

FOLKLORE AND ENVIRONMENT: ANALYSIS OF THE WORLD VIEW REFLECTED IN ORAL TRADITION OF KERALA FOLK

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the degree of

DOCTOR OF PHILOSOPHY IN FOLKLORE STUDIES

By

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DECLARATION

I, **Arshad. V.**, do hereby declare that the Ph. D thesis entitled “**FOLKLORE AND ENVIRONMENT: ANALYSIS OF THE WORLD VIEW REFLECTED IN ORAL TRADITION OF KERALA FOLK** ” is a research work accomplished by me under the supervision of **Dr. E. K. Govinda Varma Raja, Assistant Professor (Retd.), School of folklore Studies, University of Calicut**, in partial fulfilment of the requirements for the award of **Doctor of Philosophy in Folklore Studies, University of Calicut**. I also declare that this has not been submitted by me for the award of any other degree or diploma, and it represents original work done by me.

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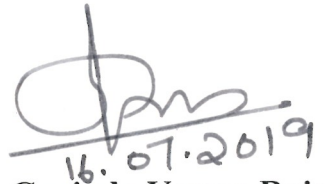
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This is to certify that the dissertation entitled “**FOLKLORE AND ENVIRONMENT: ANALYSIS OF THE WORLD VIEW REFLECTED IN ORAL TRADITION OF KERALA FOLK** ” submitted to the University of Calicut in partial fulfilment of the requirements for the degree of **Doctor of Philosophy In Folklore Studies**, is a bona fide work carried out by **Arshad. V.**, under my guidance and supervision. Neither the dissertation nor any part of it has been submitted for the award of any degree, diploma or title before.

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16. 07. 2019



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INTRODUCTION

For ever a long time, folklore studies existed as the study of antiquity. The studies in this discipline mainly focused on the oral narrations. The practice of studying certain tribes developed much later. They were all mostly detailed descriptive studies. Folklore began to be considered as a unique discipline of knowledge recently in Kerala. Though comparative studies and critical discourses were produced as an outcome of this recent trend in the discipline, folklore studies have not yet developed as a timely sociological discipline. Though inter disciplinary and multidisciplinary folklore studies are being carried out at an international level, such studies are comparatively few in Malayalam. It is in this juncture that this thesis titled Folklore and Environment: Analysis of worldview reflected in the oral tradition of Kerala folk becomes relevant.

With the development of capitalism both man and nature are being simultaneously subjected to exploitation. The profit centered capitalist agenda deprives both man and nature of its existence. Reckless mining, deforestation, structural deformities on the earth crust, air and water pollution have all considerably affected the balance in nature. Penetration of the ozone layer and global warming leads to many ecological disasters. Climate change is another detrimental outcome of ecological depletion. Unlike other animals man has crucial role in maintaining the balance in nature. The special position man has in nature demands reasonable and logical actions from him. This added skill of reason must be used by man to develop

amiable relations with nature. It is an obvious truth that the survival of man and all other species on earth depends on this faculty of reason of the human species. The images and outlook man harbors about nature is quite important. The changes in the mode of production not only changes man's physical life but it completely restructures his consciousness. This thesis mainly attempts to evaluate how the changes in the mode of production transform the relationship between man and nature and its representations.

Folklore as a knowledge discipline mainly considers traditional life as its subject of study. Primarily the folklore data available today is connected with the agricultural economy. The society that lived in a cast-feudal-land lord system expressed their perspectives mainly through folklore. Therefore, the analysis of folklore can reveal the societal conceptions about themselves and their circumstances this thesis attempts to analyze the conceptions of traditional societies about nature and the relationship between man and nature in contrast to the modern societies.

The constant engagements with nature act as man's source of knowledge when man clarifies and compares different objects in nature; it results in the formation of different classes. Through repeated observations and experimentations he subjects these classes to further scrutiny and re-examination. All of these are an outcome of practical experiences. Man's basic requirements agriculture, handicraft, food, shelter, clothes, jewelry are all carried out by the knowledge, earned out of practical experiences. They are called indigenous knowledge. Along with the

indigenous knowledge it becomes very important for human survival to develop communication among humans and between man and god. This is accomplished by developing a new system of signs. Folklore is a combination of the traditional knowledge and the newly developed sign system. The thesis takes into account both these aspects.

The primary data for this thesis is the oral culture. This includes folksongs, folktales, riddles and proverbs. The thesis makes attempts to select and analyze a few of them from the larger corpus to meet the requirements of the study.

Aim of the study

The study aims to discover how the traditional society perceived nature and the relationship between man and nature, in contrast to the modern society. The thesis assumes the consciousness of traditional society to be more holistic and not in any of its senses; an anthropocentric conception with its evolution into modern societies, this holistic outlook is lost. It is the hierarchies that existed in the traditional societies that make its outlook holistic. The concept of *varnasrama dharm* acts as the foundation of the hierarchies in traditional societies. However, inside the modern society ideologies about individual liberty exists, along with the monopoly of capital. It is the dialectics between them that make the world view of the modern society lacking. In short the thesis is an attempt to identify the worldview of the traditional society and the factors contributing towards it.

Relevance of the study

This thesis is written at a time when the very human existence is threatened by the prospect of ecological annihilation. An alternate can be developed only by remoulding man's outlook towards nature. The thesis deeply looks into the ecological consciousness of the traditional societies developed in stark contrast to the current ecological consciousness. However the thesis does not present the traditional consciousness as an alternative the relevance of the thesis is that it makes a particular historical phase in the evolution of ecological consciousness.

Methodology of the Study

Though the thesis mainly takes folklore data into account, they are not located in their larger frameworks. Therefore no attempts have been made to collect data through fieldwork. Instead the attempt is to analyze the collected data. It is not the aim of this thesis to discover the ecological worldview of any particular community. The thesis has adopted the common ecological perceptions generally seen in among Malayali's. Therefore, there is heavy dependence on secondary data. The sense of unity is lost in the course of evolution from oral culture to written culture. The printed folklore text assumes a common linguistic community.

This is the reason why the thesis takes into its account the malayali society in general. The attempt is to analyze the primary data in the light of sociological theories and contemporary critical thought. In short, this is a study that analyzes and

evaluates ideas and representations of traditional societies in the background of modern knowledge.

Structure of the thesis

Excluding the introduction and the conclusion, the thesis has four chapters

The first chapter titled oral tradition Attempts to introduce oral tradition in general. It discusses topics such as the peculiarities of oral forms, oral culture in the age of literacy and in the times of the new media and also elaborates on the folk orators of folksongs, proverbs and riddles by particularly analyzing their characteristic features. The chapter also discusses the relation between oral culture and history and also how the worldview of a particular community reflects through oral traditions the chapter attempts to analyze creation of an imaginary world through orality the stories about genesis of such world man's conceptions about other worlds inter-human relationships, social morality, and man's outlook towards nature in the light of oral cultures.

The second chapter titled man and nature introduces the discipline of ecological knowledge and analyzes the diverse aspects of ecological vision. Besides analyzing the theoretical aspects of ecological knowledge and the scientific perspective towards ecology, the chapter also subjects to scrutinizing two reasons about the relation between man and nature the first that sees the essence of nature to the soul of everything and the second that sees nature as a means of livelihood which is a man-centered scientific argument

This chapter is an attempt to explain the relationship between man and nature from the Marxian perspective that nature is man's inorganic body. If nature is the body of man then the relation between man and nature will be the same as the relationship between nature and nature. There are two levels for man's hard work. The first of them being the reproduction of the intellectual circumstances favorable to them and the second being expressing themselves Man builds himself together with building his intellectual universe. This dialectical relationship between man's existence and the outer world existed quite balanced in the ancient world like a metabolic process this balance has toppled in the capitalist age. This imbalance is analyzed in this chapter besides, the chapter also evaluates the ecological crises that lose in the context of Kerala, in the large context of India and on an even larger global scale.

In the third chapter titled Man and nature in folklore the relationship between folklore and ecology is evaluated. The chapter attempts to evaluate the representations of man-nature in folklore and especially in oral cultures. the chapter studies how ecological consciousness is transferred down the generations through riddles proverbs folktales and folk songs

The riddles which are reflections of life truths and perspectives are born through observing nature. All beings in nature like plants, trees, animals, creatures figure in these riddles. Only those who observe nature quite closely can be given to such riddles and effectively use them.

Proverbs are products of humankind's aeons of observations corrections and the world views formed out of them. Therefore umpteen numbers of proverbs about nature and agricultural sector are available in Malayalam. The proverbs associated with the environment are categorized into three in this chapter

- 1 Agricultural wisdom or general instructions to farmers
- 2 Proverbs with scientific values embedded in them and are relevant during all times.
- 3 Proverbs that have declined and fell out of use because they were not updated with time

Folk songs from another important category in the oral tradition. The chapter studies the agricultural implications of farming seed, harvest etc, in the *panappattu*, *Bhadrakalippattu*, *Kattappattu*, *Vithupolippattu*, and the like, the chapter discusses the agricultural wisdom prevalent in these songs and also analyses the ecological consciousness in the *Thottampattu*.

Folktales help to enlighten children since a very young age about the primary lessons of ecology. They help to develop in children a sympathetic approach towards even the smallest of the life forms.

Towards the end of this chapter, the custom of growers is discussed in general. All villages of Kerala once had their own groves and ponds associated with it. Though the system of groves and the belief systems associated with it thrived

within the feudal structure they played an unenviable role in the sustenance of the ecosystem. Alongside, they were small pieces of forest that were not encroached by man for agriculture, as they were part of a common faith

The fourth chapter titled agriculture discusses the origin of agriculture, one of mankind's giant leaps. It analyzes the recent trends in agriculture. It studies the ecological consciousness that was prevalent in agricultural communities. The ancient agricultural system followed a give and take from nature methodology. Various examples to substantiate this argument are included in the chapter.

This chapter mainly discusses *krishigeetha*, which is an ancient Malayalam with an anonymous author and an unknown time of composition. It consists of around 1700 lines in four parts. The text has anthologized the agricultural wisdom collected from elders of various lands converted them into proverbs and later transformed the oral proverbs into a musical tradition for sustaining the age-old wisdom. The text discusses 108 types of paddy seeds grown in different regions and also about crops such as season and other vegetables

Krishigeetha begins with the mythological story of Kerala's genesis. The first chapter categorically elaborates on the seeds of different plants, revealing the biodiversity. The first *Padham* talks about seed types suitable for different topologies and geographical peculiarities.

The second *Padham* analyzes the importance of agriculture to the economy and gives brief descriptions of the diverse types of cultivation. It also discusses the

tools for agriculture, building of the cattle shed, the importance of the granary to store the harvest and also about the ethical values a farmer should cherish.

The third *Padham* discusses the soil types suitable for each type of cultivation its peculiar features and the auspicious days in which particular seeds can be farmed. It also talks about the ripeness of the seed, level of water and the time of the maturity of the paddy seeds for harvest the third *Padham* clarifies all doubts associated with these aspects.

The fourth *Padham* has an *adhipadham* of the links as logical knowledge with agriculture and an analysis of the pros and cons of cattle. The second discusses the merits of cultivation in accordance with the astrological signs and *Rashis* and also briefly describes the tooth distribution, bodily structure, and health indicators of cattle.

REVIEW OF LITERATURE

1896 Herman Gundert -Proverbs are classified and explained according to the subject matter. And he incorporates the Christian philosophy in to this. The copy of this book is available in orient manuscript library, Chennai. The first edition of this book published from *kallachu*. And this book is a compilation of poems, stories and proverbs which act like parables. But it has no any other additional reference like descriptions or study materials. And also it hasn't much.

1876 the Malayalam English dictionary authored by Herman Gundert, which consist proverbs.

1879 William Logan considers the proverbs as situational.

1902 Pilo Paul – *Proverbs*– it consists more than 2500 proverbs and also has an introduction. And it has no any study materials or reference. But foot notes are available. This book compiles seven hundred and thirty one English proverbs and .The author tried to accommodate Malayalam proverbs as similar to English proverbs.

1907 in the collection of Malayalam proverbs with their parallels in English by subbaramaayyar contains three hundred and thirty three Malayalam proverbs and its parallel English proverbs.

1927 in Ratnamanjari, P.A Muhammed arranged proverbs in ascending order.

In *Pazhanjolkadhakal* by V T Sankuni Menon, that consists proverbs, sayings and stories.

36th bulletin of A collection of Malayalam sayings and proverbs bearing on agriculture published in 1934, which consist four hundred proverbs and its explanations. These proverbs are classified according to the subjects like climate, seeds, harvest and irrigation .it is not arranged in an alphabetic order.

A Malayalam English saying dictionary was published in 1954 by Vellakkulath Karunakaran Nair in which he collected Malayalam proverbs and its parallel English proverbs.

Bhashashailipradeepam authored by Vadakkumkoo Raja raja Varma, published in 1949. This book contains sayings and proverbs in ascending order.

Kunjunnyudepazhamchollukal and *pazhamozhipathaayam* are published in 1957. And these books are important as a collection of proverbs.

In 1960 S.K Nair's *Dravidachollukal* was published and it consists the collection of proverbs in different language such as malayalam, telugu, kannada and tamil. The preface of this book by R.P Sethupillai, M.Mariyappabhatta, S.K Nair and N. Venkittarao is also a remarkable one.

Pazhamchollilpathirilla is a book written by velayudhanpanikkasari, published in 1963, in which proverbs are arranged in alphabetic order. And each proverb constitutes an explanation for the children is one of the specialties of this book. And Nalaayirampazhamchollukal and pathinaayirampazhamchollukal are published in 1965 and 1975 respectively, which also have written by the same author.

In 1965 *Lokokthi Malika* authored by P. Krishnan Nair, which contains thousand three hundred and seventy six proverbs in English, Hindi and Malayalam.

In 1966 P C Kartha's *pazhachollalprapanjam* is published. And it has seven thousand proverbs which is arranged in an alphabetic order. And it avoids sayings. But foot notes, cross references, table of Sanskrit words , index, bibliography are available in this book. And the fundamental notes and concept about the proverbs are available from the preface part of this book. The form and structure, humor, and

philosophical approach and so on are also discussed in this book. But it does not approach on the cultural and situational part of the proverbs. In 1977 renewed copy of *pazhacholprapanjam* is published again. This edition contains nine thousand and nine hundred and forty eight proverbs. And it also has Tamil, Kannada, Telugu, Hindi and English proverbs which act like the parallel of Malayalam proverbs.

In *sahithyacharithram prasthanagaliloode* is a book by K.M George, which only contains one classification of proverbs and studies. We cannot consider it as an in depth study material on proverb.

Pazhacholvijaanakosham just remained as a collection of proverbs. And it has no preface, in depth studies, classification and further reference.

Raghavan Payyanad is the author of *Folklore* in which proverbs are only considered as a subsidiary part of folklore. But it is useful for further research.

Nadodivinjanam and *pazhanjolsahityam* are authored by Vishnu Namboothiri. *naadodivinjaniam* is mainly engaged with folklore and its understandings. So proverbs are just considered as a part of folk knowledge. In *pazhacholsahithyam* we can see the classification and the rationalization of the proverbs. But it gives emphasis on the literature aspects of the proverbs.

The books of V.P Sukumaradev, muralidhranthazhakkara, and the books like *Krishiyude Nattarivukal* and *Vayalkadha* precisely contains proverbs which are mainly related with agriculture. And we can also find the rational approach towards the proverbs.

Karshikavriithiyude sakethika arivu keralathinte Madhya kala charithrathil
(the technical knowledge of agriculture as a profession in the medieval Kerala history) is presented in a seminar on December 28th, 1998. This paper gives a vision of agricultural sayings. And it also mentions so many proverbs on agriculture which are collected by the Thahasildar Karunakara Menon according to the instruction of Madras Government.

CHAPTER 1

ORAL TRADITION

1.1 Orality and Literacy

In folklore, knowledge is transformed through orality. Knowledge, ideas and concepts conveyed verbally, which is heard, understood and by hearted by the listener is orality. It is a verbal expression which has spoken once and acquired by the ears. Orality has survived and exists parallel to the written methods of communication in many societies. At the same time, studies have substantiated that the charisma of writing has influenced orality in multiple ways. Instead of considering both medium as simple means of communication, these studies have recognized and realized that, orality and written language have both been powerful agents, which have shaped human consciousness.

Oral tradition is fascinatingly distinct from spoken language. Generic peculiarities have differentiated the sub-groups of oral tradition from spoken language. In a research conducted among the natives of Philippines, Rosaldo has differentiated thirteen genres. Generally, these can be classified as straight speech, crooked speech and language of spells.

Straight speech can be divided in three ways; News or Gossip, stories about the recent past, and Myths or the stories about a more distant past. Crooked speech is divided in five ways like Riddles, Children's rhymes, songs, performances and

oratory. (Dr. K.M. Anil, *Kadakatha Saundaryavum Samskaravum* (Mal.): the state institute of Languages Kerala, Thiruvananthapuram, 2014, p. 60).

Language of spell also has five divisions. They are boasts of head hunting prowess, highly conventionalized and formalized boasts and pronouncements, curses, invocations in the service of healing by laymen, invocations which known only to witch doctors. From the above list, except for News or Gossip in the straight speech, other forms of speech have retained distinctiveness from direct speech. Generic peculiarities are the prime rationale behind these distinctions. Genres bestow a certain illocution¹ and per location² to the received words. Each genre has influenced and generated the words which have been entering to the system of genre. In this sense, the substance of oral tradition is unique as well as peculiar from ordinary speech.

Each genre has discourses and inherent laws which have been retaining themselves as unique. Discourse is the one and only supposition, to resolve the contradiction between the structural and functional definitions of these genres. Each genre has circulated within a specified context and language regulations.

¹ Allocation: to give something to someone as their share of a total amount, to use in a particular way

² Percolation is the process of a liquid slowly passing through a filter. It's how coffee is usually made. Percolation comes from the Latin word percolare, which means "to strain through." Percolation happens when liquid is strained through a filter, like when someone makes coffee.

1.1.1 Nature of Orality

Walter J Oung has accomplished the specialties of thoughts which have been demonstrated through orality. He has explained how thoughts of a literate society are different from the thoughts of orality.

1.1.1.1 In orality, sentence construction is a continuous process. There is no passive voice or active voice sentence construction. Each sentence and ideas have equal prominence. However, written language has developed active voice sentences and passive voice sentences, and ideas are compiled as main and subsequent. Along with these, written language apparently follows certain methods like paragraph division according to the changes in ideas and chapter division for codifying ideas. However, orality is a collection of sentences and ideas (Walter J Oung Orality and Literacy. The technology of the word (London and Newyork: Methuea, 1982, p.37-49).

1.1.1.2 Orality is an integrated one than analytical. It is hard to find out anything in orality without epithets and embellishments. Most of these are the supporting techniques to produce a text in orality. In orality, prince or princess is appearing as brave prince or pretty princess respectively, they would not be there without any adornment. These epithets are consolidated in narration too.

Ēvakapeṇṇuṅalbhūmiyil undo

Mānathunegānumpoṭṭivīṇathāno

Bhūminuthaniyemulachuvanno

Enthuniramenucholendunjān.

(Does such woman exist on earth? Has she dropped down from sky or sprouted out of the earth's surface. I can't narrate the colour of her skin).

(M.R. Raghava Varior, *Vadakkanpattukalude Paniyala* (Mal.) Sukapuram, Vallathol Vidyapeedam, 1996, p.2021).

These lines are used in Vadakkanpattu to indicate Māthu ,the mistress of Thacholi Chanthu. While narrating Kodumala Kunki and Attumanamel Unniyarcha, the same epithets are repeated again. Albert B Lord and Milman Pyari have observed and discussed about the function of these techniques to form a song. (T.N. Sankaranarayana, K.M. Anil, Kettumura Syndhandham, *Folklore Padanam, Syndhandhathalam*, Ed. N. Bhakhtha Valsala Reddy, D.C. Books, Kottayam, 2004, p.239).

1.1.1.3 The important aspect of orality is that, it loses its present and unique orality once it is presented. Unlike written language, a re-entering to the text is impossible in orality. Thus it is mandatory to ensure the methods for endurance of the text as well as frequent participation of the audience in the discourse. Repetition of ideas and usages are one among them. This repetition has given another chance to the audience to capture the text again, if they have lost their interest and attention. This dissolves the hardness of the text. As the texts in written language, orality could not conceive texts which have dealt with the analytical ideas.

1.1.1.4 As mentioned above, orality has constituted a text only through recurrent repetition. This has resulted in generating the tradition of text. In other words,

tradition and repetition has generated and established the texts of orality. To make a newest experience among the audience, each narration should have integrated and renovated new techniques and discourses (Payyanad Raghavan, Folklore, Kerala Bhasha Institute, Thiruvananthapuram, 1992, p.139). Thus, orality is reproduced within the tradition.

1.1.1.5 Orality is embedded in human beings. If the written language is one which is de-contextualized and addresses the material world in its entirety. Orality is animate and thoughtful and thrives within the context. In orality, there is hardly any method for de-contextualization. (Dr. K.M. Anil, *Kadakatha Sauncaryavum Samskaravum* (Mal.): the state institute of Languages Kerala, Thiruvananthapuram, 2014, p. 63).

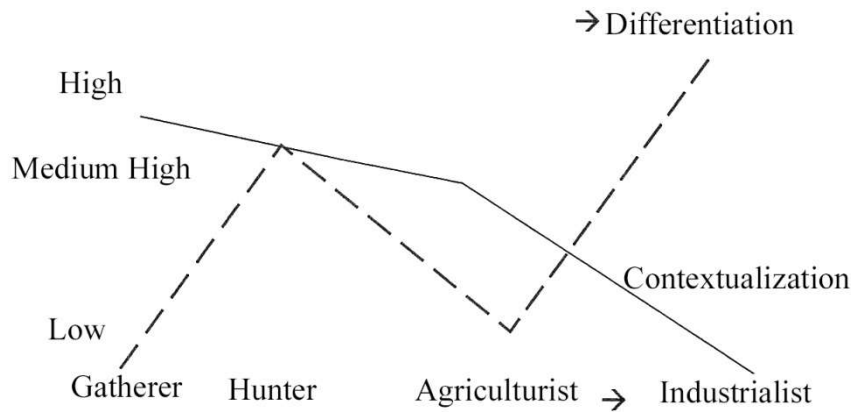
1.1.1.6 The mobility of a conflict has always been appeared in the oral discourse. For instance, proverbs and riddles have been used to challenge the listeners as well. This lively participation has sustained the texts of orality. The people, who participated in the pursuit of orality, have stood upon for the opposite dimensions. (Walter J Ung *Orality and Literacy. The technology of the word* (London and Newyork: Methuea, 1982, p.45). Plato and Aristotle have sensibly developed this sphere of orality. But the writing process separates the text from the writer, both in time and space.

1.1.1.7 Orality and written language has differentiated in subjective and objective levels respectively. Due to this subjectivity of orality, Plato has appealed to set down

the orality from the main stream. When the written language has surmounted the possibilities of orality and established its roots, Plato has raised his opinion against orality. The poet like Homer has used orality for his text than written language. (Eric A Haveclak, Preface to Plato (Cambridge, Mass: Belknap Press of Harvard, U.K., 1963, p.197-233). Thus, it was more subjective in all sense. This provoked Plato to move on against poets.

1.1.1.8 The society which used orality is living in the present. They always recreate and regenerate the past and carry them along with their daily life. And they discard the elements which are irrelevant for their present. They are unconcerned about the unimportant details. Unlike written language, they never thought of maintaining a dictionary for their language. A dictionary has constituted several words which have prevailed in the past as well as the words of present. Thus, a society which is obliged to live in the present would not accumulate the past and its words.

1.1.1.9 Peter Denny has demonstrated a model which is explaining the above mentioned peculiarities of orality. (Peter Denny. "Rational thought in oral culture and literate decontextualization : Literacy and Orality ed. David R. Olson and Nancy Tarranace, (Cambridge U.K., 1991), 66-89). He has classified the different collective consciousness according to de-contextualization and differentiation. The model is here.



Integration / differentiation, contextualization/ de-contextualization are the basis of human thoughts; however it is different in culture.

1.1.1.10. During the period of foraging, human thoughts were more integrated. Whereas when they were hunters, it was more differentiated. Though in these periods, knowledge acquisition happened through contextualization. In the foraging period, fruits and vegetables were converged with plants and nature. But in the hunting time, they diverged their prey from the nature, especially they have differentiated the body of quarry from the others. Differentiation is needful in this context. All these are indicated in the above mentioned picture. Still the ability to diverge the facts from the context was low in that period.

1.1.1.11 when they have started cultivation, integration came to its higher level and the ability for differentiation also increased. In this period also, nature, soil, and climate are supplemental with each others. Only such kind of integrated knowledge could succeed in agriculture and cultivation. Thus integrated elements among the hunters became differentiated. Along with that the ability for

decontextualization became improved. (Dr. K.M. Anil, *Kadakatha Sauncaryavum Samskaravum* (Mal.): the state institute of Languages Kerala, Thiruvananthapuram, 2014, p. 65-66).

1.1.1.12 The modern westernized society which is highly industrialized has amplified the competence of differentiation and decontextualization. Modernized western society has analyzed nature and culture in its micro levels. During the period of modernization, they have differentiated the structure than the totality, and tried to reach out to the basic measures. Meanwhile the advancements in technology and languages contributed in developing the human ability to diverge the facts from the context while circulating. So that the picture depicts contextualization as decreased.

1.1.1.13 during the period of foraging and agriculture, human relations are compatible with nature as practical as well as supplemental. Integrated thoughts were possible in those periods. Though in the hunting and industrial times, the rapport between human and nature became less and they diverged. This is the relevance of differentiation.

These observations have sustained the contrast relationship between human thoughts and nature. It has also enhanced the materialistic elements of language. The observations of J.W Berry³ and A. law max, and Berkovitt⁴ have supported the

³ John W. Berry is a Professor Emeritus of Psychology at Queen's University. He can be seen as one of the main establishers of the field of acculturation psychology. Berry has been described as a person that "has led, if not defined, contemporary approaches to acculturation.

⁴ Eliezer Berkovits (8 September 1908, Nagyvárad, Austria-Hungary – 20 August 1992, Jerusalem), was a rabbi, theologian, and educator in the tradition of Orthodox Judaism.

integration/differentiation. The thoughts, observed by Greenfield and Scribner regarding integration/ differentiation has also deduce the idea of Decontextualization. (Peter Denny. “Rational thought in oral culture and literate decontextualization : Literacy and Orality ed. David R. Olson and Nancy Tarranace, (Cambridge U.K., 1991, p.69)

1.1.1.14 Eskimos cannot understand and differentiate the things from a context. For example, they do not have numbers such as one, two and three. And they cannot imagine numbers without a particular thing. Thus the ability for decontextualization is less in Eskimos.

1.1.1.15 in traditional society, function is seemed as clusters. Unlike modern society, there didn't exist many social institutions to perform social functions. For example, for a tribal group, bear is not merely an animal for hunting. There are sayings, myths, rituals and beliefs which is associated with bear. A bear is sustained in a society as a cluster. During foraging and hunting, each movement had been considered according to the context. So their thoughts have not got an existence through the decontextualization.

1.1.1.16 In a production based social development system, the discourses on male and female may have varyingly influenced their abilities to integrate and differentiate. The social duties may have got through different context, like women got priority in foraging though men got that from hunting. These differently assigned duties might have influenced the consciousness of human being.

1.1.1.17 Integration and contextualization strengthens a society. Orality couldn't be pointed out as the factor for decontextualization. Instead, it only amplifies decontextualization. The most relevant factor for the decontextualization is population. The face to face communication can happen within a small group of people. When the society is developed, the divergence between individuals become increased, thus the possibility to face to face communication become less. So people are forced to convey the ideas without the enhancement of context. These are the main factor for decontextualization. The most important factor affecting this process is writing.

1.1.1.18 along with the social development, it can be seen that the number of ways for decontextualization in language also develops and increases. For example the words which are indicating the places name in Eskimo's language. In a developed language, according to the speakers choice there are only two words to indicate place; that is here/there. But in the case of Eskimos, they have been using different words for distance. They have been trying to fix appropriate words for a context. Thus the number of words became increased in their language. Whenever the cognitive domain attains the capacity to peel off facts from context, the indicators of direction contract into two words like here/there.

1.1.1.19 figurative phrases are the fruit of advancement of integration and contextualization. To understand the African saying 'life is like a sugar cane', we should immensely forget all the dissimilarities between life and sugarcane, underline

the exact similarities of them. It should be possible within a cultural context. Fitting and merging of mismatching words are becoming an evidence for contextualization and integration.

1.1.1.20 Objectivity is considered as the one of the features of western society. Still it carries a number of meanings. The word is used for generalization and identification but the argument that, orality does not carry any peculiarities is meaningless. If objectivity is decontextualization, orality should be considered as the key feature of print civilization's social consciousness.

1.1.1.21 to articulate objectivity, three models are noted as 1. Temporal 2. Temporal and Spatial 3. Spatial. In Temporal (R. Narasimhan, :Literacy: Its Characterization and Implications: Literacy and Orality ed. David. R., Olson and Nancy Torrence (Cambridge: Cambridge, U.K., 1991), p.187. Word order, rhythm, and music are included. Prayer, songs and sayings are the instances of this model. Rituals, dance, drama and computer animation are documented as the example for Temporal and Spatial model. Sculpture and images are using space in different ways. Spatial models can represent greater distance through convenient units. But the music of Beethoven is an exception. Cross-examination could not happen in Indian traditional medicines due to the text had transformed through generation.

1.1.2. Evolutionary changes in World Consciousness.

Written language has put elementary changes in oral society. For instance, the moon oriented calendar system was introduced in western Africa when Islam religion

was stretched into there. Earlier the sun oriented calendar system prevailed there and a gigantic change had happened to the allocation of days. Owing to the new system In Islam religion, days have been allotted as per their prayer schedule. This system was innovative to the natives. In short the concept of chronology has generated after the manifestation of written language. It has not only constructed the historical consciousness, but it has produced eras.

Arabs have developed a new concept on space by introducing maps and surveys. The holy pilgrimage and the pilgrimage of prophets have unwrapped ways to this concept. In the small provinces of Africa, there have been three different kind of people. The concept of state has never crossed the minds of native tribal groups away from their habitats. On the other hand the kings, possessed a political spatial concept regarding provinces. The Muslim merchants, who wandered along had a broad spatial concept in its unique form, this concept though not was amalgamated into the regional peculiarities and spread into the natives. This indicates that, the illustrative society makes fundamental changes in the perspectives of oral society.

1.1.3 Orality in the Age of Literacy

This is the matter of the relationship between science and technology on the one hand, and folklore on the other. Partly because folklore was wrongly tied to illiteracy, it was wrongly assumed that as literacy increased, folklore would decrease. Technology, especially as it impinged upon communication techniques, was thought to be a factor contributing to the demose of folklore. Not true! The technology of the telephone, radio, television, Xerox machine etc., has increased the speed of the

transmission of folklore. What used to take days, weeks, or months to cross the country can now move around the world in a matter of seconds. Moreover, the technology itself has become the subject of folklore. Experimental scientists (and engineers) constitute a folk group with their own folklore. For example, Murphy's Law and its corollaries are an excellent illustration of the folklore of this group. Many versions of Murphy's Law exist, but the most common is "If anything can go wrong, it will". In this traditional parody of the scientific penchant for reducing the universe to principles and laws, we find that every experimental error can be codified into a "law" that guarantees, predictability and regularity, two important desiderata of the scientific community.

