the deal is over, the buyer visits the temple along with an animal and gets it blessed by the pujari. This is to ensure social protection to it.

A note on methodology: In 1988, I wrote an M.Phil dissertation on the sacred-complex of Srisailam. Subsequently, I got interested in the topic of interrelationships between Religion and Economy. As is well known, outside the industrial west, there are many societies in Asia, Africa, and Latin America, where in an economic behaviour is considerably moulded by the non-economic factors. Even in the West, implicitly non-economic factors operate in economics. India is one such society where the values and norms of society have more or
an explicit bearing on the market-transactions. The fairs, festivals and weekly-markets provide opportunities for people to exchange goods and socially interact with one another.

In the recent years, the theory of exchange propounded by Peter N. Adler has stimulated researches in the fields of Anthropology and Sociology. The concept of exchange has been used to understand not only the micro-level activity but also macro-level processes. Social-exchange is an inclusive notion which covers not only economic dealings but also socio-cultural transactions. In India, the two spheres are often inseparable and even if they are distinct there are overlappings. In sum, the theory of exchange enables us to recognize systematically the interstices between economic and socio-cultural
phenomena. The field-study has confirmed interested elements.

Srisailam township is an important regional centre in Andhra Pradesh. During the festivities, the shops in this temple-town do brisk-business in ritual objects. The fairs on the Ugadi (New Year) and Shivaratri festivals attract people on a large scale. All these fairs, apart from ritual-items, agricultural-implements, silk, cotton cloth, utensils, handicrafts are bought by the visiting pilgrims. Besides, the weekly-markets (Santhalu) of the rural hinterland provide the channels for the transactions of goods, livestock, agricultural-produce (grains, oilseeds, fruits vegetables, etc). In general, the trade exchange is characterised
by volume rather than by weight, value approximation rather
by accurate pricing and personal obligation rather than
impersonal-competition.

It may be noted or observed that

the regional centres have played a notable role in the

agrarian-economy of the country. These centres are the indi-
genous responses to the needs of people, who require a con-
duct for exchange of goods on the basis of barter or paym-
ent in cash. In India, these regional centres were the out-
come of a process of "orthogonic" urbanisation, which emer-
ged within the ambience of an agrarian-society. These centres

have broken down considerably the social-isolation. People

from diverse backgrounds (caste, tribe and class) come to meet
each other. This has led to a free exchange of materials, knowledge of tools and techniques, etc. Hence, these centres have a special place in the economic growth of the region as a whole. By assumption of the nexus between religion and economy has been confirmed by field-study.

It has revealed that in spite of commercialization of India's economy in the wake of modernization, the sacred-values are still influential in the peasant and indigenously urbanised sectors. Indian society has assigned a special place for holy spots or places of pilgrimage. They are a replica of the cosmic order. In India, the relationships between individuals and societies are deeply influenced by certain cosmic imperatives (called rta and dharma). When the pilgrims visit holy
spots they believe that they are closer to the cosmic order. Baths in sacred-rivers, visits to great temples, fulfilling vows to gods are socially expected activities.

Apart from bringing material and spiritual benefits to the pilgrims, these visits are rewarding in themselves.

It is noteworthy, that it is the oral message that draws millions of people to places like Kashi-Varanasi, Badrinath, Vaishno-devi in the north; Tirupati, Srirangam, Rameswaram and Sabarimalai in the south, to give a few examples. Kith and kin persuade the pilgrims to visit. There is little formal publicity on behalf of these sacred-complexes. By contrast, mobilization by a political party requires much formal-planning and inputs
like inducements. N.K. Bose and S.J. Bhardwaj note that these pilgrim centres have reinforced the bonds of unity in a country where there are bewildering diversities. My study has shown that Srisailam retains vigour and vibrancy not only in terms of culture but also in terms of an economic-transaction. I have adopted in this study primarily an anthropological approach. I have extensively collected data in Srisailam through participant-observation, interviews based on schedules, case-studies of selected individuals. Besides, I have consulted numerous documents in Telugu and English, which are related to the administration of temples, devalas, government, politics related to religious-endowments, etc. I have chosen a sample of respondents. The details
of samples break-up are given below:

Sample-chart

Pilgrims from Andhra Pradesh  = 50

   "  " Karnataka  = 50

   "  " Maharashtra = 50

   "  " Tamil Nadu  = 50

   "  " Kerala     = 50

Natives and others          = 50

Temple-management          = 25

Buyers and sellers          = 25

priests                     = 25

375  all totalled-samples

Field-schedule

Given below are the details of visits to the field:

(i) The actual field-work began in April, 1987 to July, 1987. Later in December 1988 to Feb' 89
and the information is obtained in three stages. I have visited again in February, 1991 to get up to date data on priests plus temple's economy.

(ii) Notes were taken in a separate diary to facilitate recording of floating pilgrims' statements by the researcher after the termination of each schedule. (iii) Besides the samples, the researcher had witnessed some of the important fairs and festivals and also had the privilege of attending their rituals by turning into a pure-vegetarian. These additional data have been incorporated into the various chapters of this thesis at appropriate places.

Analysis of data: Towards the end of March, 1991 analysis was taken up. Secondary sources, data collected through interview
guides, field-notes which recorded cases, etc., were used to prepare the thesis. Some statistical information was also used to provide a concrete basis for presentation.

In the analysis of data, the main approach followed was to combine objective data with subjective responses. I have done my best to retain objectively in the presentation. Yet, I am conscious of the fact that due to limitations of time and resources, some shortcomings have remained in my work.

Chapter Scheme: I have already discussed about the theories and concepts of socio-cultural, ritual and economic-exchanges in depth in this first chapter. Chapter two presents a detailed information of social history about Srisailam.
The results of statistical profiles of Srisailam have been summarised with a few tables in chapter three. It is quantitative as well as qualitative data.

Chapter four attempts to find out the management of Devasthanam and its functionaries, their social-authority, professional-categories and also highlights whether the structure of Devasthanam has got functional significance. Chapter five analyses and explains the ritual-exchanges between priests and pilgrims with special-reference to their interrelationships of formal and informal services; their interaction with local-maths and their pattern of income. Chapter six discusses the socio-economic exchanges between traders and buyers; income through sale
of ritual-objects with their informal-contracts here. It also traces their resources for the use of philanthropic activites like donations, as well as contracting of pharmaceuticals for visiting-pilgrims.

Chapter seventh provides major coverage on floating-pilgrims of Srisailam from the different states. The socio-cultural, ritual and economic-exchanges between temples and pilgrims; services-giving and services-taking among the higher-castes from the local-tribals as their part of hereditary ties; cooperation between maths and pilgrims; formation of ties and friendships; exchanges at fairs; sale of livestock; agricultural-implements; handicrafts-products; sacred-goods along with the
conclusion where in the findings of different chapters have been finally summarised and some researchable areas are mentioned for further study.