So technology isn't stamping out folklore, rather it is becoming a vital factor in the transmission of folklore and it is providing an exciting source of inspiration for the generation of new folklore. The rise of the computer symbolizes the impact of technology upon the modern world. My point is that there is a folklore of, and about, the computer. Among computer programmers, one can find elaborate, quite technical in-group jokes, some involving pseudo-programs and others involving the specialized terminology of various computer languages. As early as 1958 a joke concerned the difficulty for the computer in handling metaphor. Thus "The spirit is willing but the flesh is weak" was translated by the computer into "The liquor is good but the meat is terrible."

Even the wider American public has come to accept the computer as a feature, if not a character, in contemporary folklore. Old traditional issues such as

the nature of God and the nature of man appear in new guises in the folklore of computers. Man's fear of being replaced by the machine is a prominent theme in this folklore. (The concern of workers that they may be replaced by increasing automation in factories is a very real one). Many computer jokes begin with the premise that it is possible to feed all of the world's knowledge into a computer. Let me close my discussion by citing three examples of this modern folklore.

There is a widespread genuine anxiety that the use of the computer to gather personal data may bring us to the point where dossiers contain more information about a person than the person himself knows. More and more often, people are demanding (and receiving) the right to have access to their personal files. The final example suggests that it is folklore itself 'including the joketelling process' that ultimately separates man from machine, or does it?

1.1.4 Orality in the age of new media

Orality which was believed to become nonexistent with the emergence of print is surging back to the foreground through new media and social media platforms. Mobile jokes, SMS language, Tintumon jokes and Facebook posts have appeared in the new media. Have these become part of orality? This question is relevant in the contemporary social context. Posts which appear in the new media utilizing the print, pictures, graphics and other techniques is more similar with orality rather than written language. Though they appear in graphic or pictorial forms, their characteristics suits more to the features of orality.

Anonymous authorship is the most important peculiarity of orality. We could not find the proper authors of posts in the new media. The jokes which are circulating through the SMS likes Sardharji⁵ jokes and Tintumon⁶ jokes are still anonymous by its source. Whats App and Facebook posts exhibit such fads. The posts are shared from one person to another. Thus we could not identify the authors and when it was posted.

Social re-creation is another feature of orality. The changes in the society and language, also affect the folklore forms which have propagated through the orality. These changes have also been appearing in the new media. The posts in the new media have re-created according to the social mind-set of the people. A post carries the comments by its viewers. The people who have seen the posts can see these comments too. There have been a lot of chances to re-create a particular text according to the social and psychological awareness of the reader.

Ideas in the new media are communicated from time to time and from one region to another. A text, which has posted from somewhere else will reach to several people in the new media. It has shared from one person to a large group and from that large group it will reach to a particular person.

⁵ Sardarji jokes or Sardar jokes, are a class of ethnic jokes based on stereotypes of Sikhs (who use the title of "Sardar", with -ji being an honorific). Although jokes about other ethnic and linguistic communities are found in various regions of India, Sardarji jokes are the most widely circulated ethnic jokes and found across the country.

⁶ Tintumon is a joke character, the Malayali equivalent of Little Johnny. This character was created and spread like a viral phenomenon through text messages in mobile phones. Later, the popularity increased to such an extent that leading book makers also published books on Tintumon jokes. The character was originally created by noted cartoonist B. M. Gafoor. It is telecasted as a cartoon serial in Jeevan TV.

Social experience became the cradle of the content of the oral language. Life experiences and incidents became the magnificent tales and songs. Recently, we could see such kind of manifestations in the new media. It may be solidarity or a resistance or a satire. All these appears like a post or a troll. Once orality had carried out the reactions of a particular society, now a day, new media is actively undertaking these functions.

1.2. Forms of orality

1.2.1 Folk narratives

A story imparts an ineffable experience. Though there are stories made of a few lines as well as stories which takes months to finish owing to their sheer size, when we subject them all to a microscopic analysis it becomes evident that this difference is superfluous and their basic structure exhibit similar traits.

A narrative is a series of incidents which moves in an ascending order from lack to lack liquidation composed of a problem and its solution or of an oblivion and its eventual clarification. A story telling could successfully convey an unfathomable feeling to the listener.

There are various characters and manifestations. The factors like emotion, incidents, coincident, the attitude of the narrator, sound modulation, humor, the skills both in language as well as expressions, indigenous creativity, gratification are making the stories more attractive. And it would create a delightful experience to the reader. The people, those who never get a formal education or the so called

illiterate rural folk get knowledge, self-respect, creativity and culture through the oral narratives.

1.2.2 Folk songs

Folk songs are key components which contain the very precious cultural chronicles of a particular folk. It is quite away from modernity and transmits a kind of sparkle among the village people who lead a pathetic life. The folk songs are created and sang by the village community for themselves in their gatherings. It arises from social groups. Their words, movements, rhythms have together generated the folk songs. Way before circulation of written language, the folk had moulded their feelings, imagination and thoughts through the songs and the other oral forms.

Folk songs have lyrics which contain simple words and expressions and easily acquirable for the ordinary man. It is also enriched with humor, love, revenge and protests. Folk songs reflect the social psyche and human desires and also reveal the life of subjugated and suppressed people.

1.2.3 Riddles

Riddles are one of the oral forms which have been used by every one without any age limit. In riddles the life experiences become the sources of their birth and it enacts like a capsule which contains both experience and knowledge. The answers are very easy to the people those who have immense knowledge about their culture. The folk indigenous riddles are always either an interrogation or an assertion. Or

else it contains mysterious facts along with the entertainment, pleasure, knowledge, thoughts, enjoyment. In short riddles are enriched with these things and it is the vivid and expressive form of orality.

The surroundings are the central themes of the riddles. Riddles contain the exactness of the social life, nature and its observation which also reflect the social life experience, vision and the philosophy. Sigmund Freud the renowned psychologist has mentioned the relationship between riddles and humors in the physical psychology.

Society is the base of riddles. It has been generated from keen observations on nature and reflect the social life and their vision. And it is a unique form of social life. In psychology Sigmund Freud has opinioned about the relationship between riddles and proverbs. According to him riddles are not the outcome of mental compositions like psychopathic elevations. Yet it is a systematic activity in between tongue twister, art forms, politics and religion. It has helped shed light on new innovations into archeology, medical science and anthropology. These words reveal the importance of riddles in science.

For a community which acquires its totality of knowledge through Oral transmission, experience and imitation, riddles and proverbs are the ways and means to accommodate and regulate their awareness of life and justice for a whole life span.

Riddles which help to develop vocabulary sense and rhythmic sense usher people into the world of wisdom through fun and make leisure time cheerful. They

tend to rouse the intellectual brilliance of people and cater them with logical thinking and also inspire their aesthetic potential through tickling their love for poetry, linguistic ability and compassion. In educational sector it is helpful to awakening intellectual levels through psychological analysis and process.

Riddles are an ocean of wisdom. Man has the ability to explore and amuse at glimpses of universe anywhere. Riddles are practiced and popularized by populations unawares and without any moral imperatives. Therefore riddles dispatch to the coming generations the ways to recapture the nature which is getting separated from them through the lore of their land coupled with aesthetics and a deep understanding of their premises.

1.2.4 Proverbs

Proverb is a collection of every precious knowledge gathered by a folk offered by the forefathers. Proverbs articulate the philosophical thoughts in simple ways, however they carry very thoughtful facts. It's a universe contracted into a dewdrop. Thus the proverbs inculcate broad ideas and the visions. Proverbs are capable of providing in-depth knowledge, different rational attitude, and skilful language.

Rhythmic combination of sounds and words and the jokes have made proverbs more memorable. These proverbs are neither prose nor poem. They are circulated from generations to generations through repetitions.

Proverbs are helpful to assure the pleasure and aesthetic sense along with intelligence and thoughts. Proverbs were the base of the most verdicts, in societies where no written law code or formal judiciary functioned. It was one of the methods to find a better remedy. In Nigeria there even today proverbs are used in trial to pronounce verdict. Proverbs are a medium of entertainments as well as an agent of informal education. Proverbs are a powerful medium to express the facts and information. Proverbs reflect the cultural vividness of a folk and the vitality of its language.

1.2.5 Folk idioms

These are the part of proverbs which may be a subordinate sentence or a complete or incomplete sentence. But the meaning is changed according to the context. If the proverbs are statements, idioms are their practical usage.

1.3 Orality and Literature

All most all the writers have intentionally or unintentionally used oral tradition in their texts for presenting their themes.

Eg: Thomas Mann's *Transformed Heads* is based on *pañchathathramkathakal*

2. B. Sreedevi's *Agnihōthram* and N. Mohanan's *Innalathe Mazha* are based on the folk epic *Parayipetta Panthirukulam*.

Rather than themes, in the poetry rituals, myths and folk speech, epic, legend etc., become the signified or signifier.

G Shankara Kurup- Chandhanakāṭṭil (Coat made of sandalwood)

Edasseri Kāvilepaṭṭu, pūthapāṭṭ

A folklore form has been changed and practiced within a vast culture.

Example: poṭṭipopurath Śīpothi akath.

A regional folk form is performed and expressed independently, differently or in sharp contrast.

Example : M.T Vasudevan Nair Randomūzham,

Nayalar- Rāvaṇaputhri

An oral form has applied either in its exact form or in an incomplete form.

Example :Poothapāṭṭu

A literary form is developed by imitating oral forms and constructing its artificial.

Thakazhi - Chem̄in

Thakazhi has developed the plot Chem̄in by imitating the believes of seashore inhabitants regarding sea goddesses and then he demonstrated an artificial form of that concept. But the natives of nīrkunnu or purakātu stated that there has been no such kind of beliefs regarding the sin and virtue.

1.3.1. Influence of riddles in poetry

In poetry, the presence of riddles can be seen influencing the simplicity, repetition, rhythms and form and so on.

Example :Āanakēramala, Āḷukēra mala

Āayiramkānthāripūthirangi

(A star studded sky, which is deserted and unreachable)

1. Āanakēramalel
Āaḷukērālamalel
Āayiramkānthāripūthirangi
(*Kadamanitta- Santha*)
2. Āanakēramalel Āatukērum
Āanakēramalel Āaḷukērum
Āaḷumkērum mala yangane yangane
Ammlamalayāyi mārūm

(The star studded deserted sky where no one can reach will be conquered one day and it's status will be reduced a familiar place.)

1.3.2. Influence of proverbs in poetry

Folk idioms, exaggerated way of speech and proverbs have seen in poetry in two ways.

1. Indigenous structure
2. ārthika structure

Indigenous structure

Eg: -

Proverb - 1

Vēli thanne Viļavu thinnuka

Vēlikaļ chennangu

Viļa thinnu pōrunna kālam

(The cultivator himself consuming the harvest. The keeper himself herself moving towards the kept items and consuming them.)

(Cherusseri, Krishnagatha)

2

Angātiyil thōttathinu Ammayoto

(Attacking the feeble for one's defeat to a strong opponent. (You failed in the market, and now you blame your mother).)

Angāti thōlviyanammayōd

(The market itself humbles before a mother).

(Cherusseri, Krishnagatha)

3. *Eliye Pētichillam chuduka*

(Do not ruin everything in order to destroy a trivial thing).

(Kadamminitta, Mazhapeyyunni Maddalam Kottunnu))

3. *Pinnem chañkaran Theñgelu*

(Still repeating the same mistakes).

(Kadamminitta, Mazhapeyyunni Maddalam Kottunnu))

2. *ārthika structure*

Gati kettāl puli pullum thinnum

Pulipōyi pullu kitakkatte

(In extreme situation even a ferocious tiger will be forced to eat grass).

(Vailipilly Peṇṇum Puliyum)

Nādōdumpōl naduve

(When the world changes one should undergo tremendous change to succeed.)

Nādunīṭhil

Vīttu vilangathil

ñjan vaṭṭhil

(I stand exact opposite to all the norms and notions of the society).

(Kunhunni- Kunhunni Kavithakal)

1.3.3 Folk tales and poetry

The influence of folk tales reflects in most of the poems, especially in their theme and presentation.

1.3.4 Influence of folk songs in poetry

Folk songs have influenced poetry in its themes and representation. Early works were initiated from the concept of folk rhythms and tones.

Ulloor himself stated that, the rhythm of his renowned work Premasangeetham was taken from the Vaythāriof maidens while they were grinding paddy seeds.

Enkunhurangikkolkenkunhurangikkol

ken kunhurangikkolkente thangam

(My child sleep well, sleep well, sleepwell you are my jewel)

(Tharattu, Vaḷḷathol)

Vallathlol has used the rhythm of a folk lullaby to demonstrate his poem.

Folk themes like oomanakuttan, kurathi, kalyani, thāratt, oomamnakuttan, maveli, vanchipāttu and a revised structure of repetition is abundantly used in the poems of Chagambhuzha.

Kaṇṇukalillāthakuṭṭamilla

Kāṇēndathenthannu arinjukuda

Kāthuḷillāthakuṭṭamilla

Kēlkkēndathenthannarinjukūta

(Have no defects to the eyes but don't know what to see. Have no defects to the ears. But don't know what to see).

(Vidhyatharika, Akkitham)

Pularuvān Ezhararāvullappōl

Pūṅkozhi kūvikkazhinjatheyullu

Pūmāthe Ponnamma Pāttu Kēttālu

Uṅkamaram Pottipālozhukum

(It's still early to sunrise the rooster has just stopped crowing. It the song of Pumathe Ponnamma is heard even a scached dry try will burst out with milk.

(Yathramozhi, Balachandram Chullikkad)

Muthaśśikkathayile Kummāttim

Kummāttikkathayile Muthaśśīm

(The masked dancer in grandma's tale. And the grandma in masked dancer's tale.)

(Muthaśśikkathayile Kummātti, Kavalem)

1.3.5 TALES

Folk tales are described as a flow to the solution of lack liquidation from lack. At the beginning of the story, hero has lost something. It might be his kingdom or his lover or his princess or any precious things or else it may be a question devoid of an answer. The story begins with an emptiness which should be resolved. For resolving this problem the protagonist has left his home. In the course of his adventure he has to face so many barriers. He has also suffered some risk too. He can only resolve his problem by diminishing these risks too. The story becomes complex through these risks. And there is a villain who always throws all these risks at the hero. And the flaw of hero is another problem. Perhaps the hero is incapable to handle all these risk and thus he seeks for the hand of a companion. To win the trust of companion, he must prove his honesty and all other values. At last when he gets back whole things which had been lost to him once, the villain appears again and threatens him again. When he completely triumphs over villain the story ends up. At the end of the story, the hero will get everything. The ultimate victory goes to the hero. According to V.J Prop⁷ who is a Russian formalist, this is the structure of a folk tale. The plot moves on through the actions of characters. Prop has pointed out that there are thirty one functions in folktales. When the protagonist leaves his home the story begins. And the story ends up with the union of hero and heroine. But a story might not carry all these functions. But serial relation of these functions have been maintained in the

⁷ Vladimir Yakovlevich Propp was a Sovietfolklorist and scholar who analyzed the basic plot components of Russian folk tales to identify their simplest irreducible narrative elements.

stories. In fact, Prop has tried to establish a universal grammar of these stories. Even today, commercial films are following these same methods for universality. It has been reflecting the human instinct for. In many ways, the initial Malayalam short stories also resembled such kind of structural similarities. S.K Nair has stated that the short stories are of two types; one deals with the plot and other deals with the subject. Most of the initial writers have given importance to the plot. Basically any story teller who have an initial world view can write stories. He does not need to have keen observation or artistic sensibility. Any person who has intelligence, ability to make artificial scenes, well trained language to present incidents can write mainstream stories. Most of the detective stories are developed like this. S. K Nair has tried to explain that such kind of plot based detective stories attempts to follow up the story line of folk tales. Plot based stories have another feature; if the plot is developed by a person who is poor in writing, he could have transmit his idea of plot to others. Edgar Walles, has used this method during his last days. And it is effortless to a person who is much familiar with the works of Edgar. To creat a work which didn't tarnish Edgar's image. the blue print of a story thus described is the same facts observed by Prop on the universal grammar of folktales.

Stories in its initial stage have imitated the plot of folk tales. They thought, production of a story is the imitation of plots of folk tales. But the stories have been developed by rejecting this system of imitation. Folk tales have manipulated the outer conflicts whereas modern short stories have demonstrated the inner conflicts of the characters. The universal grammar of folk tale became a barrier for the story tellers

who have been looking to make their stories different. So they have tried to overcome the narrative manner of folk tales. They have developed depressing as well as melancholic characters. Meanwhile, story comes back to folk tales in the modernization. But this attempt is utterly false construction of folk tales. And they are trying to construct the parody of folktales.

1.4 HISTORY AND ORALITY

The supremacy of written language has obstructed orality to form history. The history has chained in the royal palaces as well as their dynasties. Because, the written documents have carried the discourses within the palace.

Written language has not been an exact one. It has been influenced by the person who has written the text as well as his time. Not everyone articulates the history of events in which they have participated. Some of them take initiative to record the events. The vision of the writer influences the text. In short, written language also reflects objectivity like orality.

Just like all other discourses, painting also resembles some sort of dominance as in the written language. Colonialism and modernity has established a blind confidence in written language. According to E.H Carr⁸, the devastating attitude towards the objects and facts is called Fetishism⁹.

⁸ Edward Hallett "Ted" Carr CBE FBA (28 June 1892 – 3 November 1982) was an English historian, diplomat, journalist and international relations theorist, and an opponent of empiricism within historiography.

⁹ A fetish (derived from the French *fétiche*; which comes from the Portuguese *feitiço*; and this in turn from Latin *facticius*, "artificial" and *facere*, "to make") is an object believed to have supernatural powers, or in particular, a human-made object that has power over others. Essentially, fetishism is the emic attribution of inherent value or powers to an object.

Facts do not speak themselves. Whenever the historian seek assistance then only facts begins to speak. He has decided to give space for the facts according to his own preference. He should be sorting these facts. It is utterly meaningless observations that there are historical facts which are independent and factual by themselves for the analysis of historians. But Carr has indicated that, it is a herculean task to avoid the bias of the historian in recording historical facts.

According to Carr, a differentiation could not be possible between orality and written language on the basis of fact.

During the 21st century folklorists and historians argued that, ancient men have owned myths and due to the absence of circulation, they stated that ancient men had no historical knowledge. Though Levi Strauss opinioned that ancient men also have historical knowledge, but that is different from ours. He considered history as the continuation of mythology.

1.4.1 FROM ORALITY TO HISTORY

The history which is not entered in the written language is called “dark history”. It is unambiguous that the binary conception of written language and orality as brightness and darkness respectively is crystal clear from this mode of distinction. The people who have considered the development of urban western society as historical, declared Africa as Dark Continent and their history as the Dark history. These figurative phrases points out the involvement of power to form the paradigms.

Oral societies have maintained their relations without breaking the connections between the living, dead and also the coming generations. Then how can we say that their world view does not contain the endurance of time as a motif. So it is apt to put that the paradigms which have been existed as the basis of modernized historical writing existed without illustrating these motifs.

Each and every oral society contains the narratives of their origin, ancestors, migration of other societies. Their history is incorporated in all these elements. However it can't be said that all these are history. It is also a collaboration of collective consciousness, aesthetics, and religion of a primitive society. They could not distinguish or illustrate the epistemology which had been generated by colonialism.

Towards the 1970s, in African academic circle an inclusion has been happened against the colonial paradigms. History does not mean the history of Europeans in Africa, instead it is the history of native Africans. They have urged for orality to recreate the history of African tribes.

Till western views got the dominance over positivism, they had used orality for the historical writings. The question like whether oral information can be used in history. Note only poses a problem on the method of writing history but also shares some anxieties regarding the content of history. Because, the unavailable history is always the history of those who have lost their representative identity, their thoughts, and desires.

Oral history is an appropriate method for discussing the experience, ideology and vision of past. Very often written language has diminished the complexity of historical process into binaries or contradiction, orality has revealed all the contradictory events. This is an approximate

1.4.2 THE ROOTS OF COSAMBI

Orality and written language has represented different consciousness. The attitude towards their culture and their surrounding culture are entirely different for them. The historians have got more sophisticated to recognize orality as a method. D.D Comsambi has scientifically overcome this barrier.

Comsambi does not try to substitute written language with orality. Instead he tried to follow historical writings and sharpens his views as well as to fill the essentials. In his works on mother goddess of waysides, he has used believes, rituals, orality, knowledge on myths as supplemental with each other. Unmarried mothers have represented Stone Age. Comsambi has pointed out the roofless shrines and sacrifices to enhance his arguments. He has discovered that merchants have used these shrines during their trade. These are the main centers of traders. He stated that the traders were deeply influenced with the principles of Buddha. And he has also taken the extracts from Jāthakakadhakal to establish his arguments.

Comsambi, himself opined about his own historical writings. It might have annoyed the Indian who blindly follow patriotism/nationalism rather than reality, because the things are entirely different from the classical ways.

Anyone can enjoy the elegance of a lotus. But a substantial scientific method is required to understand the biological process of the growth of a lotus from mud and dirt.

1.5 World view in oral tradition

1.5.1 The concept of world view in oral tradition

1.5.1.1 Every society interprets themselves and their relationship with the outer world in their own way. This interpretation is called World View.

Man is an animal who can think. Humans interpret the world around him in a special manner and live in accordance with that. Every society has its own definitions on the earth they live in, the world around them and man's place in this universe. The Hindu community believe that the Devas live in the Swarga (heaven) which is above the earth where the Humans live and beneath the earth there is a dark place called Patala. They believe that Men of good deeds reach the Swarga. This belief is not just a belief but it plays an important role in shaping the ways of life of the community.

As said above every society has its own belief or rather thoughts on the universe they live in, the matter and their relationship with man. Different anthropologists have studied about this earlier. They put forth the idea of having a World View and involved in learning about it. Robert Radfield¹⁰ defined World View

¹⁰ Robert Redfield (December 4, 1897 – October 16, 1958) was an American anthropologist and ethnolinguist, whose ethnographic work in Tepoztlán, Mexico is considered a landmark Latin American ethnography.

as “the way people characteristically look out-ward upon universe”. Kluckhohn gave a more explained definition which states that “generally it is assumed that world view in the sense of a cognitive set by means of which people perceive, consciously or unconsciously, relationship between self, others, cosmos, and the day to day living of life is patterned.

First, world view was a term used to denote ‘related to universe’. Later, the idea got expanded and redefined as how a society interprets the world and became an investigation on their existence in the world. (Alan Dundes, 1984:358) Every community has its own perception on stars, sky, sea, earth and such things. They have their own ideas like what the sky is and where the heaven is. These perceptions were regarded as worldview in the earlier period. The idea of worldview was formed when humans tried to understand their existence within the universe. For example, every society perceives colors in different manner. There are a number of colors recognized in this world yet, every society recognizes limited numbers of colors. There are colors which are recognized in one society and ignored in another. For example, for a Malayali farmer, there is no difference between maroon and red. For him both are red. Alike, there are a zillion plants in the world yet society identifies a few. Even then, every plant is identified in a different view. Worldview changes as the way of life changes. For example, in the past the English did not know the color Violet. Violet was a flower’s name. This can be understood in the folk songs where it is said that violets are blue. The distinction between blue and violet were not

identified. Later the color of the flower became the name of the flower. This happens when the color is identified and it becomes the part of the culture of the community.

1.5.1.2 This leads to another point that worldview can be changed. As things and ideas get identified and recognized the worldview get adjusted to it and update it.

The Eskimo community recognizes eighteen variations of the snow. Each of them has their own names. But we, the Southern Indians recognize only two or three types of snow. Just like that, every community recognizes different variations of clouds, rain in accordance with their perceptions.

Worldview is an idea Folklorists got from the anthropologists. This happened because the aim of folklore studies is the recognition of the joint ventures which made world view that is the perception of the joint ventures (societies) on the world important. Without any society, the idea of world view does not exist. This is why world views are often defined in relation with “to the people”. Hence the study of worldview has become the study of societies or joint ventures.

1.5.1.3 Alike language, world view is also abstract and vague. Language exists in sentences in the world yet it is difficult to explain what language is. A sentence in Malayalam is a part of the language but the sentence does not represent what a language is or does it explain itself as a language. Similar to that, the idea of world view is itself vague in folklore. In a sense, worldview is the language which culture pertaining. The people in Kerala believed that invisible supernatural creatures live in the trees and they have the same right the humans have on the nature. This belief was

a part of the worldview the Keralaites possessed. This may not be seen in the similar degree in the lives of Keralites, but it can be seen in the traditional cultural actions, in the proverbs and in the thotam pāttu. This is why before cutting trees, people conducts certain events in which they request the supernatural beings to leave the trees, try to appease them and request thee trees to let the woodcutters cut the trees. This process and the idea behind these process has been represented in many folklores. Because worldviews are merged within, it cannot be collected or extracted. This is why Alandandis said that “Worldview refers to the cognitive, existential aspects of the way the world is structured. (Americo Paredes & Richard Bauman (Ed) 1975:102) It is not about the world exists. The myth of heaven is a part of world view. But it is not related to any value based system. It is the value based system that makes humans believe that there is something called heaven, and it is desirable for humans and the only way to reach the heaven is to do good deeds.

The issue with learning about worldview is that the uncertainty is the degree of knowledge that can be considered as world view is. Especially in the societies where official learning exist, there exists different kinds of compartmentalization. As mentioned before, we recognize different shades of colors today: Pink, violet, maroon and so on. This knowledge is material because it does not relate to every aspects of life. But green, yellow and red are related to every aspect of life. So the question arises, does it make the material knowledge same as the worldview? Not necessarily. As said before, world view is indirect knowledge. A thing or a fact is known not for the sake of knowing, but the knowledge is reflected in various ways.

As Alan Dundes put forth, Linear that is cycle is said to be the worldviews of Americans because the linear and cycle is reflected in their folklores (Americo Pardes & Richard Bauman 1975:98). Worldview is just not about knowledge but it plays a part in shaping the lives of the groups. It would be different for them to understand something which cannot be related to their perceived worldview. Take an example of the training examination given to the American Indian Children.

Two pictures are given to the children. In one of the photographs a person is cutting trees and in another a person is smoking leaning over to a wall. The caption is given as the 'father is working'. The children should mark which photograph is right. The question sounded ridiculing to them. No child wrote the answer. They could not understand the difference between work and leisure. For them there is only a life. It is part of their worldview. This test points out how important worldview is in the cases of education and collective consciousness, especially when it comes to multicultural societies like that of India. A group's worldview is not a single entity. It is the collection of different entities. It is the deep structure of a language which is a cultural entity. It means world view is the inner structure of the peripheral life structure. Meaning, world view is that inner soul which connects the peripheral structures including one's own existence. The units included in this structure are interrelated and therefore works in a give and take system. Alan Dundes gives examples on this. The difference between the worldviews of American Indians and Anglo Americans are given below.

AMERICA	AMERICAN INDIAN
Linear	Cycle
Planning	Negotiation
Improvement	Adjustment
For the North European	
Future Oriented	Past Oriented

When one looks at the given example it is clearly visible how they are connected. From Cycle to Past Oriented everything is related.

1.5.1.4 The idea of world view is what was discussed yet. Now let's focus how world view could be studied/learned? As said before world view is an indirect knowledge. In order to learn about world view, one must consider the peripheral units. World view is not direct quoted in the folk lore but is merged within the different folklores. Hence one is obliged to consider the folklores to learn about the worldviews. The difficulty lies in how and which units should be considered to learn about the worldviews. Alan Dundes introduced the unit of 'folk idea' to solve this issue. According to Alan Dundes folk idea is the "traditional notions that a group of people have about the nature of man, of the world and of man's life in the world" (Americo Pardes & Richard Bauman 1975:94). In present, folk idea to Folklore is like swanam in language. Like it can be reached from swanam to swanimam, it can be reached from folk idea to worldview. He proposes that Linear is a part of American's world view considering the usages of Americans related to linear and

cycle, and the important parts of different folklores genres referring to Linear and cycle. (Americo Parades& Richard Bauman; 1975:98)

The study of Folk idea would be a relief from contemporary studies based on the versatile folklore genres because, the study of world views are not limited to the study of various genres. Worldviews are lies within various folklore genres in various communities. To bring it into the light is to use every genres in which folk ideas is supposedly lies within. By which, it would be able to not narrow it down to a single folk genre and give a way to the study of worldviews without any barriers.

1.6 Orality as the world of imagination

The plot and the narrative of the folk literature contains the blood and flesh of daily life. It is competent enough to express the Folklores, which are the inevitable part of the lives of the public, in the community's emotional sphere. Folk literature becomes the expression of the public's physical and spiritual lives. It marks the community's pain, pleasure, happiness and anger in a creative structure. The community tries to achieve its dreams, hopes and ideals in the folk literatures.

A community's aspects of worldviews can be extracted from its folklores. In Malayalam oral folklores, one can find the worldview formed in the Caste-Landowner-Feudal system prevailed then.

1.6.1 Puzzle

The cues and connotations of a traditional agriculture based community is the essence of puzzles. Farming, caste, customs, deities are subjected to the formation of puzzles. These are deep rooted in an economy which is solely based on agriculture for bread and butter.

1.6.1.1 Rituals

Rituals are actions conducted in accordance with the traditional beliefs. Rituals are backed by tradition. Rituals are attempts made by men in association with supernatural beings to fulfill their wishes. The puzzles does not mention the world of rituals, but mention in slightest form.

1.6.1.2 Bathing with Turmeric

1) *Kārakkāpōle Karuthirikkunnēram*

kāṇāthe pōyavānaro

Manjalum thechu padippura kēryoppo

mothān vannavanāro?

(The one who went away when I was as dark as a date, The one who came to kiss When I crossed the threshold after a turmeric bath).

2) *Ennum kuḷikkum njān*

Manja nīradum njān

Ennitum njānennum

Kākkepole

(I take bathe every day I shower in yellow water Even then I look like a crow forever).

In both of the puzzles bathing with turmeric is mentioned. Bathing with turmeric is related to rituals.

1.6.1.3 Kolam drawn on the courtyard.

The Kolam drawn by Brahmin woman are of different patterns like thadukkupotāl edukkappedāth aṇinjāledukkānokkātha veḷḷithāli (The silver chain which can't be removed if once worn) ittaledukilla eezhavapperum thāli (The thick and large chain which one will never remove after wearing) and ittaledukilla pathayappūṭṭu. The Tamil Brahmin women draw kolam as a part of rituals, in front of their house using rice flour.

1.6.1.4 Chewing Betel-nut

Betels are an important factor in the rituals of Kerala. Betels and chewing Betel-nut can be seen in the puzzles. Angele changāthi virunnuvannirikkunnu kaykkāthathinteyum pūkkāthathinteyum ila vēṇam. In this, the content is about the societal ritual in treating the guests. Betel is an indispensable part of the rituals, traditions/poojādikarmṅgal and societal events. It is a habit of Keralaites to chew the betel-nut after having meals.

Undōnundōn oorelu thōndi (One by one who has eaten mudded on the otherone's back) is a puzzle related to chewing betel nut. It is about the process of applying lime on the betel leaves after the meal.

*'Chuṭṭeduthavanum pukacheduthavanum nuḷḷiyeduthavanum
guhayil kayari kadipidikūdi chora charddichu.'*

(Chewing betel leaf, arecanut and lime together and spilling out red saliva).

'Pōkumpōl league, varumpōl mār̄xist'

'Mūninod nūru kūtti onnākki'

(An indication of the flags of IUML and Communist parties which are green and red in colour respectively. Indicates chewing betel nut with lime.)

These puzzles are about chewing betel leaves. Betel leaves are inevitable in auspicious occasions like marriages. Some communities call the engagement before marriage as Thāmbūla kalyāṇam. In some communities there is a tradition of carrying betel leaves with them when inviting guests for marriage. Betel leaves are used in praśnam vekkāl and śakunam nōkkāl which are acts associated with astrology. Stages are used to decorate with betel leaves. There is a ritual of chewing betel leaves in the auspicious day of Thiruvāthira in the Malayāḷam month Dhanu. Betel leaves also plays a great role in charity.

1.6.1.5 Marriage

Marriage, Wedding stage, nuptial chamber, wedding feast like rituals are mentioned in the puzzles.

'Amma kallilum muḷḷilum

makal kalyāṇappanthali.'

'Ellā sadyakkumenne viḷikkum

ūṇinu munpe irakkividum.'

(Plantain tree and plantain leaves (Plantain leaves are used as plates in Marriage functions)

'āttunōttorazhakanepetu

azhakanitha maṇiyara pūki

ṇjānitha mazhayum veyilum koḷḷunnu.'

Indicates the Bunch of bananas or false horn of plantain tree taken to adorn marriage venue, and the abandoned plantain tree.

In the lives of Kerala bathing is ritualistic act rather than just a daily act of cleansing. There are a number of puzzles mentioning bathing but none of them mentions the ritualistic side of it.

1.6.1.6 Caste

Kerala history is binded to casteist practices. Caste hierarchy, untouchability and touchability were strictly followed through traditions.

“Illathamma kuḷich varumpol Kārippulayan thetunnilla” (When the chastelady comes back from bathing, the abominal lower caste man didn’t move away from her path). The dark wooden lid is stopping the boiled rice in the cooking pot to froth and spill over) is a riddle which is related to caste system. The norms regarding pure and impure which were constructed to maintain the ideas of different social hierarchies and their privileges, played an important role in the establishment of Caste system. It were the Brahmins who established the norms of pure and impure as factors which could control the societal restrictions. The 64 amoralities, supposedly started by Sankaracharya are importants social norms. The custom of untouchability which was one of the most widely followed customs, were the result of the caste system. The Brahmins determined the degree of impurity in accordance with the different sections of society and their status. By which they setted thēndāppadu (the distance the untouchable must keep from the Brahmins when came near the Brahmins) for each communities like 12 Foot for Kshatriya, 36 for Kambala, 48 for Ezhava, 60 foot for the Paraya.

One may not see the reference to caste system in the riddles but could see the relations between caste and occupation in the riddles.

“Kollanumarinjilla kollatheemarinjilla

Thithai ennoru kocharivāl”

“Ārum povathedekkūdi

Oru kollachekkan pokum.’

(The sickle shaped crescent moon (The draft and skill of blacksmiths forging tools). The key and lock.

“Annarājan ezhunnaḷḷi varumbol

Āśārichekkkan thaduthunirthi.”

“Parayanumarinjilla parachiyumarinjilla

Thitthithai nalloru kochu muram.”

(The wooden lid stops cooked rice from boiling over and spilling out. (Lower caste people weaving rice baskets) - full moon.

The puzzles like these mention the relationship between caste and occupation.

It is believed that the tribes and gothras which followed certain occupations as a community later became particular castes. The ainkudikkammāḷ are of Kerala are the Āśāri, thattan, kollan and kallan (Carpenter, Goldsmith, Blacksmith and Stoneworker). It is believed that they were the children of Viswabrahma who was born from Lord Shiva’s third eye. Every caste has its own caste manners. There were norms on how certain castes should behave, what occupation they must follow and so on. Those who break these caste manners were punished.

There are mentioning of color and pūṇūḷ (the thread Brahmin wear as a symbol of their caste) in the riddles without mentioning terms which relate to occupation like illathamma, anthanan, and so on. There is mentioning of occupations like kalluchethu without mentioning the caste name.

Another reference regarding caste is of Puḷḷorkkudam

“Chenthanru chethichethi

Vīśanāru vīśi vīśi

Puḷḷōrkkudam vīrth vīrth”

The act of the cow waving its tail while eating is mentioned here. It is an instrument made and used by the Puḷḷuva. It is made by wrapping the skin of the cattle or the iguana on the mud pot whose bottom is craved. It is believed that a Puḷḷuva woman saved a snake which got injured when the Khandava forest was in fire. The snake was saved by putting it inside a pot. It is believed that the Brahma conferred that those who sing by playing the pot will be pleased by the snakes. This is the ulpathikkatha (Story of origin) of the Puḷḷorkkudam.

There are certain traditional rituals to be followed when the Kuśavas make Puḷḷuvakkudam out of clay. They must bath and take *nombu* (fasting) seven days before the making of the Pulluvakkudam. There must be no physical relationships with women nor they should eat meat and fish. The price of the Pulluvakkuda which is made in a special way cannot be said. When the Kuśava gave that Puḷḷuvakkudam to the Puḷḷuva, Kuśava must bless the Puḷḷuva. Puḷḷuva will give dakṣiṇa in a betel leaf and a dhoti to the Kuśava. There are rituals to be followed when the Puḷḷuva opens up the bottom of the Puḷḷuvakkudam.

1.6.1.7 Theyyam

Theyyam is one of the most important traditional ritual dances of the Northern Kerala.

“Illathamma kuḷichuvarumpol

Kunjitheyyam thuḷḷitthuḷḷi”

(The rice in the cooking pot boiling over and making the lid tremble).

The above said riddle mentions the rituals. Theyyam is about the worship of the deities, Yakṣas, Gandharvas, Bhūthas, Nāgas, spirit of the ancestors, and heroes. The kolams dance for different reasons like to have children, to success, to eliminate contagious diseases, to bādhochadanam and to achieve what one craves for.

1.6.2 PROVERBS

1.6.2.1 Proverbs and phrases are the part of the attempts made by the dominant groups of the Feudal aristocratic elite society to maintain the established power structure. There are many proverbs which justifies the oppression and normalise and minimalise the resistance.

“Adikonda vidyaye arangathuḷḷu”

“Adi kondu vaḷarnna kuṭṭiyum

Adachuvevatha kaṣāyavum oru pole”

“Adi koḷḷātha piḷḷa padiya”

“Adicheyyumupakaram aṇṇanthambi ariya”

“Adicha vazhiye poyillenkil poya vazhiye adikkaṇam”

“Adi pizhachālake pizhakkum”

“Adiyilum mīthe odiyilla”

(The merits of a good beating or punishment is mentioned)

“Adiyum kondu puḷiyum kudichu. Paṇavum koduthu.” (the punishments of the early days like beating tied to four pillars, making one drink imli forcefully, paying fine, and like are mentioned here.)

All these proverbs justify physical tortures. These proverbs justify the physical violence as punishment for breaking the rules and punishing children with physical tortures as a method of parenting. Proverbs stand as the ideological tools that helped the society which was illiterate and conventional, to maintain the prevailing power structures.

“Adi kondālum mōthiramittu kaikond vēṇam.” This proverb clearly states who are to be punished and who should punish. (Shows the indisputable status of rich and upper caste to punish and attempts to justify it as something virtuous and benevolent).

These proverbs are the results of a society which believed that the negligence towards tradition is regicidal. Punishing the culprits in the public space was justified in such a society.

Proverbs are to a traditional society what the modern prisons are to an industrialised society. Prisons make it easier to oppress socially. In an industrialised society not only the prisons but factories, schools, and hospitals work as a tool for social oppression. The Feudal society uses folklores including proverbs as a tool to create obedient individuals as the capitalism uses the above mentioned institutions to create obedient individuals.

“Kaṇakkuparanjal kañji kittilla”

“Adimakk kuppa’

“Thiruvāykkethirvayilla”

(Obey the upper caste, rich men and their whims).

Proverbs such as given above weakens every move which challenges the traditions.

“Thannath thannath thinnirunnāl pinneyum thampuran thannirikkum”

“Thalayirikkumpol vāladaruth”

“Thannathum thinnathum marakkaruth”

“Chōrangum kūringum”

(Asks to be loyal and subservient to the ruling and powerful men).

These proverbs remind that the survival of the lower caste/class is at the mercy of the upper caste/class. One should eat what is given by the thampuran and not question him. Thampuran is the merciful god in earth. One should always be thankful to him. In this way the proverbs works as pillars to maintain the prevailing societal system.

The transfer of restrictions, beliefs, and omen from one generation to another is done through proverbs.

“Mūnnal kūdi padiyirangaruth.”

“Randothal mūnnokkum”

“Śaniyāzhcha śavathinmelum kathivekkaruth”

“Kurukkan karanjal neram pularilla”

“Nāya kudanjal sathyam”

(Superstitions and blind beliefs are portrayed)

These beliefs are still spreading in the society without being questioned. The most important folklore tools which help this are the proverbs.

1.6.2.2 CASTE

Caste communities are maintained in accordance with traditions and occupation.

“Jāthyāluḷḷath thūthal pōkumo”

(Caste notions it lies and the belief that even a highly esteemed lower caste individual has inherent flaws as he/she doesn't belong to a good caste).

Such proverbs show the conventional role of castes. The communities consider the features of caste as genetic features. At the same time there are many proverbs which define caste on the basis of occupation.

There are many proverbs that mention caste and occupation like,

“Manthram pattayal maṇṇan veḷichathayi”

“Alakkozhiṅ veluthedanu kaśikku pōkānakumo”

“āśāri akathayal ādharam purath”

“Kurangan chatha kuravanep pole”

“Pandundo pānan pothutītt”

“Vāṇiyan kodukkanjāl vaidyarkk kodukkum”

“Māran vekkumpol makriyedukkum”

“Thattan thottal pathinett”

(Castes and caste – based occupations are asserted and crossing them is explained as detrimental to individual and society).

Most of these proverbs are about certain castes made by the outsiders.

“Thiyyan moothal theyyam” is a very popular proverb of the North Malabar. There are many Theyyams on the caste Thiyya. Theyyam are mostly the reincarnation of the lower castes that got killed by the upper castes. The proverb is similar to that of the given,

“Ōnth mūthal udumb”

“Pūcha mūthal kokkan”

(Indicates lower caste men cannot go beyond a specific point in life.)

These proverbs say that the weak can never become excellent. The society which considered the Thiyya and the Theyyam as weak and unimportant formed these proverbs. This proverb ridicules the Thiyya saying that the thiyya will be capable only of this much.

Even being part of the society every community tries to self alienate themselves and this is seen in these proverbs. There are proverbs which describes castes as the idea that prohibits a union on the basis of class.

In Kerala, it is not visibly seen the division of village on the basis of caste and caste based occupation. Unlike the other states in Kerala one cannot assume the Brahmin’s house and that of a Paraya by being in a village. This is why it is difficult to link the material reality of the caste system to the people, while you are in Kerala. It is not the geographical areas that promotes casteism in Kerala but the ideological differences that promotes the different links of the castes in Kerala. Theendappad,

Shudhashudha (pure and impure) are the results of this. The same is reflected in the proverbs.

In the proverb “Chandālan thīndiya pindam pole”, the caste idea of untouchability is visible.

1.6.3 Stories of humor

The Phalithakathakal¹¹ are important in the section of stories that deals with worldly pleasures. The sense to criticize is the basis of the humor. When there is a prevailing idea of completeness and the presence of lack of completeness creative criticism take place. Humor or wit is the most powerful tool to criticize the society. The tension occurs because of the compartmentalization within a society. Inequality of the genders, caste system, and the difference of culture between the urban and rural areas, all plays in growing the tension within a society. The stories of humor deals with this tension existing in a society. These stories ridicule the otherness created via caste, religion, gender and class. The stories ridicule the other and the self. The main audience of the Namboothiri stories of humor are the Namboothiri community themselves. The humorous stories of Namboothiris revolves around the stupidities and lack of knowledge of the Namboothiris. It is the Namboothiris themselves that are mostly make and laugh at these jokes. It is the lack of knowledge on the technologies and obsession towards the traditions which make the

¹¹ Humor stories

Namboothiri character incomplete. This error in the character is the reason of the humour of the story.

Once, a Namboothiri get to travel in a transport bus. The bus was full of passengers. One person sitting in the bus offered Namboothiri the seat. Then Namboothiri told him that “I have no time to sit. I am already late to home.”

Many stories deal with how Namboothiri got panicked while travelling on a bus. Once, a ticket checker in a bus saw Namboothiri looking under the bus after getting down. He asked Namboothiri what he is looking at. And Namboothiri replied “I left my chappals at the door front while entering the bus and it is missing.” The Namboothiri is struggling between the traditions and modernity as his life is all revolving around the temple and the customs there. The character of Namboothiri can be seen in Indulekha also. The character of Namboothiri ,in the stories are those Namboothiris who could not move along with the renaissance and modernity. Once a marriage brocker came to Namboothiri with a proposal to his sister. The brocker told him the groom is a violinist and the Namboothiri asked him how much yield does he earn from the fields (Ethra parakkund?) Here Namboothiri could not differentiate from violin and vayal (fields). This lack of knowledge of the Namboothiris are creating humor here.

There are many oral stories which revolve around specific characters. There is a famous series of stories called “Kunjayin musliyarum koottarum”. The stories of Kunjayin musliyar depicts the humor made of the “otherness” created through

religions. For example: “ Once Musliyar and Nittoor rar ere walking on the streets and they saw a Tulsi plant. Nittoor rar prayed to the Tulsi plant and Musliyar plucked it from the roots and scrubbed on his bottom. Rar said nothing. Later, they saw a Kāttu thumba and Musliayr offered a salam seeing the plant. Rar thought it would be a plant the Muslims worship; he plucked it from the roots and rubbed it on his bottom with much disgust. Rar’s bottoms started to itch. Laughing at Rar, Musliyar told him “*Thoovapadachon* will bite”.(God Poison ivy)

Islam does not worship the creations of God. It is believed that worshipping anything other than God is sacrilegious. This is the worldview of Musliyar. But he knew that his friends’ religious beliefs are different than his. The stories ridicule this. Rar believes that everyone follows his religious manners. The efficient communication between them is not entirely possible even if two cultures exist together. This creates the otherness. Every culture recognizes itself and others in this way. In that sense one can say the folklores makes the communities efficient to recognize themselves. They work as mirrors pointed at themselves. The criticism exists among the different cultures make them co exist in a healthy manner.

1.6.4 Myths

Worldly stories can be divided into unearthly, magical and wonder. Magical stories are those which have a magician and illusions. The antagonists of the magical stories are the demons and terrifying creatures. In wonder stories one get to see characters that does tricky and illusory things. The stories regarding the creation

belong to the magical stories. They deal with the creation or origin of things, facts or living beings. Unearthly stories are those in which the protagonist gets into an unfamiliar world and his adventures there with the strange and unearthly creatures. Myths are the most important in the worldly stories. Myths are complicated stories. They contain both facts and fantasies. Myths describe the inner meaning of the universe and the human lives. Some define myth as a special way of thought process. This thought process correlate different and strange factors of experiences. Myths do not follow the path of logic. One cannot differentiate it from the worldviews from the history, perception of the men, and traditions. Myths are universal Max Muller proposed that the feature of the language used in myths are, diapher. It is said the diaphers are metaphors. The language of myths, are metaphorical. The narrative used in myths are not straight nor it can be analyzed. The basis of myths are the relation one could assume from seeing something in the first place. Page no 40 the feature of metaphor is that it outpours the meaning. That is, the metaphor takes peripheral meaning into an unusual/special level. This is why it is said that myths are the narrative of the movement of the meaning. Those explained in myths have no literal meaning. One can only see the meaning in myths that are flexible. The snake in a myth may have different meaning. The snake may scare one, wonder or dulcify one. Each of them signifies different meaning. Every one of them are included in a single myth in different ways. It also does not mean that everything said in a myth are fantasy. The history and the lives of mankind are marked in the myths. This is why Vaico who spoke against the assertions of the thought of consciousness, said

that myths are symbolic and predicable. Myths contain knowledge, creativity and art. Malinovsky believed that myths are those which are devised to secure support for the unity in social divisions. Myths help them to harmonies the worldviews and social lives. The concentration of sensation is feature of myth. It does not reflect the concentration of thoughts. Myths act as tools that justify men's sensibility. Myths are not factual representation of nature. This sensitivity is the basis of the above said arthapakarcha. At the same time, myths are not just the expression of the sensibility of men. The symbolism in myths materializes the sensibilities contained in the myths. The symbolism of the traditions, are followed by the symbolism of the myths. The creativity/imagination of the modern artists does not work like the imagination of the myths. Myths are the creative representations of the emotions and experiences related to the nature. The struggle men had gone under when they started differentiating between nature and culture is what one can see in myths. Myths are not the representation of reality. Myths are reality. Myths are backed by beliefs. That is how myths become the narrative of a society's survival. Myths have both material and non material dimensions. This is how myths achieve humane qualities. The pure/impure notions of Oedipus myths are added to it later.

1.6.4.1 Legends/ epic poem/ Itihasa

Some myths are considered as legends. They are called mythological fables. The biblical stories are mythological legends. Legends are those narratives which have not took place in history but yet believed to be part of history by people living

in a particular region are called legends. Mythological legends may have supernatural beings in it. Legends may deal with saints, places, memorials and so on. Legends are created even in the modern era. They are referred to as urban related legends. Myths are considered as the representation of the ancient events while legends are considered to be the recollections of the events happened in the near past. Unlike myths, legends are not religious. Legends may deal with conquests, migrations, war, stories of the kings, dynasty and like. The word itihasa or aithiyam came from the two words ithi and ha which means “thus indeed” and “famous”. It is easier to understand that Itihasa contains the traditions, customs, way of lives and believes of people lived in a particular region. In the Amarakosha, the meaning for Aithihya is traditional advice. It can be seen that aithihya’s influence in the creation of literature. It is from the aithiyas of Malayalam one get to know about the different kingdoms of Kerala, different communities, different regions, the then renowned persons and institutions. There are references to the coming of the traditions and conventions. In the aithihya of the Pakkanar of the Parayipeta panthirukula, there is a story explaining how Kovakka veli (Ritual paying homage to the dead or ancestors using Ivy Gourd). became important. There was a tradition of each ten of them bringing a special substance when they get together on the death day of their parents. Pakkanar used to bring meat to that. This caused discomfort to Agnihotri, his wife and chathhakkar. Yet they never complained respecting Pakkanar and made dishes with the meat and chatthakkar used to eat them too. Once, Pakkanar brought the breast of the cow to the function. When Agnihotri’s wife opened the pack

to cook it for the function she saw the breast of the cow. She decided not to cook it and tied it back and buried it in the inner courtyard. The veli started and when they started serving food to chatthakkar, Pakkanar notices the absence of the dish with the meat. Pakkanar asked where his dish is. Agnihotri asked her to speak the truth seeing her keeping silence to the question of Pakkanar. Agnihotri's wife said all the truth. Hearing this Pakkanar asked her if it sprouted. She went there and saw a plant spread the entire courtyard and has sprouted with some vegetable. Pakkanar asked her to cook a dish with that vegetable. She made a dish before everyone finished eating and served them the dish. That vegetable is ivy gourd. Even today ivy gourd is important for veli. There is a saying that there is no need to conduct veli if there is chicken and ivy gourd. It means that if there is ivy gourd there is no need to conduct ivy gourd because ancestors will be pleased even without veli. If there is chicken, the place must be that dirty and impure that not even veli could please ancestors. This story shows the greatness of Pakkanar and the ivy gourd. How aithihya is used to justify a belief is seen in the story.

All these stories are the combination of imagination, historical facts and meaningful messages. The messages are the soul of these stories. For example, in Aithihyamala there is a story called Vagbhadacharya. This story starts with alleging that the Muhammadeeya stole medicinal books from the Brahmins and thereby there comes a situation where no one among the Brahmins know medicine. Later the Brahminical scholars sent out Vagbhada, a young man, disguised as a Muhammadeeyato a Muhammadeeya scholar to learn medicine. Intelligent Vagbhada

learned medicine from this Muhammadeeya. He hide the fact that he is a Brahmin from his master till the completion of his study. In the end, the scholar came to know that his student is a Brahmin and decided to kill him. Vagbhadacharya jumped from the mansion praying that if the four Vedas and six Sastras are true, if there is God, may he be safe. Nothing happened to him except he got a limb. He reached to Brahmin assemblage and told them everything. The Brahmins thought that it is because of the lack of true faith that made Vagbhadacharya pray saying 'if the Vedas and Sastras are true'. That is why he got the limb. They pronounced that the one who does not have full faith in the Vedas and Sastras cannot be considered as a Brahmin. Thereby Vagbhadacharya got expelled from his community. Even then, Vagbhadacharya wrote three basic textbooks of Ayurveda including Ashtangahrudaya and gave it to the Brahmins. Because the texts were written by someone who got expelled from the community, they does not study or teach these texts on the day of Ekadashi. This is the aithihya. There is a popular belief that in reality, Ashtangahrudaya is a Buddhist text. There are many justifications given to this claims with historical evidences. Historically, the real conflict was between the Buddhists and the Brahmins. But it became a conflict between the Muhammadeeya and the Brahmins in the aithihya. Why such a change? As said in the Seethi Hāji jokes, from the colonial era the Muslim became "the other" within nationalism. Even today, it is strongly believed that the destruction of the culture of India was caused by the arrival of the Muslims as said in James Millers'. To establish this belief among the popular masses there came many narratives. One such narrative is given above.

By establishing the Muslim as 'the other', they were able to accommodate Buddhism as a part of Brahmin religion and eliminate the differences between them. This is the main message of this story. When it came in print it became a part of the mainstream literature. In aithiyas, imaginations play a greater role than facts. The fiction is what contains the message part. In the above said story, the restriction on the Brahmins on teaching and learning Ashtangahrudaya is the fact. The intention of the story is to make the reader believe that the Muslims stole knowledge from the Brahmin and only by continuous hard work did they get it back. This is the message of the story. All the others are fiction. Facts and message are only background. These are communicated by mainly via fiction.

1.6.4.2 Concept of human origin

The origin of Nature, The Origin of Man, The Origin of Race, and The Origin of God are some of the most important themes of Chronicles/Myths. There are myths on the Origin of plants and animals too. One main feature of the Indian myths is the incarnation of the deity when there is a struggle between the Dharma and the Adharma in the world. The female Cuckoo laid an egg that was living with its male counterpart on a black Palmyra called Kāli. That egg rolled down and fell in the sea of milk. That egg was swallowed by a shark and the shark was later captured by a fisherman. The Fisher man got the egg when he cleaved the fish's throat. The vitality of the egg made the fisherman sell the egg to Kayyondar. The Kayyondar who could not stand with the vitality of the egg gave it to the King. The king locked the egg

placing it on a gold plate, covering it with a silver plate. Even then he could not get away with the vitality of the egg. The king went to Kailasa with the egg. Lord Mahadeva ordered the Kannis to close the doors of the naraka (hell) and open the doors of the swarga (heaven) knowing the King is coming with the egg. Lord Mahadeva swallowed the egg. Mahadeva started shaking and his eyes became red like the jequirity. After the nightfall of the Thursday in the month of Meenam and the dawn of Friday Bhadrakāli was born. Ghandakarna was born from the ear and from his sweat was born Veerabhadra. Lord Mahadeva assigned his daughter to kill Daruka. The Bhadrakālippāttu¹² of Thiruvananthapuram, says about the creation of Bhadrakāli. Because this story is traditionally relevant it could be considered as Puravritha. Thotams are in this way are legends about creation. They are focused on the creation of the goddess though they describe the history of the goddess. It is better not to compartmentalize them as myths related to gods/deities. Sometimes humans offer eettu and bali to the souls which were liberated from the body after death when the souls harm the humans, their homes and the society. Even then there would be Puravritha about the deities. The pravritas about the stories of Yakshi¹³ and the stories of thampuran of popular in Thiruvananthapuram district are relevant in that way. The Puravritha on the presence of deity is often described as the puravrutha on the origin of the temple. And there also come an attempt to unify the deity with a higher myth. There are also pravritas related to the origin of races. Thereby one can say that myths are the different types of the stories regarding creation.

¹² song of Bhadrakāli

¹³ ghosts

1.6.4.3 Myth on the origin of universe.

The Thekkankariyathan thotam starts with the puravrittha on the universe. It is said that there was a time when there was no earth or living beings and at that time like the oil in the sesame seed God was “karakandaru puran thiruvadi”. That time Karimughan Ganpati was born from the karnika position of the red lotus. The egg broke when Ganpati’s trunk hit it. The upper part became the sky and the lower part became the earth and then came darkness, light, flow, animals and birds. In Thekkankariyathan thotam there are references to the origin of universe more than this. When the earth was formed, two birds called Rajajadaya and Gangakole lived under the mountains called Udayakula and Asthakula respectively. Rajajadaya flew towards Asthakula. Rajajadaya was the husband of Gangakole. Gangakole got pregnant and laid an egg called “Velliyan”. The egg fell on a place on earth called Chingapuram and it got tabooed. From that Thekkumalakkotta, and Vadakkumalakkottayam Kunnini Konathiri Kolendranair who rules on Kunnuvadath were born. The bird laid another egg and that too fell down. The origin of Karoorakkotta Mathilakam, Karinkulakkandam Maruvumamma, Punilamutam, Manipandal, Manikkinar, Karinchiladan kalchira, two fishes named Siva and Vishnu of the Chira were from that second egg. The third egg laid by the bird fell on earth and formed Vellalam parambath ezhillam vellara.

The puravrittha on origin of universe can be seen in the songs sung on Poorakkali, Ganpati sthuthi and Andajavandanapattu. Mahaganpati who was inside a pearl which was only of the size of a mustard seed, were awakened and shined. The

egg was melted with Shivamaya and weeped and the egg broke into two pieces. The upper part became the akasha and the lower part became the earth. This puravrutha is in Andajavandanappattu. Shreemoolasakthi bloomed like a lotus in the flood water. The line grew like flame and the wave of bliss and became an atom and again grew like gall nut into a pearl. The Akasha (sky) was formed when Omkara sound was heard from the Anda which grew like an egg from the pearl. In another Andajavandanappattu it is narrated that from the Akasha air was created, from air fire was born, from fire water was formed, and from water the earth was formed.

There are sayings about the origin of man and origin of the world among the ancient communities. There are references about the origin of man in the “Koolikettupattu” of the Pulayas of Koyilandi Taluk. Sreebhagvan asked the squirrel to bring the egg of the snake from the Palmyra. The squirrel stole the egg when the snake went out to drink water. K many puravrutha uniyar urumb brought soil from Ponmala. Soil and egg were mixed and put it on a plate and closed it with another. From that humans were made. It is believed that God made man in this way. The humans who were born did not die and became like old frogs. God does not like the idea to close them in a pot and bury it in the soil. Pulayas believe that in the end Kālan and Kooli was born.

There are many puravrutha on the origin of world and of humans among the Pulayas. These narratives are majorly seen in the aditholoppattu, irulumveliyumppattu, and thudippattu. It is narrated that there was a time when there was nothing. Shreebhagavan took a penance for twelve years in that time when there

was only dark. After he got up from the penance he took his golden bow and arrow. He took it on a golden plate. When he rotated the arrow on the golden plate broke, went up and became the sky. When he rotate the arrow on the silver plate, the plate went down and became the earth. This is narrated in the “Irulum veliyum pāttu”. The sea, water, humans, snakes, flowers, grass, light, and everything were created in that way. In the opening of Thudippāttu it is said that when Shreebhagwan was in penance Lord Shreekrishna went to him with the advise of Shreepothiyamma to wake him up reminded him that it has become the time to create the world. And after that is when Shreebhagwan created the world.

In “Adithelippāttu” there is another narrative on the creation of the world and of humans by Shreebhagwan. Kāyavellatty who was the Udayamalakkottayilamma, woke Shreebhagwan up after swept and cleaned there. To bring flowers for the Thevaram he created Poomanikal. The Arjunakkidavu of Arjuna Mountain hid the Poomanikal. Shreebhagwan went there, slashed him with a sword and made him a stork. Shreebhagwan returned by sitting on th Mahamayāponnana¹⁴ and by placing his leg on the Mahamayaponkuthira¹⁵. Coming back after the thevaram, he started creation taking the ponnola and ponnehuthani (golden/holy paper and pen respectively). Shreebhagwan wrote sunrise and sunset. He made humans with clay.

There are references to the creation of earth and sky in the Pakkanar kilippāttu of the Parayas. There was a time when there was no beginning and the end,

¹⁴ golden elephant

¹⁵ golden horse

no earth and the sky, no birth and death. It is said that the turtle egg got broken and the one that went down became the earth, and the one that went up became the sky.

There are references to the creation of the world among the Paniya community too. They believed that in the beginning there were only one man and one woman. They were siblings and they wandered in the forest naked. But the relation was only on the upper part of the body and that is the reason behind the intercourses happened between them. The Paniyas believed that they were the successors of them. The Paniya believes that they were made Paniya by the Chetty and Kounter of the Thuppimala because they were fearful.

There are many puravruthas on the creation of earth and sky by the god, and the beginning of agriculture among the Adiyans. God first created earth and the sky. Then he created the man. The earth and sky were not in distance as now. The sky went up when a woman hit the sky with her ulakka¹⁶ when she was manuring¹⁷ the rice. There are many beliefs on the origin of sea, river, rock, seed and land among the Adiyans as they have on earth and sky. In the puravrutha of Māvilar, it is said that Kāttumantha/Māyidevi created a man and a woman to begin agriculture by deforestation.

1.6.4.4 Myth on the origin of class

One of the puravruthas of origin is Vargolpāthi puravrutha or the puravrutha on the origin of class. There are many puravruthas on the origin of Thiyya, Pulluva,

¹⁶ pestle

¹⁷ nellu kuthal

Pānan, Velan, Thiyyadi, Brahmani and Malaya within the communities itself. There are narratives on the origin of Thiyya community in the Shoundikapuranam Vayanattu Kulanthotam Kaliyanppāttu, and in the song Shivabhranthinādakam of Poorakkali. The Thiyya community present the Shoundika Purānam which is a puravrutha on the origin when the community perform the ancient heroes of the Thiyya community as Theyyams. In this puravrutha it is believed that the origin of Thiyya is by Lord Shiva. Parvati cursed that the booz/alcohol could get only from the top of the tree and not from the roots as they used to be. Lord Shiva created a Divyan¹⁸ by slapping on his thighs and gave them the right to get the booze and awarded him with that occupation of collecting the booze.

In the beginning of the Kalasappāttu of the Pulaya of Northern Kerala, one could see the same story but the “Pāttu” (song) says about the events followed this story also. Lord Shiva started to drink the booze the Divyan (Saint) brings and started frolicking. The next day Shree Parvati went to the Theemaka (Divyan - Saint) disguised as a Pulachi and asked him to give some booze. The Divyan refused to give her the booze first and later gave her the booze. To not let Lord Shiva know about the lessening of the booze, he mixed water with it. Shiva came to know about it. With that incident the Divyan became a Thiyya completely because of Lord Śiva’s curse. Lord Shiva himself gave him a trick to get him a companion. In the upper world, there are seven virgins who are living their life drinking and frolicking. The younger one’s dress has got fire. He will get the younger one if he shouts “theppatti” (got

¹⁸ saint

fire) seeing her. Hearing the word the other six women will run away and he could get the younger one who caught fire by making her his “Thiyyathi” (partner). Thereby the couples reached the lower world. In the Kalashappattu it is also described how the Thiyya and Thiyyathi planted coconut tree and extracted booze from it.

In the “Karmasāstram Pāttu” there are references to the origin of the Pulluva and of the tradition of their artistic culture. There was a monk called Mandapāla who was penancing for a long time. In the end he reached Swarga. Because he was childless he could not stay in the Swarga. The monks have some debts to meet. One among them is to have children. Mandapālan did not have children and thereby, he could not meet the debt. With advice of Devendra he came back to the earth. He asked Jaritha, a bird in Khāndava forest to be his wife. Jaritha became a woman when the monk blessed her. Mandapāla impregnated her and they had four children named Drona, Jarithāri, Sārisrukkan and Sthambamithran. They were the thumburuvanmar. To solve the pinidosham of Devendra they were requested to Swarga. In Karmasastra it is said that they got boon and Kudam from Devendra to solve Yakshipeeda, Pakshipīda and Pitrukopa. This puravrutha is popular among the Pulluva of the extreme North.

There is another story by the Pulluva who are the Nāgam Pādi of the South. As Parashurama requested, Lord Brahma sent snakes to Kerala, Keralites became the worshippers of the Nāgas. As time goes, the interest in the worshipping got lessened and this made the Nāgas angry. Nāra went to Vaikunda with the Nāgaveena and

pleased everyone. Nārada thought that to please the Nāgas the creation of veena is necessary. He left his veena and Darbhapullu there and dissappered. Hariharavirinjādikal created veena, kudam, and thālam. With the grass left they created humans to play these instruments. And those humans were Puḷḷuvas.

The Velās of the Southern Kerala has narratives about the creation of their community. One puravrutha is that Lord Parameshar and Parvati disguised as Velan and Velathi went to Mahavishnu to solve the Nāver dosham he's affected with. There is also a belief that Lord Shiva created Vellas to solve the Nāverdosham. The Maṅṅān was created when Pārvati made a figure of elephant with mud and Lord Shiva broke it with his leg. There is also a saying that the man became Velan because he was awrded with the vel of Subrahmaṅya.

In the Manthravad/Kanner ppāttu of the Malaya there are narratives on the origin of the Malaya. Most of their songs say that the Malayas were born to solve the pinidoṣm of Śreemahādeva. Shree Mahādeva looked at the Veḷḷottu mirror of Shree Bhadrakāli to see his persona which he thought to be perfect. He saw his contour and thought that there is no one else who is as perfect as he is. There Shree Mahādeva got Kanner of himself. No Devas or the Rishis¹⁹ could solve this pinidoṣam. Agniveyoor who was the Agniprapancha maharśi (Monk of the universe) created a homakunda in the north side of Agniveyorr Mountain. In that fire from the homakunda, Mahabharata Perumalaya and Mahabharata Perumalayi was born. In the Eripolidosham song, it is narrated that they solve the kaer, karivisham(black poison),

¹⁹ monks

nenjer and nenjiletta kariviṣam²⁰ of Śree Mahādeva with karinjezhuth, karerikku and karinichil thukal. In the Kaṇṇer pāttu named Kaṇṇettumāla it is narrated that the Malaya solves the pinidoṣam of Śree Mahādeva in association with Pālazhi Madhanam. Mahādeva got two diseases called kārviṣham and kariviṣham when he swallowed the poison. Lord Vishnu too got pinidoṣam by the nāver of Mandaram. Lord Brahma and all the creations of Brahma that is the whole beings caught pinidoāam. They believe that the Malaya solved all the pinidoṣam.

There is another song which narrates the purāvṛtha on the origin of the Malaya named “Sathya Guruvachanam”. In this also it is said that they originated from the homakunda set up by the Manthra Maharshi, which has the depth of thousand feet. The monk named them Thumburuvaṅ and Kurathi. It is narrated that “Māmalayil piranna mūlam malayarayi” (The Malayarayi born on the mountain). There is also a myth that Malayas solved the pinippādu of Shree Narayana.

There is myth on the origin of the Kuśava among the Kuśavas of Wayanad. Lord Brahma could not find anyone who got the ability to make kalaśappāni from his creations. Lord Brahma told this to Lord Shiva. Lord Shiva told this too Pārvati. Pārvati suggested them to create one with the wax in the ear. He made kalasappāni obeying the command of Lord Shiva. Pārvati created a woman for him. There is another purāvṛtha on the origin of Kuśava among them. Some of them believe that the community of Kulāla (kuśva) were from a monk called Kulalan. It is believed that a monk himself made pots for other monks for Yāgakarma. Devas were pleased

²⁰ black poison in the chest

with him. Kulala Maharshi married a beautiful woman called Kushāgni who was born from the Yāga conducted by Kaswapa Maharshi. The puravrutha says that the Kulālas were the descendants of Kulāla Maharshi and Kushāgni

1.6.4.5 Myth on origin of Sin

There are references to the origin of man's sin in Bible. In the Eden gardens, Jesus accompanied man and made a woman to accompany him from his ribs. There is also a snake created by God who is cunning. God gave them everything except he warned them to not eat the fruit from the tree of life. The women with the advice of the snake ate the fruit and shared it with her man. After eating the fruit they realized that they were naked. They covered them with fig leaves. God punished them after trail. They were sinned and thrown to earth. The description of the origin of sin has deeper layer meanings.

It is described that there will be an intense hunger for something that is forbidden. In some traditional puravrutha of Kerala the same principles can be seen. In the Purāvrutha of Wayanattu Kulavan, Dharmadaiva, and Kālichekan there are references of being forced to leave to earth because of drinking the prohibited Madhu(honey). They were cursed by their father.

Let's examine the Puravrutha of the Kālichekan Daivathotam of the Pulaya. Shreebhagavan who was there to hunting called Pādikutiyamma reaching the Aṣṭamanakkotta. He burned the house down for not opening the door. Pādikuti opened the door. Śreebhgavan stayed there that day and left the next day. He told her

to send the baby if she deliver a baby boy. Pādikutiyamma gave birth to a baby boy. He went to his father when he reached an age. Shreebhagavan asked him to not to drink the Amruthabhajana in the forest of Madhu/honey. He had the same amruth which was forbidden. Knowing this his father cursed him saying “Thrukkānupotti thrukkakk vīṇupokatte”. The son lost his eyes and he was sent out to earth with his poykkannu. The Wayanttukulavan Thōttam of the Vaṇṇans and the Dharmadaiva Thotam of the Pulayas talks about the same kind of curse of the father.

There is a reference to a puravrutha on the origin of menstrual cycle in the Mangalapattu called Uthayom Veliyum of the Pulayas of the North Kerala. There saw a ‘mey podinja meykkara’ on the thukilada (cloth made of leather) of Kāyavellatty. Ponnappa who ruled the Melilokam ponkotta thought that this is necessary to differentiate between the man and the woman. To remove this dirt one should bath wearing māttu (washed and dried clothes). When Kāyavellatty had rithusnana or menstruation, Sindhu too had rithusnana. It is believed that this is how menstruation started in world. There is also a puravrutha that says that menstruation is a sin. In Śrī Mahābhāgavatam shashta skanda (9th chapter), it is said that Devendra divided the Brahmahatyapāpa which was attained by killing Viswarūpa who was a teacher, and offered it to the earth, water, trees and the women. The sin is seen as the tropical areas of the earth, the milk from the trees, the phenam of water, and the menstrual blood of women.

1.6.4.6 Myth Origin of matter

Another kind of puravrutha of origin is on the origin of particular materials or matter. There are references about the origin of rice in the 'katappattu' of Puḷḷuvar and the 'puḷḷupattu' of Pūrakkāḷi. In 'kattapattu' it is expressed that when man was born on earth, Shreebhagvati sow seeds with her hand. In the 'paḷḷu' scene of 'Pūrakkāḷi, it is represented that the Chera Chozha Pāndyas asked Devendra, the seeds and rain as boons and Devendra awarded them many. There us a belief that Lord Parameswara and Parvati disguised as 'Paḷḷan' and 'Paḷḷathi' got engaged in agriculture on earth. In many of the songs praising Annapoorneswari (Cherukunnathamma) there are references to 'amma' came here with many seeds in wooden pot from āriyamādu.

One can see that in many of the puravr̥thas, the ancient societies believed that the occupations were god given. In some tests regarding the origin of instruments, one can see that. There is a belief behind the right of the Pulaya to sing with playing Thudippara. It is written in the 'Maravum parayum thotam'. Viśwakarma built a fort for the Devas in the Devaloka. Marayan, Malayan, Vaṇṇan, Puḷḷuvan, Pulaya went there. Marayan got the right to play the Vadya and awrded with wood and leather. Malaya got the right to exempt the kaṇṇerumm marakadoshavum (jealousy and destruction) by singing and got awarded with mummulam (bamboo wood and leather. Vannan got wood and leather. When Pulaya went there, he got wood and leather along with the right to sow, plough nd harvest.

Puḷḷuva went last. The woods were over and therefore he got whittling and coconut shell. He was awarded with the right to spend his life with singing the names of 101 seeds.

In Pulaya's Thudippāttu, the origin of thudi is narrated. After the creation of the world the fort of gods were created. For Devakkooth many instruments were arrived. There were the Mārayar's Chenda and Nangyar's Thālam, but the Pulaya's Kālakadunthudi was missing. Pulaya asked Poḷḷa to make it. He went to the forest and brought woods. By craving and bending the Mulankaya (roughly bamboo) he made a round form. Both sides were covered with the skin of monkey and iguana. The greatest among the instruments reached Devaloka was the Kadunthudi. The Devas gave Polla the boon to sing in the Devasthanās. This puravṛtha is majorly popular among the Pulaya of the Northern Kerala.

There is another puravṛtha on Kadunthudi among the Kaṇṇīrppāttu of Malaya. Kadunthudi is believed to be one instrument among the many of the Malaya to sove the pinidoṣam of Śrīmahādeva. In Kadunthudippāttu it is said that the Eṣānan made it in the presence of the monks. There are references on the origin of instruments including Thudi in the Aniyara Śāshtra and Bhadrabali of the Malaya.

There is a famous puravṛtha on the transformation of thudi into thimila. Some monks made Kadnthudi to destroy Lord Shiva and Lord Shiva made it a musical instrument. A believer of Lord Shiva named Shūraparamatmav requested for the Kadunthudi, but he was not given that. Lord Shiva asked him to make another just

like the Kadumthudi. Lord Shiva made a hole in it when he found out that the sound from the new one does not sound good. The instrument with Pranavadwani, was given the name “Dhimila”. It is believed that the Dhimila later became “Thimila”.

There are puravṛtha on the tradition of musical instruments among the Pāna and the Velās of the Sothern Kerala. It is said in Pāṇappāttu that the Para was newly made because there was no musical instrument made to solve Mahavishṇu’s pinidoṣam. In Dasavathara pāttu, it is stated that the Velās who play the Para and does the Velanpravṛthi were given the musical instruments such as para and thudi by Lord Shiva and they are the most important musical instruments to solve the pinidosham. There are sayings among the Puḷḷuvas, about getting instruments like Veena, Kudam and Mizhavu as boon.

1.6.4.7 Myth on Rituals

One of the important kinds among the Myth on creations is the Vrutholsavavadi Puravṛthas. The narratives on the origin of Somavaravṛta, Sivarathravṛtha, Pradoshavṛtha, Navarathravṛtha, Thiruvathiravṛtha, Vaishakhavrutha, Maghavrutha are early known puravruthas. Let’s see the Myth that says about the traditional Kerala festivals like Pooram and Thiruvathira.

There are many myths regarding the origin of Pūravela. One among them is on Kāmadahana or Lust. Rati started lamenting when Kāmadeva got burned by the anger of Lord Shiva. The angels/deities told Lord Shiva about the sorrow of them on the death of Pūvamban. Pleased Lord Shiva adviced them to idolize a flower made

statue of Kāmadeva. The goddesses, women and Parvati started worshipping Kāmadeva with flowers and singing Narayanasthuthi. The Puravṛtha also says that when Kāmadeva was born as a child (Pradyumnan) of Śrīkṛṣṇa on the Pūram day of the month Mīnam, the women adored Kāmadeva. When Śrīkṛṣṇa saw the virgin Pūra dancing in the Brahmaloaka he accompanied her to Vrindavan and danced with her and other Gopikas. Lord Śrīkṛṣṇa asked the Gopas to worship Poora as Durga and advised to celebrate Pooravela. This too is considered as the Puravṛtha of the origin of Pūravela.

There are many Puravṛthas regarding Athirolsava. It is believed that the Athirolsava is the vratha Parvati took for the survival of Lord Shiva when Lord Shiva swallowed Kālakūda. There are many narratives like, it is the day when Shiva gave rebirth to Kāmadeva listening to the wailing of the women; it is the birthday of Lord Paramaśiva; and it is the day when Shiva was pleased with Parvati's penance. Athirapurāṇam is an important song sung in the Thiruvathirakkali. A woman who used to take Thiruvathiravṛtha lost her husband. Śrī Pārvati requested Shiva to not give such sorrows for those women who worship Paramaśiva. Paramaśiva gave glance at the Kālapuri. Dharmaraja, afraid of Shiva, offered Śiva the dead Brahmin as Erikkila. The Brahmin got his life back. The importance of Athiravṛtha and the results of taking vṛtha can be seen in these Pravṛthas.

1.6.4.8 Concept of other world

Purāṇas have been mentioned about the holy cows like kamadhenu, nandhini, surabhi and so on. As a parallel to this concept, on folk narratives, there have been

the presences of godhavari, a holy cow. And godhavari has also mentioned in the myths of puḷḷuvapāttu, thottampāttu, pūrakkaḷipātu, and kenthoranpāttu, and kotharipāttu. In kṛṣṇolpathy, northern kerala's puḷḷuvas has mentioned about the godhavari, in which folks were sent to heaven to bring godhavari into the world for feed lord Srikrishna , and she disallowed to come to bhoomi as she believed like world was crammed with malicious people. Finally Nandhagopan himself went to heaven and brought Godhavari to the world.

Iyogicharitham, is a rhythmic text which is usually sing during the poorakali. In yogicharitham, there has been indicated the story of Godhavari and her protectors like mari and pani. In krithayuga, lord srinarayana and lord brahma had debated on the meaning of Veda. Then, Lord Srinarayana went to discover the foot of Lord Siva and Lord Brhama went for the hair. And Lord brhma have seen the panja Godhavari, Kethaki, thulasimāla, and vellarikk and then Brhma has requested them to lie for him as he saw Lord Siva's hair. And Lord Siva has founded and cursed them then he has threw them to earth. According to the myth, godhavari and her protectors have been lived in the earth due to the curse of Lord Siva. Malya community in Kolathunattu has been conducted Godhavariyattam or kothamooriyattam, as a ritual. As per their belief, godhavari and her protectors (mari and pani) are the symbol of prosperity.

The origin and battles of Devasuras are the most illustrious myths. There is prevailed a parallel myth in folk legendary. Vannan community in Kolathunattu has been conducted a ritual called kothranpattu in which there is a song called Kannalpattu. In this kannalpattu, the myth is narrated in a contradictory way.

Anniyoorkalyani was the mother of asuras and uniyoorperumdevi was the mother of twelve devas. And kalyani has passed away, while she gave birth to her last asura child. Then the elder asuras went to perumdevi and requested for breast milk for their younger brother. But perumdevi has said to them that, And the asuras became annoyed and they have fought with Devas. And in that Asura has faced a setback. And the only one Asura has remained after their battle. As per the advice of manimudidevi, deva has decided to conceive the remained Asura as choothavan. Devas have married the daughters of king kanaka. Devas did not get girl child as their off spring and as their request manimudidevi has devoted to Kariyoorappan for a girl child. That girl is called Nādayāl. When she was nine years old, she does pooravritam, next morning she was a little bit late to wake up. And mother has beaten her. Then she piqued with her mother left her home. And his brothers have built a fort to her which was called Vānuvakotta. Lord Vishnu have heard about Nādayāl and then he married nādayāl and taken her into Vykunda.

The Naga myths in Nāgathottam and kuruthinipāttu are renowned in one sense, still these are the parallel folk narrations of higher concepts. The thottam in nagapattu, delivered by the theyyampādiNambiars in that reigion, is a particular type of text which explores myth of Nagarāj and nageswari. When nagaraj went to meet Devendra, and Devendra was refused to meet Nagaraj, because he is childless. And then nagaraj returned from there and he went for a pilgrimage with his nageswari. This time they became a falcon. While they returned from the pilgrimage, they become famished and reached at velliyamperumala. At that time, Nageswarihas got

pregnant. With the help of lord Parameswara, mayan and viswakarma reached there. And the sculptors went to sandal forest and cut down sandal wood. Unfortunately there was a yakshi and she cursed like that would be futile. Nagewasari has got fourteen eggs, she was put that in that chithrakooda. When they became famished they went to a nearby river at that time, king pareekshath has broken that eggs. One of eggs became mature and he was hid in a burrow. And the parents were disappointed in this and he promised his parents that he will bite pareekshath within seven days. And there was a struggle happen between Nagathakshaka and the physician of poison aliments. When this physician happens to know about the deeds of pareekshath, he disagreed to cure him. And then nagathakshaka hid as a worm in a fruit which was better for the poison. And when they took that fruit it was slipped from him and nagathakshaka bite on the nose of pareekshath and kept his words. But when parents happen to know about the deception of Nagathakshaka, they advised him to go down to earth. As per their advice, Nagathakshaka, went to chorkalapāra and lived there. And then he went to kayyathnāgam, peralasseri, and pambumeykāttu. This story has been unseen in the puranas and epics.

1.6.5 Concept of human relation

In oral tradition, we can see the perspectives on human relations. The indications of human relation in vadakkanpattu are an example for this.

1.6.5.1 Mother

In vadakkanpāttu, the presence of pettoramma is significant. Along with biological mother they have been considering the women who have equivalent to motherhood.

In vadakkanpāttu, the mother relationship is important both in materialistic and spiritual ways. Before he went to poithu²¹, the warrior has taken his food from his mother and seek blessing from kalari bhagavathi, a goddess. Kavillamma, another goddess is the adherent source and strength of vadakkan pāttu. Even the brave warriors have been seeking shelter from their mother in their worst situations. Mother has appeared in various forms. A mother has not taken away from duties even after her death. And in vadakkanpāttu the mother has drawn as the ultimate source of guardianship.

And also vadakkanpāttu has narrated the stories of motherless children in heart touching way. As they followed the matriarchy, the absence of mother will be resulted a kind of insecurity within the children. The relationship with father became mere formal in this matriarchal system, and the uncle is the second responsible person or the male mother of children. Uncle should take initiative for the education and primary needs of the children.

Tharavādu is an important figure in vadakkanpāttu. And each person has devoted to their tharvādu, even the people were executed battle for the property and

²¹ fight

status. This is also might be a leading factor to withdrawn uncle or aunt to taking care of the children those who are not belonging to their tharavādu.

Mother is integral part of in the growth of child. That relationship between mother and child became the source of the adoration towards the mother.

When Thacholi Othenan's mother Uppadi Bhagavathy has passed away, her husband has not done anything for the burial.

chīnam vītil vazhum mūthakaḷḷa
ñānum entettanum kūtiyelle
polenakkondangetuppichittu
katalupuramkondupoyi kuyichittatu
kaḷḷathu vāngikkotuthano nī
ennīttu ñānum entettanāṇu
polene kaḷḷathu kotuthoṇendathu
thūttalum carthikkum cathethalle
ennittantemmakku ennengilum
darmmativallatum kotutone nī

(Tacholi Othenan questioning his father on treating his mother's corpse with utmost disregard (Othenan's father employed a pulaya, to bury his mother's corpse at the beach).

According to folkways, husband should be participated in the burial ceremonies of his wife.

And if in case, there were any fault in the responsibilities of mother, son can dispute that. In the story of Bala, when the sons went to ship and their sister became pregnant and as for mother was disputed and even threatened by her sons.

The offspring can have got social status through their mother. Even they have failed to identify their father; they have grown up with well social consideration.

In the song of 'Othenan and his sons', the son could not know their father. Othenan has encountered with his own sons and he became prostrated, then people have informed their biological mother. When she came son has offended and beaten their father and she informed sons that Othenan is their father. And the encounter was ended like this.

The story reflected the circumstances of Othenan's affairs and his offspring, though it has revealed the condition of marriage and family life in that period. It was rare for the children to meet with their father. This is lead to the strengthening of their relationship with mother, thus mother has got prominence in the relationship. In vadakkanpattu, almost all the children were entered in the story as good warriors and built up their own identity.

A person without mother or sister has no any existence in that society. They could not establish their identity only through the marriage alliance. The song of Omanakengedath Othenan is an example for this. He has owned wealth and social status though he has committed suicide.

When the daughter of Payyambādi Chanthu happens to see him, without knowing he is his father, she has requested to her mother that she wants to marry him.

Nārangoḷipālathai kunkikunjamme

ññālikkarayilintachanaṇu

Achanakando kothichathu moḷe

Pandorikkal kekkan patakku pokunbol

Orunaḷileviteyum vannirunnu

(Mother telling her daughter that the man on whom she has cast her eyes is her father).

Then the daughter identified and invited her father to the house whom were went for invade a fort.

By mother a person has got social status. In Vadakkanpāttu, especially within the Nair community, nephew or sister was relevant in that period.

Whenever a warrior went for battles, he would seek blessing or suggestion from his mother. And also if he is seeking for new alliances, he would meet his mother for her opinion. Even he would share unrevealed secrets to her. All these are indicating the strength of mother-child relationship.

And it is noticeable that not only the biological mother has got the prominence in the Vadakkanpāttu, but also the women who have equal to mother like elder or younger sister of mother is called vallyamma and iḷayamma respectively. In the absence of mother, they should be enacted as the mother.

Offspring were spent in their mother's house until their death. According to the system of matriarchal society, in-laws became the visitors of wife's house. The wives were spent in their own house. But patriarchal system should not encourage this. The offspring and wives were spent in their father's or husband's house till their death. For instance Unniyarcha has lived in Attumanamel.

1.6.5.2 Sisters

The most softening part of Vadakkanpattu is that the memories of mother's and sister's. a sister should get the respect which is equal to mother as well as she is also get fondness like a child. If in any case, she has faced any kind of humiliation from outsiders, the brothers would not encourage that and sometimes they have taken revenge on it.

1.6.5.3 Daughter/Niece

In matriarchal society, girls have get attention and care from their mother than their father. And their male guardian is their uncle. And he has shown a particular consideration to his niece than his daughters. In patriarchal society father is important nephew/niece never get such kind of acceptance in patriarchal community.

1.6.5.4 Aunt or Mother in law

The most respectful relation is mother. And uncle's wife also gets such kind of respect in some occasions. In marriage ceremonies, their participation has shown this. She has welcomed bride and bride groom.

Husband's mother or wife's mother is called as Ammayi (Aunt). In matriarchal lineage, uncle is the supreme authority of the family. Thus his wife also gets considerable attention and respect in that period.

Vadakkanpattu has indicated that uncle has become the male representation of mother. Radcliffe has studied about the marriage customs like, Machuniya/murapennu vivaham. According to him, from such society offspring have got more affection and acceptance from their mother than their father. They have got same care and attention from their uncle. Thus he became the male mother. In patriarchal society, they have known as accordance to their position. And this is also visible in the relationship between daughter, father and father's sister.

In Vadakkanpattu, uncle is equal to father and mother. Thacholi Nairs and Puthooram Chekavans were also following this concept. Unlike thacholi Nairs, puthooram chekavans has followed patriarchal system. Yet Kannapan Chekavar, the father of āromalunni has raised and treated chanthu like his son. And the relation between kannappan chekavar and nephew chanthu became faded when he realized that he does not get Unniyarcha anymore. Thiyyar community was matriarchal and later they followed patriarchal system. Thacholi pattu reveals that the position of father and husband are mere formal.

In Vadakkanpattu, normally women have got prominence. They have taken initiatives as whole. From the birth of a child, mother has taken initiative in his case as the folkways. The story of palatt komen is an example for this.

At the absence of mother, uncle will take care of the child. There are so many examples for such relations. In the absence if uncle, his wife will take care of child. But in some cases, uncle may have deceived their nephew. In the song of othenan and kekkanmala nair, othenan has killed all these aunts.

During that period whole wealth were belonging to uncle. In thacholi tharavādu, whole the wealth has been attained by chanthu and othenan has owned by komakurup.

Vadakkanpāttu has drawn the picture of reverence towards teachers and elders. In some cases, elders himself became the teacher. The relationship between poothooram kannappan chekavar, elannur madathil chethilathu chanthu, and thacholi othenan abd chanthu are the example for this.

1.6.6 Concept of Morality

Morality is meant for the perspectives of a society which have been ensuring the existence of social relations. And morality consisted of dos and don'ts, goodness and badness, virtue, sin, truth and lie. Constant social relationships are the base of a oral society. Thus these concepts were passed through generations. Education is one of the duties of folklore. By folksongs, tales and sayings they have been taught that the lesson on dhārmikatha.

Pañhathatharam tales have so many examples for this. These stories have conveyed a moral or lesson for the listeners. One, who interferes in other's work,

surely comes to grief; only the brave succeed in the life; one should treat one and all, even the lowest, with respect; do not close your eyes to the impending danger due to greed; even a very powerful enemy can be destroyed through deceit; when things go wrong, use your wit to overcome the situation; deceive the wicked and destroy them without mercy; the false promises of friends as well as strangers have no value you end up paying for it; greed surely brings disaster and destruction in end; union is strength; one should not build castles in the air; there is always a proper place and time for doing anything; At the first hint of danger, act quickly to save yourself; Empty knowledge brings ridicule; commonsense is preferable to knowledge; Greed only brings misery; Think hard and don't do nothing in haste; The outsiders may tolerate your lapses but not your own kit and kin; Bow before the mighty, throw something before the low and fight the equally powerful; A foolish person who refuses to follow a good advice surely come to grief; Continue being what you are, else you pay for it; Deception with sweet words succeeds beyond limit; Fight your own battles :else you will surely be destroyed; Use intelligence to win in difficult situations; Action and destiny are the two sides of a coin. work with all your might but leave it to destiny. And stay happy and content; Tit for tat is the best policy in life; Never trust your enemy, and don't allow a foe in your home; What is in-born can never change; Sometimes even your enemy can be beneficial to you; When someone offers you something that is too good to be true, don't be carried away by it- think and analyze.

All these morals resembles folk saying in many ways. Panchathanthra stories are reminding that folk narrative does not have a narrative style, yet it is exist with the enhancement of particular narrative. In panchathanthra, there are a lot of stories with morals. "Snakes and Frogs" and "Blessing of goddess enunciate same morals. Like this the caste system or the concept of Varanasrama has been intervening in our daily life by this. Such narratives have exhibited some Karthirithwa (subjectivity) pattern. Not only the caste system and it has also manipulating gender related thoughts in many ways.

Sayings and moral stories are trying to sustain the existing social systems. These are trying to accept and universalize the entire things. It is also part of social consciousness.

1.6.7 Folk Sayings

Social and regional variations are happened in almost all the languages. That was absurdly indicated like north and south. Even in this absurdity, there are some facts. For example, northern kerallities introduced their northern keralities like kottathappil thekkan. And sometimes this variation happened due to the regional difference. Thrissur style and Thiruvananthapuram styles are the instances for this.

Just like our regional variations in Malayalam, other languages have also shown these differences. The Hindi in Delhi is different from Khaśi. Same as the Tamil in Tanchavoor is different from Madurai. From earlier itself, Chozha Tamil and pandi tamil are different form one another.

Linguistic variations have boundaries. Language map has shown such variations and boundaries. If there is any two languages have been shown similarities, their content might be same.

Orality has shown so many differences. Written language is limited in this thus journalism and book writing become easier to us. The two people, who have used two different regional languages, can use one newspaper. And they can learn from a common text book. But it does not mean that written languages never reflect the regional variations. As a second language learner in English we can distinguish the American and British English. But both American and British people can have understood the literature and works from other.

A common language has been deliberated from these regional and social variations, and it open up possibilities for endless communication. In other words, for the smoothening of communication, a common language has been derived. Almost all the writings are originated like this. Regional language has adhesive domination over this. The common language does not possess any kind of obligation towards any particular genre of regional language. So such kinds of languages have been kept away from the existing written language pattern. Thus standardization has been occurred for communication. Like ways, several languages may have irattamozhi . There are also regional variations too. Arab and Tamil have faced this situation. The existing Tamil written language derived and modified from the old written languages. There has some oral influence on the languages, yet it is not originated from any particular regional or caste influence. A standard spoken language is

prevailing in there. Those who speaks as per the written language system became ridiculous.

Does Malayalam have “irattamozhi”? (Doble Alphabet) A detailed study is needful for this question. But the evidences have proved that the Malayalam has the influence of irattamozhi, that is why we are mocking against the usage of written language in orality. But in Malayalam, the difference between written language and spoken language is comparatively less. Unlike Tamilians, We have welcomed the changes in the language. Still written language has exhibited the influence of Sanskrit language. It is also blending the Dravidian language along with it. The like Azhakiyakattuka, eduthothuka, porul thirikuka have been founded in the written language. Instead, oral language has used words like bhangi varuthuka, eduthuparayuka, artham thirichariyuka and so on. The oral-written variation is not merely a denotative one. Orality does not have the neutral plural forms. In short the difference has also seen in grammar too.

And there is also a mediator in between orality and written language. Oratory is belonging to written language whereas lecture is belonging to orality. This is because written language does not work in class room discourses.

The study of language also causes linguistic variations. We are not expecting caste oriented words from a literate. Regional speculations also decreased from him. The orality of a literate will be standardized.

Social status of a communicator, his social relation with the receiver, and social context, communication are determining the character of a communication. There is difference in the interference between students to his teacher as well as his interference with his peer groups. And the discourse is entirely changed when comes to his mother. As the behavioral changes according to the discourses, the language also is changed. Society is a pattern; it is also reflected in language too.

The importance of discourse is the base of the understanding of formal and informal talks.

The identification of second person personal pronoun has established the discourses of authority and intimacy. 'You' is either called for authoritative or affection.

All social complexities are reflected in language. The spoken language is mirror of a person's socio-cultural status. According to the changes in social and cultural variations, the language is also changed.

1.6.8 Concept of Nature

Folklore is an eco centered way of life which comes together with the nature. And it is nature centered existence of life. In this people are depending nature for food, shelter and medicine. But folklore does not belong to any individuals whereas it is a social group. Like ways, eco friendly concept becomes a social responsibility.

In folkways, each deed has been indicating the social wellness. Nature becomes a creative vision which is active in subconscious. The aesthetics of nature does not meant for re-creating a wistful nature. Instead, in folkways, the base of the aesthetics of nature is vycharika prerana rather than emotional approach. But it is not completely denying the emotional thoughts. In literature, we are using the emotional thoughts for expressing an idea. At that context nature cannot except from this. But ultimately aesthetics of nature is the blending of emotions with the rational thoughts. Folklore has described the nature like this. But folklore has maintained this not merely as a set of ideas but it is artistic way of living. Sacred groves are the example for this.

Sacred groves in Kerala are the finest model of how the knowledge on nature became the creative exploration of social welfare. At the beginning, the concept of nature is mainly oriented on the plants, which have an essential part in the entire ecosystem. But folklore has considered the nature as whole. At that perspective, sacred groves have some relevance. And the groves are articulating reminiscence of forest of our ancestors. Sacred groves have contained various kinds of trees. There was a concept that a grove should contain the trees . In some places palm trees are essential. In Thiruvananthapuram district, the sacred groves contain the plants like chooral or bamboo, ezhumullu, and oodavalli. The rare species of trees like ānacheru nad kanjāv as well as the trees without benefit have also protected in the groves, which assure that the beliefs and respect behind the concept of tree worship and sacred groves. In 1981, a rare species of medicine plant which is called vathamkolli

has seen in the sacred groves of Pathanamthitta district. And the groves are the sanctuary of various birds. There are so many birds like neerkāka, kulakozhi, nāra, and different kind of cranes. Migratory birds have ever chosen the sacred groves for their reproduction. And else the birds like Tytler's leaf warbler, woodpeckers, bats and eagles have used the sacred groves. And also the sacred groves are the ecosystem of various kinds of reptiles like snakes, lizards, rat-snakes, salamanders, and chameleon. And it also consists of crawlers like leeches and snails. Apart from this the sacred groves are the centers of squirrels and hyla. Thus sacred groves are the miniature of forest which is the ecosystem of various trees and animals.

In Thiruvananthapuram district, there are two kinds of vilpattu called thettiyott kavazhich kadha and thettikotta mallan thambhran kadha. The myth says that when the forest cut down for the cultivation, the thettiyottukara people were trying to acquire the wealth and Mallan Thamburan and his followers have encountered them. There are other songs which mentioned about Mallan Thampuran. And in one song, Mallan Thampuran and his followers went to Agasthyamuni in Agasthyarkoodam for rain. And Agsthyamuni gave him boon for the rain. The deforestation may cause the lack of rain and that led to the decay the trees. Thettiyotkāvazhicha pattu has been delivered as song in many of the Pongal, still it is reflecting the relationship with nature. In most of the tales in Kerala, the tales of wood cutters were not exist, instead there were include the stories of animals. A society which was revered the groves as sacred could not have the stories of wood cutters. And also the in their proverbs and beliefs are enriched with animals and plants.

There is a saying called 'kavinu chuttum kāvu theendal', (Keeping the premises of sacred groves clean and tidy) which is indicated that groves would be kept as dirt free. And there is also a saying along with it, which is; don't spit in the groves. The trees in the groves are kept as sacred and they are not allowed to be cut down. This is considered as a sin. There is a saying which explores the importance of keeping trees in groves. The saying kāvazhichal kuḷam vattum, is indicating that the destruction of groves causes the lack of offspring. Like that there are not allowed to cut the branches of palm trees in sacred groves. There is a belief that the curse of snake gods causes skin diseases.

CHAPTER 2

MAN AND NATURE

The ecological studies became popular today as the consequences of the advancement in Information Technology and the craving for consumerism. The market based economy started along with the industrial revolution considered nature too as a thing of exploitation. Thus the concept of food even from agriculture changed into cash crops. Along with that urbanization and the destruction it caused to nature paved a way for a new ideology. While this brand new concept of economy that doesn't consider the future generations became a blow to nature. The aesthetic beauty of nature became the problem of conscience. Here starts a reaction related to environment. It opened a way to ecological studies whereas in folk tradition, environment always existed as a part of livelihood.

2.1 The Theoretical Ground of Eco-studies

It is believed that when Ernest Heckel¹ used the word 'ecology'² for the first time, the nature related discussion started. Ecology is the scientific study of the relation between animals and their environment. There are many faces to the eco-

¹ Ernst Heinrich Philipp August Haeckel (German: 16 February 1834- 9 August 1919) was a German biologist, naturalist, philosopher, physician, professor, marine biologist and artist who discovered, described and named thousands of new species, mapped a genealogical tree relating all life forms, and coined many terms in biology.

² The term ecology or oekologie was coined by the German biologist Earnest Hackel in 1866. It is define as the comprehensive science of the relationship of the organism to the environment.

studies like Population Ecology³ which studies the consequences made by population to environment, Evolutionary Ecology⁴ which studies the environmental change upon the living creatures, Sociological Ecology⁵ which deals with the social change of man which caused a reaction upon environment, Deep Ecology⁶ which deeply reflects the eco-criticism, Eco-Marxism⁷ which connects Marxism with environment, Eco-Feminism⁸ which depicts the similarity between the problems faced by women and their interaction with environment. In addition to these, we have

³ Is a major subfield of ecology that deals with the dynamic of species of ecology that deals with the dynamic of species population interact with the environment.

⁴ Evolutionary ecology lies at the intersection of ecology and evolutionary biology. It approaches the study of ecology in a way that explicitly considers the evolutionary histories of species and the interactions between them. Conveiselt, it can be seen as an approach to the study of evolution that incorporated an understanding of the interactions between the species under consideration. The main subfields of evolutionary ecology are life history evolution, sociology (the evolution of behavior) The evolution of interspecific relations (co operation, predator – pre interaction, parasitism and matulism) and the evolution of biodiversity and of communities.

Reference: fox.cw.Roff.D.A and Fairbrain. D. J. 2001 Evolutionary Ecology: Concept and case studies, Oxford University Press.

⁵ Sociological Ecology: What literally defines social ecology as ‘social’ its recognition of the often overlooked fact that nearly all our present ecological problem cannot be clearly understood. Mach les resolved, without resolutely dealing with problems within society.

Reference: marry Blackhin ‘Ecology an revolutionary though’ initially published in the econarchist Journal New Directions in Liberation Thufht (sept 1964).

⁶ Deep Ecology is an ecological and environmental philosophy promoting the inherent worth of living beings regardless of their instrumental utility to human needs, plus a radical restructuring of modern human societies in accordance with such ideas.

⁷ Eco-Marxism is an ideology merging aspects of socialism with that of green politics, ecology and alter-globalization or anti-globalization. Eco-socialist a generally believe that the expansion of the capitalist system is the cause of social exclusion, poverty, war and environmental degradation through globalization and imperialism, under the supervision of repressive states and transnational structures.

⁸ Ecofeminism describes movements and philosophies that link feminism with ecology. This movement seeks to eradicate all forms of social injustice, not just injustice against women and the environment. The term is believed to have been coined by the French writer Francoise d’Eaubonne in her book *LeFeminisme ou la Mort* (1974)

to remember the fact that there are people in society who satirically calls the people who vehemently reacts against nature destruction as Eco-Terrorists⁹.

Even a general perception regarding the ideology formed in connection with environment is necessary. To view social evolution with prejudice, the insight that development happens when per capita income goes high or otherwise opposite happens, the belief that the technical knowhow will destroy all social evils and make development possible, the modern economy that defines nature as the storehouse of human needs, the belief that the new ones are the good ones, what important is today's need and future is not considerable- all these views are against the Ecological Studies.

The fulfilment of selfishness and the life standards according to modernity is not accepted by Ecological Studies. Therefore what it demands numbered as follows:

- 1) Thought that necessity is the mother of inventions and the progress of human development is determined as per the quantity of constructed objects made so far should be exempted.
- 2) Control population
- 3) Know that Economics is the part of environment
- 4) Learn that not unity but diversity is virtue
- 5) Detect minor source of energy.

⁹ "eco-terrorists" are people fighting to preserve their environment with the belief that they are preserving their existence.

- 6) Realize that education is the cultural expansion of an individual
- 7) Spend more time to enjoy art and literature
- 8) Keep empty, major portion of earth, with using human needs and industries.
- 9) Do not use science to intervene in nature and natural forces (Ajithkumar N., 2013, p.203)

Through all these we can realize the common traits of environmental studies and then we can step into the folk traditions related to environment.

2.2 Environment: Scientific View

All the flora and fauna in nature are mutually connected and dependent and cannot be separated from situations. Thus the eco-system is a condition where all the living organisms and non-living components exist mutually connected as a system. Energy is the base for this condition. Human beings are a small unit in the complex eco-system. The environment is a process formed by the interventions man made in the eco-system. Through human intervention it becomes a creative process. This creativity later changed into the desire for domination. In the initial phase, they used the way of worship and harmony and later with the scientific advancement it became a way for exploitation and compulsion. In a crucial period when the exploitation upon the nature became a threat for human survival, some voices were raised against

this. The ‘Silent Spring’¹⁰ by Rachel Carson published in 1962 started the discussions on the environmental crisis in the western world. Ecological study is the scientific study about the mutually dependent life of plants and animals and the fundamental concepts of nature.

2.3 Eco-Philosophy

The drastic environmental changes caused by the wrong routes of man’s false intelligence highly demanded a new philosophy in environment rooted in intelligence.

The world started believing that the ultimate form of exploitation is man’s exploitation on nature and it will cause human destruction soon. Due to this realisation, the strikes for environmental protection became one of the biggest strikes in the human history. Day by day it became clear that no other responsible social theory can survive without addressing this issue.

Eco-Criticism¹¹ was emerged in this situation. Eco-Philosophy became advanced in 1970 s’. In the initial phase it was a shallow ecology tried to amend only in the limited boundaries of culture. But in 1973 the Norwegian thinker Arnold made fundamental changes in the concept. He put forward Deep Ecology. According to

¹⁰ Silent Spring is an environmental science book by Rachel Carson. The book was published on 27 September 1962 and it documented the adverse effects on the environment of the indiscriminate use of pesticides. Carson accused the chemical industry of spreading disinformation and public officials of accepting industry claims unquestioningly.

¹¹ “ecocriticism is the study of the relationship between literature and the physical environment.

Deep Ecology all the creatures in this earth has the right to survive in its own way. And therefore there is no justification in exploiting nature for attaining high life standards for man. Man's viewpoints , ideologies and economy should transform with the way of non-violence.

After Deep Ecology, Social Ecology (Ecological Socialism) or Eco- Marxism got strengthened and these both has some traits in common. In contrast to Deep Ecology, these new Marxist philosophies give attention to the sociological-cultural-economical causes of eco-crisis. After analysing the condition, both believes that spiritual and moral stand won't help the current situation.

Eco-Feminism is another branch of Eco- Philosophy. Eco feminists realize that there is an active and inseparable relation between woman and environment and woman has more talent than man to communicate with environment. It became possible with the idea of women that 'the future with one or two generation is not enough for the human race'. Eco- Feminism is the study that conceptualise the unity of all flora and fauna.

Briefly speaking, Eco- Philosophy became a scientific study grown with many sub sections. In a scientific view it is an enquiry of animals and their physical outer environment. For that purpose, it goes hand in hand with geology, physics ,weather studies. At the same time, Eco-Criticism enquires the bond between nature and culture. As a critical study, its core ideas are rooted both in literature and earth.

As a critical discourse, it works with people and at the same time with non-living things. For attaining this, it creates a relation between literature and philosophy.

2.3.1 Eco- Philosophy: Two perspectives.

The relation between man and nature is defined in two ways. (1) Man is part of nature. Any sort of activities made by man will destroy the neutrality of nature. So man like any other beings, obedient to nature should learn to survive within the limits of nature. The progress made by man is attained by exploiting and destructing nature. Developments, science, information technology all are acceptable. But only after withdrawing from the logic of modernity, we can be justifiable towards nature. Ecological Determinism is making nature as the centre and justifies the idea that all elements belong to nature. The Ecological Determinism leads people to avoid modern medical science and accept natural medicines and tribal treatments. Now it is common that Ecological Determinism along with Spiritual Determinism presents life standards. This can soon become some reformative forms. The one who highlights the old sacred groves as the perfect models for environment protection and defines them scientifically forgets to see the caste-class-landlords forms who save the groves. (2) There are people who believe that nature is for man's livelihood. It is the second section. Man cannot stand away from development. It's a linear nature. Nature is made of matter. Human nature is different from external nature. Science is a way of understanding external nature thoroughly. Scientific progress cannot be measured by the progress of the society. The achievements of science and technology should be

used for the welfare of the common man. The expansion of society, science and technology should be free. The ‘changes’ in nature due to the intervention of man is a temporary crisis. We should overcome this crisis by the advancement of science. It is as same as the crossover of the crisis of the capitalist economy by the capitalism step by step. The efforts taken to understand natural phenomenon beyond the logic of science are useless. This man-centered scientific determinism sees nature as the resource for human conquest. Briefly speaking, in both of these the logic of conquest and surrender works. If nature is the master in Ecological Determinism, it is the maid of man in Scientific Determinism. In contradiction to these two views, if frankly presents this field of conflict within the man nature bond.

2.3.2 Environment: Marxist Philosophy

Human beings like all other beings are dependent upon the inorganic nature. Plants, animals, stones, air, light – all of them are part of human consciousness. As far as man is concerned these are the part of their natural science and art. That means nature is a part of man’s physical and spiritual life. In the forms of food, clothing, heat, cold, lodging- nature becomes the part of man’s physical life. Universal human beings are dependent on inorganic nature. So Marx considers nature as the body of man, the relation between man and nature is as same as the relation between nature and nature.

Like all other creatures in nature, man too is a creature. Because of this, some natural capacity allows human beings to survive. These capacities and trends are

existing in the forms of instincts. At the same time some natural physical deficiencies are also in man. The objects essential for human being exists his/her corpus. All these things are existing outside their body freely. But to ensure the equitable expression of their capacity, they have to use these things. Humans have a living body. It has natural capacities too. But the expression of these capacities are dependent on the material universe that can be identified by the senses. All the human instincts are the instincts of nature. It fulfils the integration of human nature and the external nature with the help of instincts. It becomes the reflection of their existence. When man becomes hungry and lustful, automatically the nature gives an opportunity for the expression of humanity. This observation is not just limited to human beings, it is relevant in animal species too. For the survival, a plant depends on sun. Sun is a thing in nature. At the same time sun needs a plant to awake its life through the expansion of its capacity. In contrast to other animals, man through their labour marks a signature on nature. There are two dimensions for labour- one is the reproduction of ones own compatible physical conditions. The other one is to formulate themselves. Therefore human beings, while creating a physical universe, creates a self as well. The dialectical relation between the human existence and external nature became neutral in the primitive societies like an ingestion process. But the neutrality was being over thrown in the capitalist age.

Capitalism exploits the workers as well as the nature. In the capitalist system natural resources are considered as free raw materials. Modern capitalism made farming a coolie work. The circling of the matter between nature and man has

blocked by capitalist production system. That means accepting different things from nature for the physical needs of man. After some time these things have to be replaced in nature. It is called as the cyclical process. Blocking this process is the limitation of capitalist system of production.

In modern farming, like industries in cities, the excess in production makes waste. The excess in production is the cause for the waste. Capitalism produces the labour force and product in excess. Therefore the labour force becomes a waste in capitalist system. And this 'waste' is being bargained in auction by capitalism. In short, Capitalism loots 'soil' and 'human beings'¹². By over exploitation it destroys the fertility of the soil and makes the worker 'useless'.

Science is not against nature. It is one of the best forms of human expression. Science helps man to understand the laws of nature and to intervene in nature with his discriminating power. To view all as binary opposites like soul- body, man- nature emotion- thought mind- matter is resulted from capitalist logic and philosophies. The meaningless and unusual idea of seeing mind and matter, man and nature, soul and body separately will be invalid then. (If we come closer to nature).

The beginning of human race too from prayers. The primitive men tried to overcome all crisis by worshipping nature and by pleasing the natural forces. These prayers and customs became developed as religions. But when man developed the machine system, the relation with nature became materialised. The speciality of man

¹² A man, woman, or child of the species *Homo sapiens*, distinguished from other animals by superior mental development, power of articulate speech, and upright stance.

in this age is they can understand the changes in nature and work accordingly. When the wandering man became settled and started his livelihood through farming, the human nature for its expression became dependent on external nature.

Now the theoretical ground is more active presenting Marxism as the logic of Modernism and presenting the controversy that Marxism is irrelevant in the post-modernist era as a part of disapproving the bigotry Modernism.

By presenting a man-centered cosmic vision, the idea that Marxism is a philosophy that doesn't address the environmental issues is strong now. Those who study closely, they can understand that the critical environmental philosophy has some internal logic, mutual relation and analytical skill. The critical environmental philosophy consists of human endeavours aimed at production and the result changes which brings upon society and nature. (Anil K.M., *Rashtreeyam Chuvappum Pachayum*, p.2). Marx reminds that while the process of production is related to the expansion of social relation, it has to be measured by the natural conditions too. Human body is included in the natural condition. The primary insight given by Marxism is that we cannot separately understand the relation between man and nature and the relation between capital and labour in the capitalist system. The production forces cannot get expanded without any interruption because the production relations often interrupt the expansion of the production forces. Marx finds out that not only the relation between capital and labour or the competition between the capitalist forces, but the relation between man and nature is also important in the process of production. This controversial and historical insight of Marx doesn't get any

attention during the first half of twentieth Century. But later in the second half of Twentieth Century, with caution a rethinking happened about science, technology, capitalist expansion and environment. At this stage some people turned into eco-critical philosophies to understand the relation of man and nature. Among them the most notable are the Frankfurt School thinkers. They learned the idea of ‘dominance’ deeply. The most important contribution in this area is the essay titled ‘Dialectic of Environment’ written by Adorno and Hockemar. It was published in 1945. The Frankfurt thinkers developed their ideas by adding organic relation with eco-critical philosophy.

Eco-critical philosophy was not just like any other philosophy for them. They critically distanced themselves from the socialist experiments held in Soviet Union. The views on Marxism developed by the economical basis were widened and opened new vistas in nature, society, politics, psychology, culture etc. This became critical about the European Modernity. They viewed European Modernity as the long historical movement from Renaissance to State Capitalism. The idea of Renaissance is the core of Modernity. Hockemar and Adorno try to describe the roots of individuality, science, dominance over nature from Greco- Roman philosophies. This became expanded in the Renaissance era.

Modernity rebuild the life situations of man and this is not missed by the critical thinkers like Marx. At the same time, it abominate society in a large level. It

ruined nature. Totalitarian forms of rule emerged and often technology grew uncontrollably.

2.3.2.2. Critical theory as mentioned earlier got inspiration from Marxism. An age of inequality was born from the Industrialisation of Nineteenth Century which separated labour from capital. Therefore the capital investors – labours, mind- body, humanity- nature all these relations got separated and formed new contrasts. The capitalist who views human beings and nature as just raw materials can't resolve these contrasts. Because of these Marx and Engels viewed Capitalism as a period of inequality existed in the beginning of a socialist condition. Marx and Engels never believed that a socialist set up can be established by dominating nature with the help of science and technology. They opposed the developmental strategy of exploiting nature for resolving inequality. European Renaissance presented a myth about development like this. Marx and Engels viewed this as unscientific. Because they raised the question that, nature is the inorganic body of man, then how development is possible by destructing nature? Hockemar tried to follow the same question in the later times.

Hockemar and Adorno use the 'humanity' in Marx for these description they follow the dialectical phenomenology of Hegel. They tried to make the idea of Super structure and Base structure free from the financial determination. They accepted the cultural identity. Frankfurt thinkers were fully immersed in describing how deeply the economic condition influences the individual mind and culture. Herbert Marques,

CalvitFogal, Eric Fram, Leo Lonthal are also included in the Frankfurt school thinkers. They tried to evaluate philosophy, general rule, ideology, social science, psychology, literature, popular music critically. They believed that the majority of existing social philosophies are reproducing the dominant discourses and at the same time they became vigilant in disapproving the culture-based critical theories and by defending the views on materialism. They never retract from the basic Marxist notion that material conditions are determining the mastery of man and this mastery forms the material condition of man.

The desire to dominate over nature and on other men leads man to negate their own nature. The primitive men imitated nature for fulfilling their needs. But along with Renaissance became objectified. Francis Bacon presents the theory that universe is an object for unveiling the secrets of universe. Newton and Descartes spread the model of man's dominance over universe. Hockemar and Adorno realise this scientific view blended in the capital society. The logic of bourgeois society are in measurement, weight and profit. The usefulness became the synonym for the dominance of European Enlightenment. When the inner nature of man destroys the outer nature, it leads to negate the external nature and suppression. The general principle that all types of suppression will weaken the condition is valid in the case of nature too. When we try to suppress the external nature, it will begin to react. That means in the European Renaissance too, we can see the presence of external nature that is about to begin the war. The suppressed nature reveals itself as the environmental consequences like suppressing man's internal nature will result in

madness, revolution and spiritual enquiry. The idea of 'suppression' is connecting the critical theories to eco-critical theories.

To evaluate Marxism as a part of bigotry of modernity and for that reason establishing it in the enemy line of the microscopic politics including environment is becoming a trend. The post-modernist view is that Marxism highlighted the universal sense of modernism while opposing capitalism. But this view is coming from the people who are afraid of the revolutionary spirit of Marxism. No one like Marx, Engels and the later Marxists put forward the idea of a man –centered development in the man- nature relation. In contrast, Marx theorises the concept of the growth of man with the help of nature and vice versa. The mere 'love for nature' is a part of bourgeois universal view. Marxism tried to describe the scientific and logic relation of man and nature.

Feuerbach, the most popular among post- Hegelians in his work *History of the new philosophy of Bacon from Verulam to Benedict Spionza* quotes: "Bacon identified the innateness of nature first. It's not possible to judge nature through the mathematical, logical or medical conclusions whereas we can judge nature only in a natural way. (Anil K.M., *Prekrithium Manushyanum Marxisasathinte* Kazhayail, p.63). But in Hegel's project, Nature is an automated thing. He separated life and existence. The concept of human mind being alienated from nature is the concept of Hegel. Feuerbach points that Hegel conceives a notion about human mind getting free from the sensory existence and it is a meaningful approach too. Feuerbach

stresses the mutual relation between man and nature. He says that the source of man's logic is the matter in the external nature.

Marx forms the conclusions for the man-nature relation by critically evaluating Feuerbach. *The Economic and Philosophic Manuscripts* published in 1844 is a result of this.

The universality works in man visibly. Man considers the whole universe as his inorganic body. This is the nature of universality that works in man. Nature is the direct means of life for man. For man, nature is the tool and labour for all works. Human beings live with the help of the inorganic nature of his own body. Man should constantly engage in a debate with this nature. The meaning of man's physical and mental life is related to nature, is that nature is related to nature itself. Because human beings are part of nature.

While describing about alienation¹³ Marx mentions this. Alienation is a condition where man experiences the unfamiliarity of labour and the transformation of nature into active mode. It is the point where man became unfamiliar with his own body and life (this is spirituality in one way).

Marx understands man's conquest over earth and capital not separately. For landlords, earth was his inorganic body. Using this he dominated over farmers. Capitalism was dominating over earth in all means. With the emergence of

¹³ Alienation is a condition where man experiences the unfamiliarity of labour and the transformation of nature into active mode. It is the point where man became unfamiliar with his own body and life (this spirituality in one way).

bourgeois, to breath fresh air was no longer a need of the labourer. The Irish labourer in England has some limited needs like eat something anyway. He is living only for the bad potato. The survival is not possible for a labourer who is not ready to live in the dirty atmosphere. The waste created by the capitalist condition is becoming the inorganic bodies of a group of men. It means they are living depending that.

2.3.2.3 By freeing earth from the clutches of bourgeois capitalists, earth becomes in the custody of the exploited majority and thus a creative relation establishes towards the ‘private property’.

However the basic condition put forward by *Communist Manifesto* is to organise the working class, it addresses some crucial environmental issues. Manifesto approves the fact while capitalism has moved forward qualitatively, it has created some challenges that is more complex than in the past. Capitalism separated the habitation of man into village and city and villages became the relief centres of city. In the second half of manifesto Marx and Engels points out the need of solving the contradiction between city and village. They say that it is possible only by strengthening the relation between agriculture and mechanical industry. It is clearly expanded in the long essay of Engels titled *The Housing Question*. This essay is written in three parts as: How Proudhon¹⁴ Solves the Housing Question?

How the Bourgeoisie Solves The Housing Question? Supplement on Proudhon and the Housing Question. The belief of Proudhon and his disciples is that

¹⁴ Pierre-Joseph Proudhon (French: 15 January 1809- 19 January 1865) was a French politician and the founder of mutualist philosophy. He was the first person to declare himself an anarchist.

the most important crisis a worker faces is to live in a rented house and we can free them from this exploitation by ending this. Engels vehemently criticises this.

Engels describes the housing shortage like this: Housing shortage is that the accommodation facilities became bad and the issue became serious due to the migration of people to big cities and the housing rent went higher than before and some people did not get any space for accommodation.

According to Proudhon Housing rent was a kind of theft done by the people who are economically high. Apart from the emotional opposition to the exploitative system, Proudhon never made any attempt to scientifically criticise the system. Marx strong disagreement towards this is the work *The Poverty of Philosophy*¹⁵. Marxists can never agree with this emotional approach to nature destruction too. Like the Housing issue, there is only one solution for nature destruction. This is by stopping the exploitation of working class by ruling class. The production line of bourgeois leads to the city/ village division. In this way by dividing the habitations environment pollution started. The eco diversity of village filled with flora and fauna became a waste by the city- centered developmental activities. This is the relevance of Engel's *The Housing Issue* which sees this mutual relation.

¹⁵ The poverty of philosophy (French: Misere de la philosophie) is a book by Karl Marx published in Paris and Brussels in 1847, where he lived in exile from 1843 until 1849. it was originally written in French as an answer to the economic and philosophical arguments of French anarchist Pierre-Joseph Proudhon set forth in his 1846 book *The System of Economic Contradictions, or Philosophy of Poverty*.

With the result of the growth of modern big cities, especially in the centre portion the land gets artificial and big value. The buildings built on those spaces are reducing the value than increasing. The reason is that it cannot cope up with the changing situations. The new buildings are being built by demolishing the old ones.

According to Proudhon, industrial revolution and factory production are bewildered. This opinion is as same as the nature lovers. They disapprove the industrial production line. The issue is not the industrial production but the greedy capitalism.

This is why the whole Prudhonism has a reactionary target. Hesistance towards industrial revolution, expressing the urge visibly and invisibly for going back to the traditional labour by abandoning modern industries including steam engines and machines – all these are natural. But Engels calls this desire as Proudhonist Counter Revolution. Engels gives warning that if this counter revolution occurs, then the 99% of our production will be lost and the whole human race will be in slavery and starvation. People who deny all the developmental activities in the name of environment pollution has to consider this warning as a serious one.

Since the age where capitalist production system continues, it is foolish to believe that the housing issue and the other social issues related with workers will be solved. The solution is to avoid the capitalist production system and collect all the living means and tools by the working class itself.

2.3.2.4 In *Das Capital* Marx uses the term 'metabolic process' to describe the labour process of man. Labour is basically the intervention between man and nature. Through this intervention man and nature should develop qualitatively. The loss happens in nature by man's intervention should be filled up by humans itself. In the same way what is lost by the efforts of man should be filled up by nature itself. (through food and all) only with this mutual relation man and nature can co-exist. This is what Engels calls as 'metabolic process'. But capitalism made a one-sided rift in this. The city/village distinction is a proof for this. Marx stresses the need of rebuilding this metabolic process by the organised efforts of the working class.

If large scale industries loot human, the industrialised agriculture loots the organic nature of environment. Both of these make the metabolic process upside down. In *Das Capital* Volume I titled Large Scale Industries and Agriculture it is said that on one edge agriculture centers on the human labour and on the other side, it destroys the relation. The elements that should come to nature through human beings is not at all coming. The fertility of the soil should be retained by man's intervention. The greedy capitalism denies this. The temporary efforts taken to uplift the fertility of the soil destroy the innate fertility of soil.

Engels views the theoretical approach of considering human as the centre of universe as a conversational theory. Materialism stresses on the neutral relationship between man and nature. Marx observes that the excess in agricultural production created deserts. In *Das Capital* Marx integrates the materialist views of nature and

history. The concept of metabolism does this kind of a work. Marx connects communism with the environmental sustainability. The Marxist artist William Morris¹⁶ (1834-1896) who lived in the 19th century draws the society which destroys global market in his novel titled *News From Nowhere*. The story of the novel is destroying the economical activities that is made for satisfying the artificial tastes and replacing them by producing completely useful products. The difference of village/city does not exist in the society which promotes material developments and creative expressions. Every step that is against the exploitation of man's labour is the efforts to recapture the authenticity of metabolic process between man and nature. Bukharin¹⁷, the eldest thinker of Russian Bolshevic party overcomes the existing mechanical materialist views about the man-nature relation in his work *Philosophical Arabesques* (which appeared only in 1980s'). Morris, Bebel, Koutski, Rosa Luxemburg, Lenin etc also expanded the Marxian notions about environment.

2.3.2.5 Bukharin says: The metabolic process between man and nature has an imbalance. The social production made by man is only one way to live according to external nature. There is not much fault in viewing nature through the technological approach. Man as an animal is an inevitable part of nature. Man cannot escape from

¹⁶ William Morris (24 March 1834 – 3 October 1896) was an English textile designer, poet, novelist, translator and socialist activist. Associated with the British Arts and Crafts Movement, he was a major contributor to the revival of traditional British textile arts and methods of production. His literary contributions helped to establish the modern fantasy genre, while he played a significant role in propagating the early socialist movement in Britain.

¹⁷ Nikolai Ivanovich Bukharin (9 October O. S. 27 September 1888 – 15 March 1938) was a Russian Bolshevic revolutionary, Soviet politician and prolific author on revolutionary theory).

nature. Man's present environment is society and society's present environment is nature. Therefore all the efforts taken to destroy nature will destroy man.

Soviet Union put forward the world's most developed environmental model in 1920s¹⁸. While the western environmental beliefs were linear, narrow and limited to man, the Soviet environmental ideas were expand, complex and contradictory. V I Vernadsky (1863-1945) N I Vavilov etc expanded the soviet environmental studies. *The Biosphere* published by Vernadsky in 1926 was popular. Vernadsky first presented the idea of earth as a self completed constituency. Vavilov is famous among people who understood the biodiversity in undeveloped nations. We cannot forget the fact that Vavilov understood this biodiversity as the product of man's culture. These bio-diversed centres are being encroached by developed capitalist countries.

Lenin also never thought of replacing human labour with natural forces. He understood that the natural resources should be exploited logically and government should take steps to save environment. In 1920s' big movement for environmental protection began in Russia. But in 30s' it was labelled as 'bourgeois' like other ideologies.

¹⁸ The 1920s was a decade of the Gregorian calendar that began on January 1, 1920 and ended on December 31, 1929.

2.3.2.6 When the Marxist ideologies in Soviet Union began to weaken , parallel the British Marxist School began to grow. Christopher Cadwell¹⁹ is the thinker who gave some important ideas. But some of his ideas were challenging the Frankfurt School of Thought and because of this they were not that much popular. E P Thompson²⁰ , Raymond Williams²¹ etc tried to highlight the ideas of Cadwell. He criticized the western positive ideas which see everything as just binaries. His work *Heredity and Development* critically evaluates biology. If Darwin describes a competitive evolutionary process, then Cadwell tries to evaluate a collaborative evolutionary process. The ancient societies see nature as a system. The whole biological world is a mutually collaborative one. We cannot leave it as imaginary. The new inventions are supporting the ideas of Cadwell. Darwin's conclusions are drawn from the mechanical material views. The relation among the species is not always of enmity. We cannot see evolution as a strike for the limited food among the innumerable animals. The reason is that the food production is possible with the mutual dependence of animals. The excess of one group of animal species will not be contradictory with another species' interests. On the other side it can be an

¹⁹ Christopher Caldwell (born 1962) is an American journalist and senior editor at the Weekly Standard, as well as a regular contributor to the Financial Times and Slate.

²⁰ Edward Palmer Thompson (3 February 1924 – 28 August 1993), usually sited as E. P Thomson, was a British historian, writer, socialist and peace campaigner. He is probably best known today for his historical work on the British radical movements in the late 18th and early 19th centuries.

²¹ Raymond Henry Williams (31 August 1921 – 26 January 1988) was a Welsh academic, novelist and critic. He was an influential figure within the New Left and in wider culture. His writings on politics, culture the mass media and literature are a significant contribution to the Marxist critique of culture and the arts.

inducement. For example, the bird's distribution of seeds and the pollination of bees are the mutually dependent activities .

Marx indicates that the alienation of man from nature is first revealed by Epicurus²² . Later Hegel theorised about man being alienated from his own labours. By considering both of these notions, Hegel did a breakthrough and it lead to more glowing insights about the contradictory relation between man and nature

All the faces of eco-criticism is not examined here. Here is an attempt to get an answer for the question- Whether Marxism is against eco-criticism? Marxism is a revolutionary theory which has historical and contradictory fundamentals. The crust areas of this are social revolutionary theory as production system and the creation of societies. Naturally Marxism will examine the political conditions which controls the societal forms and ideologies and man to man and man -nature relations. The relation between eco-criticism and Marxism should begin from the observations of Marx about man nature relationship.

2.3.2.7 Marx uses the term 'metabolism' when he mentions the relation of man and nature. It has clear definition in Science. It is the complete set of chemical reactions that occur in living cells including human beings for body nutrition. The chemical process leads to the body growth. When it is broken, it will lead to death (Ganesh K.N., *Vikasanam, Paristhithivadham, Marxisam*, p.8).

²² Epiurus was an ancient Greek philosopher who founded a school of philosophy now called Epicureanism

Marx is not only pointing his finger towards the metabolism in nature. There are some social interventions which nourishes the possibilities of nature and the animals. Like living beings which take food from nature and exist by converting them into energy, human beings can create the resources in nature and nourish human life. In the relation between man and nature, production and technology get a meaning related to the nourishment of nature. At the same time some loss happen when the fuels for production and raw materials are absent and the technologies become dangerous. Loss happens not only to the man power but to the strength of the survival of soil and earth. This way Marx describes the relation between human labour and nature (Das Capital, Volume 3).

Labour is at first is the process between man and nature. Through this process, man buy his activities will engage in the metabolism between him and nature, orders and controls it. He faces substance in nature as a natural force. He moves the natural forces in his body, hands, legs and heads. This is for utilizing the substances in nature and changes it. He changes his behaviour too. The process of labour is the situation imposed by nature for the survival of human beings and it is for the metabolism.

In other words, the productivity of soil, substances etc are dependent on the labour and the metabolic relation between man and nature. Production increases when nutrition happens through labour process. When it is lost, production collapses. The growth of the production forces happens when metabolisms join. One- sided development is not the concept of Marx.

2.3.2.7.1 The Faces of Colonialism

Marx didn't see the invasion on nature as the invasion by individuals. It is not the greed of an individual which invert the relation with nature. It is the profit oriented and competitive logic of process. Here Marx becomes different from Gandhi and Shomacker. Grabbing energy resources, mine sources, raw materials is not the issue of anyone's greed. Without grabbing it, Capitalism has no existence. While the metabolism between man and nature changes for the profit, resources and labour force has to be centralised in possible places. This will lead to the destruction of marginalised places. The people there become scattered and ultimately they will be in the clutches of colonialism.

This colonialism can be of different types. The United Nations were expanded by the invasion of a group of migrants. This is a face of domestic colonialism²³. British and other European countries built colonies for capturing resources worldwide. The division of Africa is another face. After all these, colonialism started enquiring petroleum, oil and other fossil fuels. As a result of this, the socio-economical metabolism between man and nature was collapsed due to the dominance made by the world resources' and labour forces' capitalism . The roots of the present eco-criticism has to be enquired here.

²³ Domestic colonialism: Internal colonialism is a notion of structural political and economic inequalities between regions within a nation state. The tem is used to describe the uneven effects of economic development on a regional basis, otherwise known as "uneven development", and to describe the exploitation of minority groups within a wider society.

The collapse of socio-economical metabolism leads to the breakdown of capital production system and due to the result crores of people became reserve army of capitalism. There are two ways for the people who lost their roots and livelihood. One is to migrate and search for employment. The migration to Gulf countries is the modern form of it. The place which was nothing, half a century ago became a centre space of capitalism and it shows the new centralizations. Second thing is to live in the same place as working class. In both of these conditions they are proletarians. Those who lost their livelihood have only slavery as a wage and they have no more options. These conditions urge us to get the relation between eco- criticism and proletarian movement.

2.4 Environment and Development

Today's eco-critical views should be approached by the descriptions of Marx about the growth of capitalism. Like Club of Rome who first raised the environmental issues were not the critics of capitalism. The one who predicted the end of human race in the base of uncontrolled resource exploitation pointed their fingers towards the end of colonialism. Later the people who created spiritual beliefs about environment were not at all wished the collapse of capitalism. They also aimed at eco- balanced capital development like Hermandeli. There is no wonder that Gandhism and Shomackar had some influences on them. There is no chance for disappointment among capitalists who give protection to individual utopians.

But environmental movements are not formed on the basis of the opinions of some people who led it. It forms through the breakdown of relation between man and nature. It is a sign of development of capitalism. It will affect the socio-eco metabolism as long as it is dependent on the capitalistic logic. The negative side can be reduced by the strong government initiatives. But it cannot be eliminated. The people who argue for 'social justice' is expecting this only. The Sutherland Duchess who worked according to the social justice do the same by making the workers stays on the sea shores. The Gandhian Bhoodhan movement is an example of social justice. But the standards of social justice can be decided by capitalism.

Recently, the environmental movements participated in the world social forum agrees the socialist alternatives and this is an indication of the new changes in these movements. The change happens when they realise that apart from the individual greed and moral degradation, the contradiction in social development leads to environmental collapse. The environment without any social intervention does not exist today. The social interventions determine the relation of man and nature. When it is profit-oriented, nature too becomes materialised. Then the fight for environment becomes the fight against capitalism. So the arguments of radical environmentalists and blind follower of development failed to question the logic of development.

2.5 Man and Nature

Here the observations of Marx about man-nature relation and the rebuilding of the metabolism become significant. Capitalism exists not as the basis of socio-ecological metabolism or the mutuality of man and nature. It is based on the cyclical process of production and products. And now it is the cyclical process of finance capital and IT network. This increases the distance between man and nature. To avoid this kind of madness created by capital and rebuilding the relation between man-man and man-nature is the basis for the development of human race.

To maintain above mentioned development, society should control social production the control workers on production and relations of production is an example for it. For the agricultural purposes the relation between man and soil should nourish with the help of labour modes and technologies. Making estates out of forests and converting the useless estates into theme parks and industrial estates are creating a new type of environment by destructing the old one. When the large scale agri business companies destroy the bio-diversity of Latin American countries and develop estates, when corporate build estate in African countries- they do this kind of environmental change. For the better background facilities, India Government does the same. By the result of this the real estate looting the land and the land mafia emerges. This is not the speciality of India only. The dangers of capitalism are the creation of profit oriented invasion into nature. The crisis of 70s' was of the fossil fuels and, in 2008 it was by the money that flowed into building construction. This shows how much the capitalist developmental forms and ecological issues are

related. Naturally the solution to the problem is the fight against capitalism. In this the rebuilding of socio-ecological metabolism will take an important role.

We believe that the capitalist crisis emerged from the modern life is the environmental crisis we face today. In this state of global environmental crisis we have to check how the ancient society deals with this issue. The folklore studies help us to understand how the ancient societies associated with nature and it also help us to find out the life styles and imaginations.

We can see many possibilities in folklore to enquire how a free modern society made a man-environment co-existence in the light of the crisis made by capitalism. Now trying to examine the present environmental issues' global-national-regional situations.

2.5.1 The Global Environmental Crisis

The economical progress as part of globalisation is making several kinds of issues to environment. The unsustainable environmental formations due to the globalisation are different from the past eco-crisis. Famous eco- scientist Edward Goldsmith wrote in the magazine *Ecologist*²⁴ in 1997 like this: “the economically developed globalisation can increase our financial activities that make ill effects in environment and it is not bearable too.

²⁴ Magazine ecologist: The world's leading environmental affairs magazine, now www.theecologist.org. was founded in 1970 by Edward Goldsmith. The magazine quickly became a platform for those who would go on to be the leading lights of the environmental movement.

There are many benefits and loss for global economical development. But one thing is clear due to the production's inter-nationalisation made by the technological advancement , pollution increased at some places in the world. This paved way for environmental change. The poisonous waste is an example. For the production of one ton gold, we have to process 300,0000 tons of ore (Prasad M.K., *Marxisam Dharsanam*, p.14). This is a small hill. Now gold is produced through a new process. The name of this is 'cyanide heap leaching'. In this the ore is crushed and sprayed with cyanide. This will reduce the cost of gold mining. But the waste coming out of it is very dangerous. In 2000 January, one gold mine in Robania wasted 13 crore litre cyanide liquid in the nearby river. Remember! A single tea spoon cyanide of 2% density will kill a person within 40 seconds.

The production revolution made by the globalisation increased the mount of waste. The developed packed the waste to developing nations. Often they donate the waste and provide money to make factories for processing the waste and invest money for developmental activities in that area. The poisonous waste like used mercury, led etc are being imported to India.

Due to the modern production- market process the exporting developed quickly. Exporting became common in unbelievable speed and to unbelievable places. The pollution it causes is now an issue. Another growth is the excess production of cash crops. The export- related crop revolution increased the amount of pesticides. The coming of western corporate market became expanded to Southern

countries. The local food security has become a great question and the modern fertilizers paved way for new environmental issues.

Another fact to be mentioned along with this is the competing governments in global market that does not stress environmental protection and they are giving more importance to financial aims. The pressures for reducing environmental standards lead to deregulation and liberalisation. What is secret behind blocking the multilateral agreement on investment negotiation? If the completion in market is of primary aim then environment protection will be secondary.

It is widely known that WTO²⁵ is a threat to environment. The experts still believes that for the eco- sustainability and eco-justice the market liberalisation of WTO is a threat to the whole world. The 80 % of America itself is a threat to environmental standards and laws.

In the name of profit WTO loosened the air pollution controlling ways. Venezuelan government and oil factories could challenge American Clean Air Act. So that they can leave it out to the boundaries of Venezuela. One country could loosen the environmental law of another country- this is a blow to the face of a democratic country. In the area of food security WTO avoids precautionary principle. Precautionary principle is being approved by international scientists. When people of

²⁵ WTO: The World Trade Organisation (WTO) is an intergovernmental organization that regulates international trade. The WTO officially commenced on 1 January 1995 under the Marrakesh agreement, signed by 123 nations on 15 April 1994, replacing the General agreement on Tariffs and Trade (GATT), which commenced in 1948. It is the largest international economic organization in the world.

a country demands to avoid genetically engineered crops in their country, this has to be approved. There are no full scientific evidence for GE crops²⁶. But within the help of some evidence it is clear that the transfer of this crops to another country is not right, The research held in Cornell university proves that GE crops can destroy the food chain and the GE corn can kill the monarch butterflies.

With the laws of WTO, the multinational corporates like Monsanto, Novartis etc can impose their Franken food monster seeds on farmers. The seeds which use pesticides in high amount eliminate the small scale farmers from market.

See another example- the deregulation in the importing caused the death of 300 kids in Michigan due to the jaundice caused by the strawberry which is imported from Mexico. WTO's global free logging agreement is about to come. Due to this clear felling will increase in forests. The multinational wood companies will get profit. It is feared that it will lead to the elimination of the 2/3 of the indigenous community of the world. WTO has the power to certify non-market factors(such as environment or human rights) therefore the buying of environment friendly products will be against law including child labour.

There is a need for a new insight about the relation between earth and economy. Is environment a part of economy or economy a part of environment. The economist sees environment as part of economy and the ecologist sees economy as a subsection of environment.

²⁶ GE Crops: Genetically modified crops (GMCs, GM crops, or biotech crops) are plants used in agriculture, the DNA of which has been modified using genetic engineering methods.

The opinions of economists don't approve that economy is sustained by the eco-system of earth. The economical theories and economical cues do not expand how economy destroys the innate conditions. Economic theory does not describe how the ice melts in Arctic Ocean. It does not speak how the fields become deserts. It never speaks about how coral reefs are dying in Southern Pacific region. When the Dinosaurs disappeared 6.5 crore years before we are at the beginning of the extinction of plants and animals and economic theory does not describes why it happens.

We can see in daily news reports that earth's natural conditions and economy are in conflict. Fish resources are being broken, forest area are decreasing, soil erosion happens, grass lands are lost, deserts are widening, the density of Carbon Dioxide increases, the atmosphere heat increases, species disappear-these all shows the increasing crisis between eco-system and economy. This will lead to economic collapse. To meet this tendencies are the major challenge of this generation. This should be done before the financial crisis happened due to the environmental destruction.

2.5.2 Global Environmental Movements/ Issues

“Organized social activity consciously directed towards promoting sustainable use of natural resources halting environmental degradation or bringing about environmental restoration” Gaha and Gadgil (1989)

The environmental movement is an international movement represented by a range of organizations from the large to grass roots and varies from country to country.

The environmental movement (ecology movement) also including conservation and green politics²⁷ is a diverse specific, social environmental issues. The modern environmental movements are based on three core principles they are:

- (i) The human activity damaged the environment
- (ii) There was a civic duty to maintain the environment for future generations
- (iii) Scientific, empirically based methods should be applied to ensure this duty was carried out

Sir James Ranald Martin²⁸ was prominent in promoting this ideology.

As part of the increasing ecological crisis, the environmental consciousness and protection also increased. This situation leads to environmental breakthrough in the world.

²⁷ Green politics: Green politics (also known as Eco politics) is a political ideology that aims to create an ecologically sustainable society rooted in environmentalism, nonviolence, social justice and grassroots democracy. It began taking shapes in the western world in the 1970s and since then Green parties have developed and established themselves in many countries around the globe and have achieved some electoral success.

²⁸ James Ronald martin: ir James Ranald Martin (12 May 1796 – 27 November 1874) was surgeon in India who worked in the service of the Honourable East India Company and was instrumental in publicising the effects of deforestation, and finding links between human and environmental health.

In the end of 20th century, that means in the 1970s' man's guilt feeling about his interventions in nature paved way for new political- socio environmental progress.

In the final years of the last century, environmental protection efforts got new visions. Against deforestation some forest protection activities were introduced. Many laws were formed to protect the animals who are facing the extinction issue.

This world situation encouraged the formation of environment protection programmes in various countries. Green network, Green peace, Friends of the earth are some of the organizations.

The first conference on human environment initiated by UNO was held at Stockholm in 1972. It paved way for the studies.

The first environment summit of UNO in 1972 at Stockholm paved the way for the need of protecting environment for the coming generation and it started serious discussions and debates.

By the result of this conference, many environment movements were formed in different names globally. Green politics, Eco Greens or Green movements²⁹ (Germany and North America) are examples which formed in 1980s'.

²⁹ The Green Movements : The green movements is a diverse scientific, social, conservation and political movement that broadly addresses the concern of environmentalism.

The warning about the ozone depletion is first given by Stockholm conference. In the 1989 European election, Green Issue was used as a political agenda³⁰. All over Europe Green parties considered Green issue as the main topic in their election campaign.

2.5.2.1 Environmental Problems in India

The agenda of capitalism is not man's power or stable planning. Collecting capital income and profit are their aim. The Salim group who agrees to start a chemical hub in Nandigram has no problem regarding the farmers habitation or the loss they face while they are migrated from the place. They agreed to make some of them workers. They need a place to build the chemical hub. The cost Salim group given to the place is not of the fertility of the soil or the labour of the people, but based on the industry they are going to start there. It is now clear that the revolution in Nandigram³¹ affected the ruling left group of Bengal politically. Salim group has got approval from left government to start chemical hub in Nayachar. Some issues were repeated in Singur where Nano factory was going to build. Again the loss was undertaken by the farmers there and the ruling left party. Tata arranged place in Gujarat and introduced Nano cars. In both of the places, nothing happened to

³⁰ Political agenda: A political agenda is a list of subjects or problems to which government officials as well as individuals outside the government are paying serious attention at any given time. It is most often shaped by political and policy elites, but can also be influenced by nongovernmental activist groups, private sector lobbyists, think tanks, courts and world events.

³¹ Nandigram: Nandigram is a Census Town in Nandigram I community development block in Haldia subdivision of Purba Medinipur district of the Indian state of West Bengal. It is located about 70km south-west of Kolkata, on the south Bank of the Haldi River opposite the industrial city of Haldia. The area falls under the Haldia Development Authority.

capitalist movements. All the problems were faced faced by the people there (Ramesh K.M., *Vikasanam, Parishivadam, Marxism*, p.17-18).

People's organizations and other groups have reacted against environmental problems through campaigns. Sometimes it became popular and got permanent impact.

The most famous among them was 'Chipko' Movement. It was against the deforestation at the Himalayan region named Garval. The other is against the Hydro-electric plant at Silent Valley³², Kerala.

2.5.2.1.1. Chipko Andolan

In the morning of March 1973, a group of people hugged the trees and started strike to save the trees (Chokar Kiran B, Mamthapandya, Meenaraghunathan; 2013, p.334). It is known as Chipko Andolan. One forest contractor and the representatives of a sporting goods manufacturer came to Gopeswar near Mandal village that day. They came for cutting almost ten trees. The village people said 'No'. But the contractor didn't listen them and made attempts to ct the trees. At last the contractor and the team returned with empty hand.

Weeks passed by. The same contractor appeared in Rampoor Pahada village, 80k.m away from Gopeswar. They arrived with a new permission from the forest

³² Silent Valley: Silent Valley National Park, is a national park with a core zone of 237/52 square kilometres (92sq mi) (making it the second largest national park in Kerala). This national park has some rare species of flora and funua. It is located in the Nilgiri hills, within the Palakkad District of Kerala, South India,

department. Gopeswar inhabitants heard this news, they came as a protest mob adding more people to Rampoor village by blowing big drums and singing songs. Once again the mob hugged many trees and blocked the people who came to chop it down.

The 'embracing protest' reached its ultimate point in 1974. It was happened when the women in Reni village, 65k.m away from Joshinath participated in it dramatically. One day their husbands were protesting against the auction of forests. The contractor came to the village at this time and considered this as a perfect opportunity. But the ladies of the village under the leadership of 50 years old Gouri Devi blocked the ways without fearing the people who came to cut down the trees or the axes. They stood there and said: "This land is our mother. Even if by giving our own life we will save this mother."

The protest has environmental and economical background. The land was the victim of an unexpected flood. This calamity made a deep wound on the village people. They understood the value of forests in their lives.

The village witnessed the looting of the forest resources by the British and the following rulers. For the daily life needs the village people had to hide themselves as thieves. Later, the ecology of the land changed completely.

The non-violent and practical 'tree hugging strike' helped to join people and it highlighted the inappropriate care of the forest resources. The Gandhian nature of it created compassion in the minds of people. The expert committee of state

government visited the land. Detailed enquiries started to know if the trees of the forest can be cut down. At last the scientific conclusions failed. The sincerity of the illiterate women who were ready to die succeeded. The research group wrote the verdict that their opinions are right. This gave respect to their protest. The committee reassured that forest should be retained considering the delicate area under the depths of Himalayas. Therefore the cutting of trees should be blocked. But it did not change the laws of forest department. It reduced the selling of private contracts in the Chamoli district. The Silent Valley movement is an example where the people reacted and it is one among the famous developmental debate of the country. The movement raised a hand full of questions that was addressed to the eco movements of the country. The economical and industry centered model environment taken from the industrial world became criticised. But a new model was accepted in Silent Valley campaign times. The harmless development, aims at the people who depend on it and doesn't compromise on the interest of them.

2.5.1.2. Narayan sarovar movement

Narayan Sarovar was the wildlife sanctuary in Cutch district of Gujarat. The bushes in the warm regions are the speciality of this area. Diverse plants, animals, wildlife, Chingaraman who faces extinction are the rich bio-life which protects the area. But the state government made a de-notification in 1993. The declaration was the reduction of land of the sanctuary from 765.79 square k.m to 96 square k.m. this was for the cement factories to cut the lime stones.

In the same year, Centre for Environment Education's³³ News and Feature Service- CEE-NFS started a newspaper campaign against the anti-environmental declaration of the government.

The news reports of CEE-NFS caught the attention of many nature lovers. They gave a petition against the declaration. In this topic, CEE-NFS gave a legal review about the court proceedings. The main aim of their campaign was to grab an immediate attention. Certainly due to this political-law related dramas were staged. On one side, there are economical developmental interests and on the other side protection of environment. CEE-NFS kept the topic active which followed the interest- fights.

Later this agency build relations with Consumer Education Research Society (CERS is the agency which protects consumers and environment) , media, research, law etc.. They gave details for the petitions against government declaration. With the help of this CERS also presented a petition upon public interest and challenged the government's declaration. According to the 48th section of constitution and the wildlife protection act of 26A, it was the responsibility of the government to protect wildlife and the environment.

CERS won in getting a stay with the power of the petition. In March 1995 Gujarat High Court cancelled the declaration of government. The High Court

³³ Centre for environmental education: Centre for Environment Education (CEE) was established in 1984 as a 'Centre of Excellence in Environmental Education', of the Ministry of Environment, Forest and Climate Change (MoEFCC), Government of India.

declared that for re-building the boundaries of the wildlife sanctuary the legislative assembly has avoided the wildlife protection act. However in 1995, July 25th State government approached the legislative assembly for forwarding their declaration. But the legislative assembly was not ready to reduce the land area of wild life centres. But it was agreed that the centre's 444 square km land will be kept as same.

.2.5.2.1.3 Publication for Environment

After the global summit in the beginning of 1990s', the media attention was mainly on environmental topics. The Science Environment Centre is an organization which tries to create awareness on environment related topics. The organization thought that the news was reported about environment to catch the attention of media. Because of these it has got no depth or explanatory nature and they understood that the root causes of environmental issues are not getting enough importance.

As a solution for this limitation they created a science environment magazine in 1992. It was titled as 'Down to Earth'³⁴ and the magazine reached audience in every 14 days. The magazine included almost all subjects that is needed for the development of the place like environment, energy, health, population, forest, pollution, wildlife protection, water conservation, primitive knowledge, womenfolk,

³⁴ Down to earth: Down to Earth is an Indian science and environment fortnightly, established by the Society for Environmental Communications in May 1992. The magazine informs people about environmental threats facing India and the world.

tribal groups, migrants, other marginalised people, agriculture, animal farming, social participation, law- economical institutions etc...

After the publication of the magazine in 1992, it started to handle the development of national, international ecological and scientific topics at the microscopic level. It has got modern ways of solution at the basic level.

2.5.2.1.4 Youth movement for Girnar hill

Girnar hills are situated in Junagadh district of Gujarat. It was the favourite place of the pilgrims. It was surrounded by dry forest area and it was the birth place of many plants and animals. There were a group of temples at the hill top. Daily hundreds of devotees were coming there. They returned by leaving their waste there. The Junagadh Forest protection youth club members cleaned the hill area once in a week.

In February 1994, a popular spiritual speaker Murari Babu decided to arrange a ten day- lecture at the Girnar hills. It was known that around ten thousand people will come to listen to the lecture. The youth club members understood the fact that the waste they left here will destroy the health and peaceful nature of the environment. The rare flowers that bloom at the hill top will be plucked away. Many insects will be trampled. The birds' and animals' peaceful living will be lost. For the cooking the twigs and trees will be cut down. The flame of used cigarette will be enough for spreading the wild fire. The bathing of many people will pollute the clear water. It will make troubles to animals and villagers who depend on the river.

The youngsters doubted that nature will be list within the ten days and they started protest against this 10 day lecture.

All over Gujarat Morari Bapu has many fans and taking this into consideration the youngsters club seek support from all the forest clubs of the state. They arrange general meetings in public places. They described the after effects of the lecture series. They argue that no religion is encouraging anything that is harmful to the mother earth. They stressed that even if the lecture is spiritual, it should be changed from Girnar hills.

They bought ten thousand post cards with the support of the club. They started counters for distributing the post cards that spread the pleading message to people to oppose the lecture. They got support from almost 8000 people. They got encouragement for the sincerity and nature love from friends and family members. With all this opposition Morari Bapu cancelled his programme. The determination of youngsters in Sourashtra became successful.

2.5.2.1.2 Gadgil Commission Report

The deforestation at the Western Ghats, the regular unethical mining, cliffs, dangerous soil erosion, the challenges towards bio-diversity are causing destruction to environment. Considering all these issues, Central forest and environment minister Sri Jayaram Ramesh in 2010 march 4th assigned a 14 member expert panel and the world famous ecologist Prof. Madhav Gadgil as the chairman (Manila C. Mohan, 2016, p.8)..

After the 18 months of discussions and studies Gadgil committee report presented a scientific background that describes how developmental activities can be introduced and performed without causing troubles to ecology and bio-diversity. The report makes it clear that all the suggestions in it are the agenda for discussion and receiving or rejecting those suggestions are up to local bodies and panchayats. The report was submitted to central government in 2011 August 31.

2.5.2.1.3 Kasthurirangan Report

People had raised numerous anxieties regarding the suggestions put forward by the expert committee. Normally, it is better to seek explanations regarding clarifications from those who have made the suggestions. Instead, the Ministry of Environment and Forests had appointed a Nine member committee headed by Dr. Kasthurirangan to study the report submitted by the expert committee.

2.5.2.1.4 Environmental problems in Kerala

Many think that the global environmental issues are not affecting the environment in Kerala. Kerala is a small state with maximum population of literate, unemployed and healthy inhabitants. Therefore, it is the responsibility of the government to provide its people employment opportunities in the best possible manner. Thus, industries, both in small and large scales, are a necessity to meet the employment demands of the people. In order to set up industries a lot of suitable factors like water supply, transportation facilities and abundance of natural resources are necessary. For a state to develop, four lane and six lane roads and flyovers are

inevitable. Another important factor that supports developmental activities is the commissioning of power supply. It has been suggested by experts that the Kerala government cannot meet all these requirements considering the current economic and environmental scenario in Kerala. As a result, it is no surprise that the government started supporting private sectors to fulfill the necessary requirements. But in such occasions, there arises the problem of the real estate mafia who illegally encroaches into the government property and evacuate the inhabitants from such areas. Consequently, it results in urbanization and rehabilitation problems. According to reports, more than one fourth of the total population in Kerala reside in urban settlements and the past two decades has witnessed this flow of people to urban areas.

Meanwhile, environmentalists and activists have raised serious questions regarding the imbalance caused in the environment following urbanization. It is to be noted that people who have raised the allegations are not against development, but are those who support an ecofriendly and sustainable way of development. Gandhian eco conservative measures have challenged even the concept of industrialization though they do not criticize the capitalist agendas behind these developmental programs. Those who attack capitalism cannot comment on the situation without imbibing the ecological visions because if they do so they inevitably succumb to capitalism. Capitalist agenda is to provide employment opportunities to many workers as a part of developmental activities. In short, it becomes impossible to

neglect the man nature relationship when considering the question of tackling development and its consequences in an ecologically vulnerable state like Kerala.

Examples for such non sustainable developmental activities in Kerala can be seen in the past. In 1957, when EMS ministry was in power, Birla Gwalior Rayons factory was started in Mavoor near Calicut. The abundance of bamboo in the Western Ghats initiated Birla to set up the pulp factory. The factory failed to follow the rules and regulations set for pulp fibre production which resulted in the widespread destruction of bamboo forests of the area. Untreated waste from the factory polluted the Chaliyar river and the nearby areas in Vazhakkadpanchayath.

Environmental activists and the locals started their protests against the factory. Interestingly the locals who worked there stood along the factory resulting in a rift between the environmentalists and the locals. Later, the factory was closed down when Birla started investing in Harihar Polyfibres in Karnataka. Birla suffered a huge loss for the infrastructure facilities for the factory in Kerala but, when compared to the loss of the public it is negligible.

It was upon the demand of the public and the government that resulted in the setting up of Technopark in Ernakulam, with least interest from T.Com as they could have set it up elsewhere in the world provided they receive ample economic benefits. So, development is not in the interests of capitalists or MNCs. Another fact is that even if a company initiates a project in Kerala, they may not hire all employees from

our state. For instance, the contractors in Kerala largely depend on labourers from other states.

The concept of development is purely economical and not environmental. In a state like Kerala, it is impossible to set up highways of 60m width. The demand itself proves that such development is monetarily benefitting. Therefore, protests against such highways are natural. But, it doesn't mean that people are against development rather here in Kerala, developmental policies cannot be generalized in rural and urban areas. Capitalists do not aim for sustainable development but they patronize the general public by getting them a share of their profit (Ganesh K.N., *Vikasanam, Paristhivadam, Marxism*, p.18).

Kerala is a state with highest percentage of literacy and so, the demand of Keralites for employment is highly justifiable. The only answer to their demands is the establishment of industries and factories. But, not all protests towards development are reasonable. It is the capitalist agenda to consider earth as a suitable resource to be exploited in the name of development. From a humanist point of view, development should be attained not at the cost of exploiting the earth, but by using the resources in a sustainable manner without disrupting the harmony between man and nature. A ceasefire between the environmentalists and labour organizations alone will not do.

A theme park built in a rainforest is cannot be a substitute for the sea in nature. Whenever a developmental activity takes place in an eco-sensitive zone, land

mafia encroaches upon the nearby surroundings seeking monetary benefits. For a state to develop, it is necessary that there is an agreement between the ideologies of the working class and the environmentalists. Difference in opinion regarding development cannot be tolerated and the general public opinion should not be divided.

2.5.2.1.4.1. Silent Valley

Silent Valley is a forest area in the Western Ghats near Ooty. It is one of the very few uninhabited areas in India. It has been highly protected and untouched by people because it is difficult for people to reach there even by walking.

Silent Valley is an abode of rare species of flora and fauna. Cardamom, pulses, grains and paddy grow there in abundance. Rare medicinal herbs and other plant species like Haydno Carve grow in plenty. The oil extracted from this plant is a proven medical cure for leprosy. Endangered species of animals like the lion-tailed macaque are found only in this area. But the valley was subjected to heated debates when the Kerala State Electricity Board moved a proposal to construct a 130 meter long dam across the Kunthipuzhariver.

An officer from the Central government pointed out the anxieties regarding the construction of the dam which has already been started by the KSEB in 1973. After three years, in 1976, the KSEB itself had temporarily suspended the project because of insufficient funds. By then, a large number of trees had already been cut down.

In 1980, Indira Gandhi, the then Prime Minister of India, took the matter seriously, and appointed a committee to re-examine the proposal. The committee found out that Silent Valley is a home to a large number of rare flora and fauna. It also suggested that the area is untouched by man for over a long period of time and if the project continues, an irreparable loss to wildlife will follow.

The committee also pointed out that the 120 MW power supplies that KSEB has targeted from the dam is not of much importance for Kerala. An older dam in Idukki is capable of providing enough and more of power supply to the state. This resulted in a move either to call off the project or to reconsider it with new rules and regulations as a part of safety measures.

Meanwhile, a group of school teachers along with the members of Kerala Shastra Sahitya Parishad³⁵ took up this issue. Parishad has a great tradition in publishing books on scientific interests and their participation gave a new dimension to the cause.

Most of the members in the Parishad were teachers of Life Sciences. Even they mistook the proposal for the dam as benefitting to the public. It was Prof. M K Prasad, a Botany professor from Calicut College and his group, who analysed the proposal from a different dimension and identified the environmental hazards that would follow.

³⁵ Kerala Sasthra Sahitya Parishat: Kerala Sasthra Sahitya Parihad (KSSP) literally means The Kerala Forum for Science Literature. In fact it was founded in 1962 as a forum of science writers with the limited objective of publishing science literature in Malayalam, the local language, and popularizing science.

But, the findings of the Parishad failed to receive proper public support since most of the locals were jobless and they faced shortage of power supply. The locals were least concerned about environmental protection and this forced the Parishad to form a committee and study the matter seriously. Their findings were presented in their final report. In the report, Parishad pointed out that about two third of the power supply produced in the state is being utilized by the industrial sector and not the public. They also claimed that when the dam is constructed people will face scarcity in the supply of firewood for daily use. The Parishad's report was backed by the committee set up by the Central government comprising scientists from environmental discipline. The central committee agreed upon the view of Parishad regarding the fact that deforestation would result in scarcity of rainfall leading to drought. They added that there are chances for heavy rain, which in the absence of trees can cause landslides.

Apart from the organizations in Kerala, Parishad also got support from Bombay Natural History Society. Among the supporters include the famous ornithologist and naturalist, Dr. Salim Ali, 'The Bird Man of India'. With this support, Parishad successfully organized awareness programmes throughout the area. Newsletters and journals were published, and signatures of consent were collected from civilians of the area. They organized street performances, debates and even conducted a marathon crossing 400 villages as a part of their awareness campaign. Parishad could ensure maximum participation from students, and this came to be known as one of the major student-led protests for an environmental cause.

Protest marches were organized outside the state, in major cities like Chennai and Mumbai. Counter protests were also held supporting the proposal, in Mannarkad citing the problem of unemployment. KSEB earned public support by offering employment opportunities to the locals. But, Parishad exhorted the people not to take up those temporary jobs.

At this juncture, the call for protection of the rare lion-tailed macaque came up. Lion-tailed macaques were an endangered species found only in certain areas of the Silent Valley. As a result, IUCN passed a resolution which demanded the Indian government to suspend the project and protect the area.

Thus, the government of India was put under pressure to finalise their decision regarding the project. With the support from the Prime Minister, the project was terminated and Silent Valley was declared as a National Park so that no such proposals could be made in future. Environmental protests and struggles rarely find a solution and attempts were made to reconsider the proposal later. But, these attempts failed due to the continuing protests from the locals.

2.5.2.1.4.2 Chaliyar

In 1963, the industrial house of Birla established a factory named Gwalior Rayons at Mavoor for producing pulp and fibre. Protests were held against the unauthorized use of water from the Chaliyar River along with the dumping of waste from the factory into it.

The dumping of waste resulted in the spread of diseases like chronic bronchitis, pneumonia, skin diseases, cancer, cardio-pulmonary afflictions, chronic asthma, tuberculosis, ulcers, kidney trouble and vision problems.

2.5.2.1.4.3 Endosulfan

It was in 1976 that the Kerala Plantation Corporation experimented aerial spraying of Endosulfan in the cashew plantations of Kasargod district. The spraying continued for 25 years with a frequency of three times a year without any safety measures. Endosulfan was a pesticide used against the attack of honey bees on cashew trees. But, the pesticide slowly poisoned the people and the entire geographical area.

The issue went unnoticed until 1990 when a large number of butterflies, frogs and fishes started dying all of a sudden. Disabilities were diagnosed in cattle, and slowly this spread to human beings. The people in the nearby areas were affected with cancer, physical deformities, abortion, sterility, neurological and psychological defects etc. The common nature of diseases among the locals initiated a study on the issue.

The adverse effects of the use of this pesticide was first detected in a study conducted by the Centre for Science and Environment. People started protesting against the aerial spraying of the pesticide and as a result, the government of Kerala stopped it in 2001. Democratic Youth Federation of India (DYFI) moved to Supreme

Court and the court banned the use of Endosulfan and ordered the Kerala government to provide sufficient compensation for the affected.

2.5.2.1.4.4 Plachimada

The Hindustan Coca-Cola Private Limited started a Coca-Cola unit in Plachimada in 1998. The area suffered a severe scarcity in drinking water after a period of six months. The primary occupation of the majority in the area was agriculture. The ground water was contaminated and toxic wastes were released. As a result, the crop yield decreased drastically, putting the lives of the people in danger.

On April 2002, the Coca-Cola Virudha Janakeeya Samara Samithi began its protest with over 1500 people, mostly adivasis demanding the immediate shutdown of the plant. Several street meetings and intense campaigns followed.

In January 2006, the company stopped functioning in Plachimada and no operations have taken place in the plant since then. In 2011, a committee was setup to decide the compensation and it had estimated that the people in the area had suffered a loss of 20626 million rupees due to pollution and water shortage caused by the operation of the plant.

2.5.2.1.4.5 Kathikudam

Kathikudam is a small beautiful village in Thrissur district, on the banks of River Chalakudi. Nita Gellatin India Limited was started in Kathikudam in 1975.

NGIL³⁶ produces ossein and limed ossein. Ossein gelatin is derived from hard animal bones that are washed and then leached. NGIL polluted the Chalakudi River as untreated effluents were released into the river. Long back in 1980, protests were held against the factory. But, they came alive in 2008 when an action council was formed. The council opposed the functioning of NGIL at Kathikudam village, highlighting the hazardous environmental impacts. Toxic gases were released from the factory and it caused serious health issues like breathing problems, suffocation, dizziness, nausea, asthma and lung infections.

A meeting was convened by the action council in which the members of Kerala ShashtraSahityaParishad and many other organizations participated. As a result, protests were held in 2008 to shut down the factory, and in 2010, the members of the action council won the ward elections in the Panchayat where NGIL is situated.

³⁶ NGIL: Nitta Gelatin India Ltd (LGIL), one of the Indo-Japanese industrial ventures between Nitta Gelatin Inc (NGI), Japan and Kerala State Industrial Development Corporation (KSID) is a leading global manufacturer of gelatin, ossein, di calcium phosphate and collagen peptide. Incorporated as Kerala Chemicals and Proteins in 1975, the name was changed to Nitta Gelatin India in 2008.

CHAPTER 3

MAN AND NATURE IN FOLKLORE

3.1 Introduction

Imagine of that all men on earth disappeared in this moment and all that man created were left back on earth. These left behind objects would suffice anyone who visits earth after centuries to study the physical life of man. But there are no means to know his intellectual universe other than art and literature (Anil K.M, Karshikavrithiyum Jnanavyavasthayum – Sakshi, p.28). Orature orality had the same role and importance in the primordial cultures as much as literature and art serve as the depository of culture in these times.

The cultural products of a society in which agriculture was the production north is called 'folklore' even today (Though the academic community has attempted to re-define and expand the term, in our common consciousness, folklore is the memories or remnants of an agricultural system). For example, in a state like Kerala where the old agricultural economy is replaced by limited industrialization and an expansive consumption, the remnants of the old agricultural system can be found. It includes Performing arts, folk songs and local wisdom. Most of them try to push the boundaries of the new market culture and enter into it. Changes are explicit in its form and content. Those that succeed to find a space in the new culture shall survive and the others will perish.

One direction of the transformation of folklore is a movement towards a static state which then proceeds to oblivion. Further direction is the transformation that

comes about in form, style and content which leads to its survival. When the Kerala society moved from agriculture to the production-consumption culture, folklore underwent the above mentioned changes. This section tries to analyze 'how folklore evolved during these times of rapid change.

Folklore is the sum total of a culture. It is not easy to discuss all minute elements of folklore in a small note. Therefore, this section only addresses folk orature. Folk orality includes folk songs, folk tales, puzzles proverbs etc.

3.2 Folklore and Environment

Since folklore is generally defined as a life culture of a society, another society can never completely accept its profundity. Folklore is the collective wisdom of a community of people who share similarities in language, occupation, rituals so every folk is common owner of local culture. They are linked by common practices. Permittivity, tradition and nature of evolution are factors that determine folklore. Though modern observations claim that folklore can be found in modernity, the traditional views about folklore have not yet changed. This is the reason why cinematic dance and mimicry gain no prominence in the discourse of folklore on this basis, a peculiarity of folklore is its tendency to retain the biological nature of primitive human lives (Ajith Kumar. N, 2013, p.202). This is the aesthetics of folklore. Folklore is a lifestyle which goes hand in hand with nature and is ecofriendly. All ecological studies begin on an assumption that individual is part of the larger ecosystem. It never supports the concept man conquering nature with his will power and exploiting it. Ecosystem is quintessential for the healthy survival of

all living beings. Except for their healthy survival, living being other than man conquer and exploit nature for their selfish needs. The ecological visions in folklore are not distinct from this collective use. Folklore is an art based on nature. The local and indigenous practices depend on nature for food, medicine, shelter and clothing. It is also necessary to remember that folklore is never the property of individuals but of a community on that note, folklore can create awareness about eco-friendliness. To a great extent, all attempts to protect the ecosystem make large use of folklore. But this essential relation between nature and folklore passes without attention in the public sphere¹. Folklore expresses local practices in its minutest level. It will return its relation to the common practices but at the same time, it will be unique too. It is a great achievement that folklore, which is singular in nature at its micro level but multiple at its macro level forms a part of the ecological theories.

3.3 The ideology of Ecological Consciousness

Ecology has made its entrance into modern sphere in the form of ideologies.² It has a solid ideological backing. All ecological activities involve ideas and history ecological aesthetics was formed as an outcome of the enquiry about the aesthetic of such an ideology. Today, many ecological activists campaign and win elections on behalf of the ecological ideology. Thus, ecological ideology has entered the realm of power politics. Naturally, ecological ideas might also suffer the same flaws that are

¹ public sphere : The public sphere is an area in social life where individuals can come together to freely discuss and identify societal problems, and through that discussion influence political action

² ideologies a set of beliefs or principles, especially one on which a political system, party, or organization is based

possible for any ideology in near future. Because, it is difficult to overcome the human tendency to live luxuriously, gain popularity and retain power. Modernity smashes every indigenous culture by promising to protect and retain its heritage. This will be greatest threat that ecological activities will have to face in near future.

In folklore ecological problems are not direct introducers, ecological problems are part of the life style in folklore. The ecological consciousness do not extend to the realm of power politics in folklore. Folklore deals with the power that harms the ecology through rituals. Every grove is protected as part and power of the ritual. Ritual centers itself on religious beliefs. In Kerala, each grove is the residence of Bhadrakali. Each hair of Badrakali is a Naga³. Bhadrakali, who wears elephant in an ear and lion in the other, is the incarnation of the primitive nature. Hence the concept that individual is only a part of the ecosystem and has to live in complete harmony with nature has close associations with the image of Bhadrakali (Ibid., p.205). The belief that god, nature and man are three dimensional singularities is common among the Kerala Folklore. This is the ecological ideology in the Malayali Folklore.

There are two realms for spatial temporal consciousness in the human imagination. They are the ideal utopia⁴ and the chaotic, uncivilized dystopia⁵. The ideal world implies only welfare. In the dystopia, humans are one species among the living beings. Ecological activism has practical and implicit and creative response

³ snake

⁴ 4 utopia (the idea of) a perfect society in which everyone works well with each other and is happy

⁵ an imagined place or state in which everything is unpleasant or bad, typically a totalitarian or environmentally degraded one.

against ecological destructions. It includes activities like writing articles related to ecology. In the hidden, implicit activity, though there is ecological consciousness, it is not explicit. But the implicit activities can drive the practical activism more rapid. Implicit activities include literature and art. It adds to the aesthetic beauty of arts. The aim of ecological criticism is to re-discover the ecological aestheticism hidden in literature and art. An aestheticism based on ecology was thus formed.

As an outcome, the word ecology was popularized in literature too. With the publication of Joseph W Meeker's⁶ *Studies in Literary Ecology* in 1972, a new branch of criticism evolved. However eco-criticism did not become a new path in literary criticism. In 1978, William Rouckert⁷ used the word 'Eco-criticism' for the first time in the ecological study titled *Literature and Ecology : An experiment in eco-criticism*. But it was only in the nineties that eco-criticism was accepted as a branch of literary criticism.

Along with it, a style of appreciating a literary work on the basis of the ecological insights in it also came into existence. It is called eco-criticism⁸ with the popularity of eco-criticism. Its influence became visible in arts, especially in literature. However, ecologically-oriented aestheticism existed in the local Orality since time immemorial. It has its reflections in the Eastern literature.

⁶ Joseph W. Meeker is a human ecologist with a Ph.D. in comparative literature, and a master's and postdoctoral studies in wildlife ecology and comparative animal and human behavior.

⁷ Ecocriticism is the study of literature and the environment from an interdisciplinary point of view, where literature scholars analyze texts that illustrate environmental concerns and examine the various ways literature treats the subject of nature.

⁸ William Rueckert may have been the first person to use the term ecocriticism (Barry 240) in his 1978 essay entitled *Literature and Ecology*

3.4 Folk Arts and Ecology

The enquiry of eco-criticism about how is ecological consciousness creatively included in literature is not new to folklore. Homeland is an imitation of forest. This imitation is visible in art as well. They theyyam is vividly named Kuyilnadanam, Kukkunadanam, Mayilnadanam and so on. They are derived from nature. The facial decorations of theyyam is closely related to nature as the names like Anakkalittezhuthu, Narikkurichezhuthu, Pullittezhuthu, Prakezhuthu, or Pravadivu suggests. Anukaraṇam natyaḍarma mākayal natikkunnathu nādennum artham parayendivarum. Hence all its rituals are imitations and expressions. All literary theories agree on the fact that no art is real, but only real like. Hence, art is an illusion. This is the reason why most of the folk art forms are centred in the Badrakali temples. These arts have not yet lost the ecological vision which under like in it. The mud lamps and the nilavilakku⁹ lighted on the Karthika¹⁰ day are unchanged even today. The practice of use of plantain leaf, coconut, rice, paddy, vara, pori, Banana, betel leaf, arecanut, jack fruit, Palm fruit etc for ritual purposes have not yet changed. This list of offerings has not even been refined. The box that carries theyyakkolams¹¹, theyyam dress, ornaments, mulappadam¹² etc has not changed. The colors used for facial decoration (Mukhathezhuthu) like manayola,

⁹ Nilavilakku is a traditional lamp used commonly in Kerala as well as in Tamil nadu

¹⁰ karthika the festival of lights celebrated in Kerala on the Kartika Nakshatram (star) in the Malayalam month of Vrischikam (November - December).

¹¹ theyyakkolams : the performer with costumes and headgear of the ritual performance theyyam

¹² mulappadam : artificial breast of theyyam

chayilyam, ennakari etc and those used for kalamezhuthu¹³ like turmeric powder¹⁴, ilappodi¹⁵, karippodi¹⁶, Arippodi¹⁷, of turmeric fused to produce sinduram¹⁸ are all natural colours.

The best example as to how mom can artistically modify nature is the Palakkolams¹⁹ in the Padanila²⁰. The aesthetic and artistic sense of the local folks are evident in the creation of the Annas in the Neelam berurpadeni²¹ using Vazhakkariyila²², Thamalaila²³, coir²⁴, vazhappola²⁵ and Thettippoo²⁶. The Neelam berumurkar²⁷ present before us the swans as the ideal example for aestheticism. When the festival ends, the devotees can take the required manure for the next year's agriculture from the temple yard. the percussion instruments are all built using natural objects. Chenda²⁸ is built using jack wood and is covered with parchment which is sealed using the milk secreted by Panachikaya²⁹. The ritual instrument

¹³ Kalamezhuthu the art of creating very large pictures on floor, with coloured powders have been in vogue for ages as a ritual art form

¹⁴ Turmeric powder Turmeric powder is a bright yellow powder made by dry grinding of mature turmeric rhizomes (underground stems)

¹⁵ Ilappodi : green leaf powder

¹⁶ Karippodi : charcoal powder made up of paddy husk

¹⁷ Arippodi : rice powder

¹⁸ Sinduram : red lead

¹⁹ Palakkolams : head gear made up of aricanut film

²⁰ Padanila : place arranged for perform padayani

²¹ Neelemerur padayani : the ritual performance padayani of nilamberur

²² Vazakariyila :

²³ Thamara ila : leaf of lotus

²⁴ Coir fibre from the outer husk of the coconut, used in potting compost and for making ropes and matting

²⁵ Vazappoloo : stem of plantain

²⁶ Thettippoo : chrysanthemum Ind.

²⁷ neelemerurkar : peoples in neelemerur

²⁸ Chenda The Chenda is a cylindrical percussion instrument used widely in the state of Kerala

²⁹ Panachikaya : Diospyros embryopetris

called Nanthuni is built using Penarivalli/Keerthal³⁰. It is also used to make the strings of Pulluvaveena³¹. All these reveal the relationship of folk art and ecology.

3.5 Architecture and Ecology

The raw materials for ancient houses were merely stone, mud and wood. They were built with a foundation of stone, mud walls above it and thatched any roof or tiled roof. If the houses made of latterate stone the place from which the stone are dug out was usually converted into a pond. The ancient methods of construction thus transformed even exploitation into eco-friendly practice. When the walls were made of soil, Kariyalānji vaḷḷi was placed horizontally between the mud at specific heights which frightened the thieves to drill the walls moreover, these creepers helped in strengthening the wall like the pillars under the concrete. These Kariyalānji vaḷḷis were obtained from Northern Kerala has its own special means of preparing the chānthu kūtu that helped in joining the stones of the wall. The bark of the Kuḷam are tree will be chopped and immersed in water. It will convert to high quality gum within a day. This gum will be mixed with mud, Wew lime and Dan and beaten to be soft. It will be left behind for a few days and will be used as chānthu. A technique was used to prevent thieves from drilling the walls thus made. The walls will be built with bamboo trunks strengthened by coats of chānthu. To build a two storeyed house, a wooden platform will be built using planks above the wall. The leaf/skin of elavargam will retain the green color and stay fresh under the soil of centuries. Such houses of two or three stories were common in North Kerala. South

³⁰ penarivalli/keerthal

³¹ pulluva veena : the ethnic music instrument of pulluva community

Kerala had houses built purely of wood. These modes of construction enabled the houses to withstand the tests of the climate. So, on a longer estimate, the trees that we lost during the construction of these houses do not account to destruction of the ecosystem. The joint family system helped in limiting the number of houses. These houses which reduced the burden on earth also helped in reducing the number of casualties during a natural calamity. These houses were harmless to the weather and were eco-friendly. When comparing today's concrete houses with those eco-friendly houses that automatically regulated heat and cold, the dangers and hazards posed by modern construction techniques are immense. The heat that every concrete house, which can live only upto 75 years releases adds to heat of the season, resulting in the melting of the polarize.

3.6 Ecological insights in Orality

3.6.1 Riddles

Riddles takes their birth from observation of nature. They reflect life principles and perceptions and are invariably related to the social life.

3.6.1.1 Plants

Though there are many plants around mankind, only a few are recognized only those plants that are used in man's day-today life feature in riddles. A riddle referring to the parasitic *ithiḷkkaṇṇi* is an exception to this.

Those plants that feature in the riddles can be classified mainly into two-domestic and wild. Wild only refers to plan to that area usually not cultivated and

not useless plants of these two groups, most riddles are based on domestically grown plants, mostly about coconut tree, plan tam, paddy and arecanut palm.

Only a few plants that are recognized as part of the relation between man and nature are included in the riddles. For eg: the relation between man and banyan tree is ritualistic. Some plants are used for food while some others are used for medicine. Plants are recognized as being part of one of these disciplines. Which means, plants should be seen as part of man's social life like an animal body having various parts, a plants' body can also have various parts like branches, leaves, flowers, seeds, fruits, root, stalk etc.

Various parts of the plant body may be featured in riddles. There are riddles that compare salt to a seed that will not be touched by crow or hen. Seeds which are uncollectible and do not sprout when planted too figure in riddles like types of seeds, types of fruits, flowers and leaves appear in riddles with its particular qualitative. Njettilla vattayila, pūkkal feature leaf, fruit and flowers respectively as metaphors. Though many plants form the question part of riddles, it is seldom that a plant feature as the answer of a riddle.

Ānakkombil Uṇakkalari - Vazhuthana

(The dried rice on elephant tusk – Brinjal)

This riddle takes its origin from brinjal having a shape similar to the elephant task and seeds similar to uṇakkalari. It is the strategy of local wisdom to link every object that one sees to the familiar environment. Vazhuthanakku ativakkuka refers to seeds growing inside the brinjal. There is an already existing riddle ari

vachittumavam ari vakkāte veṇam referring to the brinjal becoming insipid once it over ripens . The seeds can be boiled to make carry.

Maṇṇinātiyil ponnāni - maññal (The Golden Nail under earth – Turmeric)

This riddle that symbolizes the value and importance of turmeric draws a comparison between the color of turmeric and the color of gold and their economic values. A farmer prizes turmeric like gold. Both turmeric and gold has medicinal value.

Mukkannan chandakku poyi - Nālikeram (The three eyed one went to market – Coconut)

The mukkannan was a common visitor in the local markets long back. Coconut gets a god-like person a since the usage mukkannan reminds us of God Shiva. This phrase will drive the listener's eyes from the coconut to the god.

Kālakitakkum Kayarōtum (The Ox lying idle and its rope spreading to distance – Ash Gourd)

Only a person with ecological consciousness who has seen a bull and the coir and knows their peculiarities can answer this riddle.

Nākkū nālu, natakālu pathu, mokhatharu kaṇṇu - Kannāli Pūttunnathu (Four tongues including two of Oxen, one of man and the ploughshare, ten walking legs, including eight of Oxen and two of man, six eyes including four of Oxen and two of men)

This simple riddle helps to remind the lesson that a farmer needs bull and furrow to plough the land.

Akathu thiritherith puruth muttayittu- Kurumulaku (The way pepper sprouts on pepper vine)

This is a highly imaginative addle which also implies the thiruvathirayil thiru muriyathe riddle.

Atiyil vatṭakiṇṇam, mele pachappaṅthal- Chena (Round bowl underneath and green canopy above – Yam)

This riddle can only take its form from a complete knowledge of the shape and size of yam and the season to plan it.

Acha para para amma minumina makal maṇi maṇi – Chakka (Father is very rough and touch indicates outer layer, mother too soft and shining the inner part, the daughter looks like drops, the jackfruit nuts – Jackfruit)

The beauty of this riddle lies in the accurate description of jackfruit.

Uṇṇrippenṇinu orikkale perullu - Vazha

Plantation gives fruit only once. It is this same idea that lies behind the riddles like –Oru kutta chāṇakamittal oru kula kāya Randu kutta chāṇakamittal athra kula kaya kittum? Elluṇdu, tholiyundu, rōmamundu, manuṣyanalla, mṛgamalla. If you give one basket cowdung you will get one bunch produce. If you give two baskets of cowdung you will get that much produce. It has bones, skin, and hair, but not a human or animal – Plantain.

Only a person who has closely observed the shape of a coconut can answer this riddle.

Wild muassaenda (Amma karuthathu, mōlu veḷuthathu, moḷude moḷoru sundarikkōtha)- Veḷḷila (The girl named Unneeri only once conceives plantain tree produces bunch of bananas only once).

The aesthetic and rhythmic beauty of this riddle brings it close to poetry.

Avitekkuthi, Evidekkuthi, Varivariyayi Kuthi, Viralal Kuthi - ñjaru natīl.
Presses there, have, presses in line, presses with fingers – shows how paddy is planted. Planting paddy

This riddle can be answered only by a person who knows about planting paddy. This riddle reveals a real knowledge about the systematic planting of paddy.

Arayōḷam nīṭṭil nin azhakuḷḷa makkaḷepetta makkaḷakathum amma purathum Nellum Vaikkōlum – Rice and Hay – The mother who delivered beautiful offsprings in waist length water is now thrown out and offsprings are taken inside.

After the harvest, grains will be deposited in the granary and lay in the haystack. This riddle that discusses the difference between grain and lay reaches a level of Philosophy that reveals the anxiety of mothers.

A cut at the stem, a knot on the middle, A kick at the head - Harvesting the rice, rounding them to bales and threshing them. Atikkoru veṭṭu, nadukkoru keṭṭu, thalakkoru chaviṭṭu- Nelli koythu churuṭṭākki keṭṭi methikkuka.

This riddle is based on the system of harvest only a person who has seen and known harvest at least once can answer it.

Eriṭṭukori Veylathiṭṭu - Scooped up the darkness and put it in sunlight.

Sesame. - Eḷḷu

This hints at then color and protection of sea same seed.

Oṭṭum vilayillatha ottēre vilayūḷḷhellārkkum chathālum vendathathre - Mṇṇu

(Soil/Land:- Coveted by people and even required after their death.

This riddle stimulates the thoughts that wander away from the soil and teach this importance of protecting soil.

There are riddles about Paddy, coconut tree, Plantain tree, aeronaut tree, pepper and the like. Apart from them, riddles that mark the Kerala agricultural system exist about vegetables like pumpkin, cucumber, spinach, bitter guard, peas, and fruits like jackfruit, mango, papaya, watermelon etc.,

etc. are examples of riddles which lint paddy cultivation.

Ati, chuḷi, Naduvadi, Thaladaivamis a riddle that tells us the relevance of paddy cultivation in the survival of an agriculturally oriented society.

3.6.1.1.1. Coconut tree

Coconut trees play a major role in maintaining the local market financially stable since the mushy sandy soil of the river banks of Kerala is quite suitable for the growth of coconut trees. Francis Buchaman elaborates on the system of growing coconut in Kerala. The Keralites depended on coconut trees for coconut and toddy.

Amma kallilum Muḷḷilum Makal kalyaṇa paṅthalilum (Mother in thorns and Gravel, but daughter in marriage venues – Coconut.

This is a riddle that discusses the practice of protecting the machiṅka using koṭṭa, marakkuṭṭi mankuṭṭikku pāl kotuthu talks about the process of making toddy from a coconut tree. Whether a coconut tree is suitable for coconut or toddy was

decided by cutting its tender shoot. If the sap dries quickly from the wound, it would suit for coconut setter. Toddy was used to make jaggery or to ferment it in to arrack.

Uḷḷil chennal koḷḷakkār is a riddle about toddy. Chethum chethum chembravaḷḷi chethicarumbol then thuḷḷi is a riddle that addresses the system of extracting toddy and the taste of toddy. Toddy is extracted from the flower shoot by thrashing the yet and open flower using a bone strengthened by mothered Cubw twice a day for a whole week. The phrase chethi chethi of the above riddle connotes this activity.

3.6.1.1.2. Plantain

1. Thatṭutuppu pole
2. hanumante vālu pole
3. Pari thāzhe kaṇam me le vazhakkula
4. Thoppikkāru mumpil
5. Pattāḷakkaru pimplal – vazhakkula
6. Kāykkum mumpe vithundāyi- vazhakkula
7. Unnūlipenṇinu orikkile peruḷḷu- vāzhakkula

Proverbs related to plantain tree and its parts.

These are a few riddles about plantain.

3.6.1.1.3. Pepper

Pepper serves as the major link between Malabar and Europe. It is this commercial aspect of pepper that is referred to in their riddle urundungādiyoḷam. Though pepper vines climb through many trees, they are grown on murikku trees in

Malabar. Buchanan elaborates on the methods by which pepper is grown on Murikku. Pepper vines start to blossom only after four to five years. Thiritheruthu thirikku purathu muttayittu is a riddle that refers to the process of infatuation of peppers. Yam, colo chashia, etc can be grown in the same land along with pepper for the domestic purposes.

3.6.1.1.3. Other Crops

jack tree, Mango tree, Arecanut Palm, Bread fruit tree, tamarind tree and many more trees appear as part of riddles. They were all part of the agricultural heritage of Kerala. Riddles like akatharuthal purathariyum, puram muḷḷuveli akathu akathu pollaveli athinakathu madhuravenal etc are riddles about jackfruit - chakkapuzhukku and porridge are typical Kerala food. It is believed that Samoothiri served jackfruit to the Vasco da Gama and his crew, his most esteemed guests. Cashew trees and bread fruit trees that were brought from abroad too grew abundantly in the Kerala soil. The flowery short of areca palm served as a major ingredient of reproductive medicines.

Undunda chāḅku thutippakku

Azhichu nōkkumpol chāmeri

is a riddle about the area flowers.

Āzham kuzhichu aṅṅirandu Muttayittu

aṅṅān nokkombol thoṅṅūru mutta

(Arecanut – A lot of arecanuts on one bunch)

Āzham muṭṭa is a riddle about the areca palm. People maintained physical and metaphysical relations with the trees in his surroundings. They existed through rites, rituals and faith.

3.6.1.2. Animals

Animals are another group as important as plants. They can be mainly categorized into domestic and non domestic. The first-dwelling animals are not part of riddles. Only those wild animals like elephant and peacock which can be domesticated by man became part of the riddles. When riddles feature those plants that are useful to men, they feature animals that harmful to men. Worms, termites, snakes, scorpion, centipede, sting ant, lice, mosquito, spider, rat, cricket, rabied dog etc appear as answers to the riddles of this category only few animals like pawns, honeybee, crab, fish etc help men in food of the domestic animals, the most commonly referred to is the hen.

Crane, hen, parrot, peacock, chemboth, kingfisher, crow, owl etc are few birds that become constant subjects of the riddle. Insects like honey bee, wasp and mosquito and worms like atta, earthworm etc are referred to in riddles. Though there are many domestic animals like bullock, oxen, pig and goat, few riddles refer to them. Aquatic beings like frog, fish, netṭanga, attakkutu, crab, snail, tortoise, crocodile, etc also appear in the riddles.

There are many riddles that discuss animals. They can be categorized in riddles about animals and riddles about birds. One can see the generic name of bird being indicated as the answer of the riddle and sometimes the specific names of the

bird. In the riddle pazhupazhuppan kiliyute chundil viḷaṅṅa vithu pachupachuppan kilī is imaginary and viḷṅṅavithu is a reality. Since the generic name 'bird' is used, the name of the bird is not specified. The generic name alone is used in riddles like vaṭṭa chātunnallo, mira ellilla, nīṅṅi. However, he is specifically mentioned in nathu, kitiyan crow etc. Dog, cat, bull, cow, pig, goat, horse etc are domestic animals recurrent in riddles. In the riddle athi Ātukal clouds are compared to goats. The pallillapaṣu (teethless cow) in the riddle pallillapaṣu... Thinnu is human foot. Sometimes, non domestic animals like monkey, fish, elephant, worm, snake etc too appear as subjects in riddles. The kāṭṭana in the riddle kaṭṭile kuṭṭianakku ellilla is aṭṭa vazhakkulayum kutappanum chernna rūpathe āyiram mochayum avarkkuḷḷa vāalumayaṅu rūpaṅam cheythittuḷḷ.

These are all riddles related to animals.

3.6.1.3. Natural Objects

Natural objects are of two types, trees trial and spatial. The spatial objects number more than terrestrial ones. Most of the riddles are about starts in the sky. Moon, sun, clouds etc too become part of the riddles of the terrestrial objects, smoke, soil, stone, river and ocean gets mentioned most sometimes, mutually unrelated terrestrial and spatial objects may be seen together in riddles.

3.6.2. Proverb

Dārśnika (Philosophical vision) is the knowledge related to nature. It is the search for nature. Natural forces were worshipped. Through a system of agriculture that was in tune with nature and sowing according to the soil, there existed a

harmony in nature. Its relation with their modern environmental consciousness is noteworthy. There are hundreds of proverbs in Malayalam that are directly or indirectly connected with agriculture. Most of them have direct relations with agriculture. Such proverbs which include even instructions to farmers touch the whole aspects of agriculture. The most notable aspect of these proverbs is the environmental vision underlying them. They are engineered in a way suitable to nature and useful to man. These proverbs that evolved out of man's years worth of observations and corrections are relevant for all times. a few of them might have lost its relevance. The reason for it is that man did not correct and modify the wisdom according to the changes in nature on this basis, nature-related proverbs/oral forms can be divided into 3.

1. Common instructions to farmers or agricultural wisdom.
2. Oral statements (Chollukal) which consist of scientific values and are univers all temporally relevant.
3. Oral statements (Chollukal) that got extinct as an outcome of not renewing them.

This third category is rich with the environmental consciousness underlying in it.

3.6.2.1. Instructions to farmers and the fundamental principles of agriculture

Some basic principles of agriculture are collected together in the form of proverbs. These include oral statements/(Chollukal). These oral proverbs include

the social perception about agriculture. There is a whole lot of such proverbs in Malayalam of which a few are analyzed here.

3.6.2.1.1. Ayalarinju viḷvirakkaṇam (Should know the surroundings, neighbourhood and neighbors before initiating cultivation).

Man is a social animal. His solitary existence becomes impossible in a society. The ancestors incorporate this fact into agriculture as well. This chollu attains great meanings and importance while analyzing the agricultural land as a habitate.

If you state cultivating seeds that take longer time to mature beside the field where another farmer is cultivating seeds that take shorter time, many practical problems ranging from the stagnant water for plants to germs that affect plants arise. These seeds that ripen at different times will have entirely different growth findings. The breeding of *ōlachuratti puzhu kuzhal ppuzhu* and many more help in the healthy growth of paddy from one field to the next, these worms help in the healthy growth of paddy, helping the seeds in various states of its growth cycle. Likewise, if the paddy does not flower and mature together, the infection of germs (Nm-gn) and milk sucking birds become rampant in the field where paddy flowered first. This will in turn affect the other field as well. To prevent this Lazard, it is important to sow and reap both fields at the same time, which is indicated by the proverb *Ayalarinju viḷvirakkaṇam*. It is a practical solution to many problems.

Alongside this proverb is the chollu that there must be unity among farmers, in the absence of which there will be fights using *kaikkottu* (tools). The owner of the

land must visit the land everyday and enquire the progress of the cultivation. A proverb pongum chothum atakka existed among the workers community of the olden days. The explanation and the environmental vision wider lying the proverb Ayalarinju viḷvirakkaṇam immense.

3.6.2.1.2. Uzhavile kaḷa thīrkkaṇam (The weeds should be uprooted completely at the time of ploughing)

Agriculture begins in a unification with nature. But in the initial stages of growth of agriculture, this oneness with nature has given way to monetary interests. The belief that what is deliberately reared is crop and what unnecessarily grows is need got formed. The proverb Uzhavile kaḷa thīrkkaṇam throws light into this belief. But this is relevant scientifically. The ideal means to protect any crop is to not allow weeds to grow and regular de-weeding. Also a belief existed that the ideal way to de-weed is to allow the weeds are allowed to grow, it will absorb the nutrients provided for the crop thus retarding the growth rate of the crop. The proverb warns the farmer to prevent that situation and de-weed his crops warns the farmer to prevent that situation and de-weed his crops ever since ploughing. Also this can be seen as a mercy towards weeds. The weed that has grown and flowered is part of an ecosystem. In order to prevent the destruction of this ecosystem, man prevents creation of such an ecosystem for his survival.

3.6.2.1.3. Onnu chīññāle moṭṭnninu vaḷamāku (The destruction of one thing benefits the other)

This is one of the foundational principles that exist upon earth. Mutual co-existence is the core of every eco-system. The energy prepared by plants from the

sun passes through primary consumers, secondary consumers, tertiary consumers and get decomposed by decomposers so as to return back to nature. The principle of one becoming the prey of another, becoming manure for others and serving as a source of energy for others is a rule of nature. The ancestors applied this principle to agriculture as well. Green manure is ideal for agriculture for this, the leaves of huge trees and shrubs were dumped in the field. This was not seen as an exploitation of nature because the men of the times knew that life would sprout a new again. The reflection of the non-artificial agricultural system that is close to nature can be seen in this proverb.

3.6.2.1.4. Vithetuthu kutharuthu (Never cook and eat the seeds kept for next season)

This is yet another proverb that reminds of the continuity of nature. Seed is important in every agricultural system.

1. Vithuguṇam Pathuguṇam (The quality of heritage and lineage determines the quality of an individual.
2. Vithāzham chennal Pathāyam nirayum (If planted and looked after carefully, the sowed seeds will give a good harvest)
3. Vithukuthi Uṇṇaruthu (Never consume the seeds saved for next season)

and many other proverbs in Malayalam reveal the importance of seed. Seed is not important as the initiator of cultivation. It is the link between a harvest and the next harvest, link that unites two generations. A good farmer will never, even under the most adverse conditions eat the seeds. Because he knows that if he is unwilling to

suffer the hunger now, the possibility of a harvest next year will disappear forever. The meaning of this proverb is if you serve you serve your guests by selling seeds, home gets destroyed. This proverb got adapted into modern times as *thalappitaye pitichu thinnarithu*. Killer seeds (*Anthakavithu*) are taking possession of the market now. They are seeds which give an instant rich harvest but the seeds lack the regenerative capacity. If you surrender to the strategies of the market and use such killer seeds, the biodiversity will become extinct. This is suicidal and very similar to feeding on the seeds. The proverb *vithetuthu kutharuthu* has many insights and visions.

3.6.2.1.5. Maram nokki koti Ālu nokki peṇṇu (The poles to support pepper vines and bridegroom for brides should be selected carefully)

This is a proverb which has its meaning explicit. Every being can grow only in a favourable situation for a plant like pepper which needs help from another plant for its growth, the choice of supporting plant (*tāngumaram*) should be very careful. The farmers of old times insisted that they cared for their crops the same way as they cared to get their daughters married. This proverb is actually putting forth the principle of unification of man of nature. It is very important in order to get a good harvest that the choice of the supporting tree for the pepper vine should be perfect. The trees branches should not be too wide with sub branches and should allow the permeation of sunlight to aid in the growth of pepper. The *Mullumurikk* tree (*muḷḷumurukku*) is ideal for the growth of pepper. Also the single trunk trees are ideal for the pepper vine.

3.6.2.1.6. Katarike, thotarike, vītarike, kotharathu (Never cultivate crops near forest, water channels and house)

One ancestors insisted not to till and farm the lands adjacent to forest, spring and homes, even if they are ideal for agriculture. This principle was correct ecologically and scientifically for the well being of the ecosystem, at least 40% of the land has to be maintained as forests. But man however annexed forest areas for cultivating crops and increasing the rate of agricultural land. The generations of farmers who recognized that this greed for land will affect the safe and stable environment passed down the warning to the younger generations through the proverb katarike kollaruthu. It is at the point where we forgot those warnings that our pathetic tragedy began the next warning is thotarike kollaruthu. The land adjacent to the water flow will be highly fertile and suitable for cultivation. But if the trees on that area is cut for agriculture. There is no doubt that the land will slide off with the rains.

The home and its surroundings forms man's immediate ecosystem. The proverb vītarike kollaruthu warns man not to be driven by greed and allow natural plant growth on the land surrounding the home. To have ornamental plants, Tulsi and neem around the house keeps the minds cool. They increase the content of air around the house. The modern generation concretes the courtyard, preventing even the activities of the earthworms. This weakens the water retaining capacity of the soil.

3.6.2.7. Proverb: Instructions for cultivation as par with Eco-system

There always exist a universally valid and valued collection of proverbs which are right according to the ecological correctness and modern agricultural methods. A few of them are subjected to analysis here. Some of them are statements of common principles and some are instructions. A good example is our conceptions about the *Thiurvathira Njattuvela*. It is believed even a chopped finger will sprout during the *thiurvathira njattuvela*. Where the rains make even the most hardest seed to sprout. It has a scientific basis. Recurrent drizzles in regular intervals is a feature of this *njattuvela*. As a result, instead of water getting logged in the soil, it penetrates and percolates deep down and ensure air circulation inside the soil. This is the ideal condition for a plant to get rooted. Many more such beliefs, conceptions and instructions can be seen in agriculture- related proverbs.

3.6.2.2.1. Kottan, Urambu, Kurungu, thengu, Kavungu, plavu (Distance to be maintained while planting trees is described)

Coconut tree, Areca palm and jack tree are important among the Kerala agricultural practices. There are many proverbs about the planting methods of these trees. To prepare ideal saplings, the chakkakuru (seed) of koti kaykunnaplavu (jack tree which has a rich harvest), coconut from a medium aged coconut tree and arecanut from a really old areca palm. The proverb *kottan urumbu* discusses the distance between the saplings of coconut tree, areca palm and jack tree. *kottan* refers to squirrel. Two coconut trees should be planted at a distance which allows a squirrel to jump from a branch to the branch of another coconut tree. However two areca

palms should be planted really close that even ants find it difficult to crawl in between jack trees should be planted far apart.. that even monkeys find it difficult to jump from one to another. The modern scientific research according to the sunlight required for each crop and the conditions that facilitate unhindered growth has prescribed the distance between the coconut, arecanut and jack sapling which correspond to the ancient calculations.

3.6.2.2.2. Chavuṭṭiya kanninu iratti śkthi (A tramped stool grows quickly)

This is a proverb associated with plantain cultivation. If the kunnukal are allowed to grow before the plantain trees flowers (Kulakkuka), they affect the growth and quality of bananas. So they are usually destroyed. But the seed (Kannu, vithu) that are trampled upon grows quickly and energetically. This is an example of natural resistance against adressesites. Survival of the fittest is the rule of nature only those seeds that survive, adversity can flourish in the next generation. Man however tries to control the power of nature as is seen in cases of the plantain seed. If the trampled seed resumes its growth and flourishes before the fruits are harvested, it is destroyed by using kerosene seed that come up after the harvest are replanted. If the growth of unwanted seeds are not prevented, it will affect the quality of the present harvest and there are possibilities for diseases like manypa that can lead to the massive destruction of the generation.

3.6.2.2.3. Kamukinu kuzhi mūnnu (An arecanut palm has to be replanted thrice)

This proverb contains a few lessons which serve as the foundations of planting arecanut palms. Traditionally, areca palm saplings are prepared in 3 stages,

first the seeds are first planted at a yard distance from each other, when they sprout two leaves, they are planted at three yard distance, usually in the rainy season. Once it about two years old, they are moved into freshly dug pits, three feet deep. The proverb Kamukinu kuzhi mūnnu suggests these three stages of planting areca palm. The same system is continued even in modern it will be first planted in a primary nursery, then replanted into a secondary one and the third time, move it into freshly dug pits in the soil after adding necessary fertilizers.

3.6.2.2.4. Ellile lābham Kollle chetham (The loss incurred in cultivating horsegram is compensated by the profit in sesame cultivation as horsegram cultivation benefits sesame to grow good)

This is a proverb which is highly ecologically relevant regarding sea same and muthira cultivation. There was a traditional practice of sowing sea same is a crop with large profit prospects whereas muthira is comparatively non profitable crop. But above the profit factor, there is an ecological factor underlying this practice. The planting of pulse varieties will help in the replenishment of nitrogen through nitrogen fixation aided by their roots. This property is unique for pulses like muthira and not for sea same. So the farmers grow muthira or pea even if it fetches only a meager profit if the pulse plants are ploughed and mixed with soil after its third harvest, it is the ideal fertilizer for the soil. It is from this realization that the proverb ellile labham kollle chetham originated.

3.6.2.2.5. Muriᅅga undengiᅅ marunnu venda (The medicinal quality of drumstick plant is shown here)

This a proverb which talks about the medicinal value of muriᅅgayila. The leaves, flower, pod, bark etc of this commenly seen plant are highly useful. Muriᅅgais a large depository of vitamin A and Vitamin C. It also helps in regulating the calcium content of the body. Ayurveda practitioners advocate that the consumption of muriᅅga leaf can help in curing oral ulcer. The drinking of water boiled with muriᅅga bark can help in increased production of urine. Cataract can be cured and dust can be removed by dropping muriᅅganīru in to the eyes. Consuming boiled flower and leaf of muriᅅga can help in regulating blood pressure. Muriᅅga with its various medicinal properties, proved scientifically is an inevitable part of households.

3.6.2.3. Proverbs: Referring Climate Changes

Many proverbs related to *njattuvēlas* have lost its credibility and meaning today. The reason for this tragedy is that the times of samothiri³² who consoled himself that the Portuguese can take away only the pepper but not the *thiruvathira njattuvēla* quickly gave way to the recent time where every *njattuvēla* comes out of its place.

3.6.2.3.1. Pūyathil mazha peythal pullum nellu (Timely rain in favourable season benefits the farmer good)

This was a proverb about the spread paddy cultivation. Pūyam ᅅjattuvēla is from the 4th to 17th of the month of Karkidakam for the paddy sprouts that were re-

³² Ruler of Kozhikode

planted before the Pūyam ñjattuvela and got rooted, the Pūyam rains are quite useful. In the absence of those showers, they might even dry up. In the contemporary times when sun shines in the Karkadakam which was once a month in which even crows were not to be seen due to rain, the relevance of this proverb has diminished. But the ecological value of this proverb is that it gives an insight in to the necessity of timely rains and its role in regulating the plants.

3.6.2.3.2. Chothi varṣichal Chorinu paññmilla (Timely rain in favourable season benefits the farmer good)

This a proverb about the mundakam crop for the mundakam crops not dry up, there must sufficient rains in second and third week of the thulam month. This proverb tells us that with ample rains, there will be a rich harvest and there shall be no poverty. But in these days the credibility of this proverb is under question. It seldom rains in chothi ñattuvela. This proverb becomes irrelevant also when seeds of different Mathuration time are used for cultivation. But this proverb tells the relationship of mundakan harvest with the thulavarsham and the knowledge of our ancestors about it.

The merits of modern science has highly influenced agriculture. With the green revolution³³ that started in the 1960s, new feeds and new modes of agriculture came into existence. This resulted in a complete change in our agricultural system.

³³ green revolution The Green Revolution refers to a set of research and the development of technology transfer initiatives occurring between the 1930s and the late 1960s (with prequels in the work of the agrarian geneticist Nazareno Strampelli in the 1920s and 1930s), that increased agricultural production worldwide, particularly in the developing world, beginning most markedly in the late 1960s. The initiatives resulted in the adoption of new technologies

Most proverbs lost its essence and relevance when increased production and monetary profits became the prime motives of agriculture with the marketization of lands. In those times when these proverbs originated, it was never profit but union with nature that was the aim of agriculture few such proverbs are analyzed here.

3.6.2.3.3. Kaṇikāṇamuthirakalam kṇilla (Horsegram will produce yield only in the

Malayalam month of Kanni. Untimely cultivation will produce no yield)

Muthira was a commonly cultivated intercrop (itaviḷa) in Kerala. The plant which belongs to the pulses class has great nitrogen fixation properties and was hence prized valuably in the agricultural system. The seasonal parties of local muthira types shall not yield if planted in any season other than the month of Kanni. The plant shall spread and grow but never flower or give seeds unless it passes through the month of Kanni.

3.6.3. Folk Song

The whole study of the environment beings with a realization that man is part of the ecosystem. This is different from the western conception of exploiting nature for man's greedy needs. It is more related to the oriental concept that man is just a member of the ecosystem and to live in close relation with nature. There is a whole aesthetic concept that evolves out of it.

3.6.3.1. Man and nature in Paneppattu

Panappattu tells the story of Bhadrakali killing Dharika who destroyed also known as Dhanavenda the nature.

Avanum kanchimāla purathu chennu
Kātim veṭṭi kāṭṭāḷre viḷichu
Kātu veṭṭikkathudangi
danavendran dārika rājavu
Engeneyellām kātuveṭṭendu
Ennum kātuveṭṭum kāṭṭāḷar
Kizhakku nokki kātuveṭṭi udayano
Parvethethoḷam veḷichamākeṭṭeyippol
Padinjaru nokki kātuveṭṭi asmana
Parvethethoḷam veḷichamākeṭṭeyippol
Thekkum vatakkum panthīru kātham
Kizhakku patinjaru panthīru kātham
Āke irupathinalu kātham vazhivattam
veḷichmākunnoru kālathu
nālum nālu samudrathilammaru
Pachakkal kondum Pavizhakkal kondum
Irakkiya karaye kar pitippichu kondān
dhānavendhran dhārik arajavu

Dharika cut down forests to build granaries, walls, nalillam, ettillam, edavattam, pathillam and padeppura. He who decorates these buildings using multicolored stones is a representative of modern man. The word Daru means tree. The mother of *Dharika* is named *Dharumathi*, for whom trees suffices. Her son

however, destroyed forests not for agriculture but to build palaces, The Bhadrakali who kills Dharika is the Goddess who is the protector of forests. Kali is considered to be the nature Goddess. Hence any individual who is against Kali is against nature. Murdering Kali's opponent is the best picturization of nature worship. The story of nature's punishment to the who destroys of forests cannot be ignored merely as a story. The people of Kerala always cared to prevent ecological destruction through rituals. A Badrakali song from Thiruvananthapuram district goes this -

Allimulla karuka cherupūḷa

Pūvām kurunnōla pūkkaḷellām

Avitekkūte swāmi thottunnallo

Ōrōyōrreyo nalla jandhukkaḷe

Avitekkūte swāmi thottunnallo

This song can be read in the light of ecological protection Śivan blessed bamboo to flower once in its life time and to be called onamula. In the 5th Kātham of Bhadrakalippathi, known as Dharika Vadham,

Kāḷi enna karimbanakku

nāḷppaathonpathu kaiviriñṇu

This is how Karibona originated. In the first Katham of Dharikavadham,

Bhūmiyilottanheriñṇeppozhu

uyiruḷḷa puzhuvatumayathennu

veṭṭāvḷiyanum nīyenniṭṭu

āvaramondu kotukkaunnallo

innum kettalum veṭṭāṽḷiya

nīekkum varam ñano tharunnundu

vallavalloru puzhuvenkilum

nīyum channangetuthukolka

cheruthay vazhunna mānuṣare

nīyum chennangu thottukolka

Śiva throws Dharika into earth, reducing into a worm; He is then transformed into an mud wasp (Veṭṭaviḷayan).

Darika becomes a Veṭṭaviḷayan (Mud wasp). There is an underlying belief not to destroy the human of Veṭṭaviḷayan. Which fosters someone else's baby. The song mentions about the gifts Devi gave for animals, birds, trees etc. for respecting her, Devi gives dove the permission to live in the dwellings of doves. She gifts her ring to the dove and nick names her as god's dove. These relation from the Bhadrakalippatt should be read along with ecological consciousness beliefs like one should not throw stress at a dog because it is the vehicle of Sastav and should not kill a cat as it makes your hands shiver etc has to be read not understood along with the ecological perspectives such perceptions that are formed through a deeper analysis determine the ecological aesthetics.

3.6.3.2. Land and agriculture in Pallupattu

3.6.3.2.1. Mith in Pallu Pattu

There is a custom of 'Pallu; in the poorakkali, held consciously for 9 days in the Kazhakas and groves of Northern Kerala in association with the conclusion of

Meena Pooram. The Pallupattu sing during the occasion discusses the diverse aspects of paddy farming. The myth of Parvathi & Parameśwara growing paddy and pallippenu is narrated in the song.

The Chera, Chozha and Pandya Kings meditated and prayed to Lord Shiva and got raised to heaven to inform Devendram that Enkal mṛvar nin vayalelayum velpanaṇ ennathu. They got diverse seeds and rain as belessing. Pallupattu narrates that Parvathy & Shiva and the demon gong collectively farming the land. These songs consist of a detailing about the activities and rituals that weather. Every team will have their own pallupattu. Hence there right be slight differences in narration.

Parññutan cheran pazhan pandiyanmar

Pathiyode dhevendhrante peruvavayalkku

Kuravilla pandiyan ñanuzhavanennu

kuttamatta peruvayilanganugrahica

āyirathonatavum pothi vithupattam

Azhakinuotu nalkukennu kelppichappol

Ennathinnanguthurangal dhevendhirunum

Ezha kozhayarathu pandiyan thanikku nalki.

The moment it was said, cheran, chozhan and pandiyans folded their hands in worship to Devendra and prayed for his blessings. When they were informed that thousands of acres of paddy fields will be provided to them their rejoice was beyond words.

(Poorakali, p. 296).

When they received the large field from Devendra, they demanded seeds and fertilizes.

Vanthuhengalkkuzhuvinay nin paḷichettam

āyirithonnataavu pothi vithum pāṭṭum

Thanniteṇmathinuvendum vithum mazhayum

Thaśiyote paḷlarumappaḷiyarum (Vayalkadu, p.29).

Another Pallupatt discusses their stressful demand.

Veṇamennangavarkaḷute vakkukett

Vendharkonum vithu vārikkotuthu pinne

āndilandithinum vendum varṣathotum

āñapeṇṇi dhevedhram natannāanappol

When he heard their prayer Devendran bestowed them with plenty of seeds and gave instructions to Rain to assist them as required. Soon after Lord Devendra, departed.

(Vayalkadu, p.30)

These lines narrate how Devendra blessed them, giving every time that they need.

It is in the context that Lord Parameswara, Parvathy & accompanying demons appeared as Pallars.

Appozhutte paramīśpaḷḷnarvendhu

Pārvathiyam paḷḷiyay

nandhi muthal bhūthajalam paḷḷanmar mattum

Ponpatikkal karakkanatti vruṣajalam

rkṣacheythu paḷḷivayal paṇi thudangi

pullaruthu paḷḷamārum vayalakathu

vēndunna paṇikal mattuḷḷvayorukki

Describes the cultivational activities carried out by Lord Parameswara, Parvathy, demons and pallars.

Vayalkadu, p.30)

They started farming the land with Shiva as the elder Pallan.

Bhuvan mathil mazhapeythu veḷḷam nillai

veḷḷam niranjozhukunna vayalakathu

vendum tharumuḷḷa mīngal kaḷippukatti

It showered heavily, the fields were filled with water and fish played in it.

(Vayalkadu, p.30)

Seeing many fishes swimming, the Pillar started fishing.

Nīkkamattadhinam pularche pularumappol

niyamamezhum paṇikkannu (Vayalkadu, p.30)

They tie the oxens, plough & seeds. The songs reveal that there was a custom of Puḷinīrpattal after dipping the seeds in water.

Impamezhum muḷaveḷinthu pongippongi

ingithamām mūthapole muḷakaḷappol

Vyram pol vaḷarma kandu kettu patu

kaḷa vituthu malinam pokki mutayarnna

ngutane thāan valinju kandu kthṛ viranthu. (Vayalkadu, p.30-31)

These lines describe seeds sprouting up, the pallis deseeding the weeds, crops turning in ninety days and harvesting the paddy sicing poli and tying the polikkatta.

Paḷḷimāru muḷḷozhinju vayal nirannu

Poli viḷinju nel perukki katta chaythu. (Vayalkadu, p.31)

after the harvest is completed, the heaps are filtered, cleaned and offered to Devendra. The pallupatt of Poorakkali ends with Polipaatu.

Utan kazhanivityhaitha

vithum viḷayum vazhke

Uzhuvunilangal polipolika

Prayer for seeds and sowing lands to prosper and flourish.

(Vayalkadu, p.31)

These are lines from the concluding polippattu. The polippattu is for prosperity and is a ritualistic music. The 'Pallu' is a agricultural dance. This is probably the ..why the game and song associated with agricultural tradition is called Kathirppattu in certain places.

3.6.3.2.2. The seeds in Pallupattu

Poorakkali is a ritualistic dance held in the groves and Devi temples of athyutharam (Northern) Kerala, for 9 days, so as to conclude on the day of meenappooram. It includes different games like Vandana, Pooramala, Vankalikal, Angam, Pada, Chayal, Shivenadakam, Shakthi nadakam, Yogi, Aandu, Pallu and the like. Pallai is the enactment of singing and dancing on the concluding of poorakkali on the pooram day. The myth behind pallu is that lord shiva and parvathy engaged

themselves in agriculture as Pallan and Pallathi. The song details different stages of agriculture. It narrates the names of seeds given to pallan by Devendran and seeds that the pallan sowed in the pallvayal.

Vithaivithandachennal kazhama kuru
Veḷḷariyan ponthan puthara chemba
Āriyanazhaknadhithva nellikkaṇṇan
Alayiratham veroton malayutuvamban
Madhyamozhiyan pallikal chilarochala
Mattumippatiyatharo vithilliam (Names of different seed varieties)

song a song another palluppat

Kotumamikkankkotenazhakan
Āriynadithyan mundakan vithum
Mūrikurubeyum thondaveḷuthon
Nīril nīnthum thulankainum pinne
mayazhakan maṇakkeṇṇarin (Names of different seed varieties)

narrates that counters seeds were given as gifts for agriculture

Mentions about agriculture and seeds can be seen in thottam sings sung for Theyyattam, which is a ritualistic performance in northern Kerala. The thottam of the Pottantheyyam details about the process of leading cattle from the cattle shed to the field to plough and sowing punja seeds. It hides a mystery of the self growing and ... Vainaadon Punja.

The Malarambath Malappilavan thottam details the diverse stage of Punam cultivation. The lines

Korivithaxhalum vakanjathe viḷayū
vāri vithachalum vakaṇathe viḷḷu

(However you sow only the apt and matured seeds will grow)

from this thottam has the nature of a universally applicable saying. The Kannalppaat sung during the Kennronpaat/grand haarvan paat by the vannans of northern Kerala narres that the means used by Chuuthuvam to lead the cow named godavari was to sprout few seeds types.

Chūthuvanaru pitichupoya kotappurathu

Cherittum chemmannittum mezhukithechu

Vārivithachu chettaḷḷu cherupayarum

(Ways to grow sesame and pear)

seeing the seeds sprouted, godavari harvesting to follow the load of the chuthuvan. Diverse varieties of seeds like Modakan, Ponnakan, Mundakan, Chitteni, Kuttanadom, Ponkilivalan and other find mention in the song.

Mumpil pirannu janichu varinellu

Kārariyan nalla perariyan vithu

Kāsthakan, motakan, chennan, karim chennan

Kathaka puthata naḷikan vithume

kanjirikkottan katinjolanarunum

peratan karinjoran veḷiyanum vayakan

Nalla kavungin pūthatayumangane

Ponninnitayon ponnariyan vithu

(Different varieties of seeds)

Keralathile Nadanpattukal Oru Samagrapadanam, p. 79)

The pulluvar sings and praises 101 types of seeds. The song also serves as an indicator of the ideal environment for each seed to grow.

*Venile nīrangu vaṭṭathe dikkela-
ngereviḷayuma mundavan nelvithu
malayil viḷayum malayotamban vithu
nīril viḷayunna nīekkazhamavithu*

Keralathile Nadanpattukal Oru Samagrapadanam, p. 79)

Those songs that mention various types of seeds will also be referred to here. A folk song about the seed types that were sown before new varieties of paddy arrived goes thus

*Chennallum nall chembavum kāṭṭāti
karumangali mundavakkaṇṇanum
mundikkaṇṇan patukuzhiyen pinne
Āran nalla athikkirathikalum
ovan chembavum kuttanatan nalla
Āyirakkaṇṇan poyikkaḷi vithukal
Chengurambayum chinthamaṇiyanum*

Keralathile Nadanpattukal Oru Samagrapadanam, p. 80)

In the pullupatthu of the Poorakkali in athyithara Kerala, diverse seeds are mentioned thus -

*Kotuma mikkanakkotnazhakan
Āriya nadithyan mundakal vithum*

Mūri kuruveyum thondaveḷuthon
nīril nīnthum thuḷunganum pinne
mayazhakan maṇakkeḷanarin

Keralathile Nadanpattukal Oru Samagrapadanam, p. 80)

Another song goes thus -

vithaitha vithanda chennalkkazham kuru
veḷḷariyan ponthan pūthatachemba
Āriyanazhakanadithyanellikkaṇṇan
alayiritham perotan malayutumban
madhumozhiyan pallikan chirochala
maṭṭu mippitiyitharo vithithellam

Keralathile Nadanpattukal Oru Samagrapadanam, p. 80)

There is a trend of Vithuploi (Praising the seeds) in the Kattappaat Vithupolippaattu can be seen in Kothamuriyattom, a ritualistic art form of northern Kerala. The system of vithupolippattu is

Chennallu vithu polika poli poli chennallu vithu polika
kinjikkazhama polikapolikunjikkazhama polika
Thṛchendan vithu polikapoli thṛchendan vithu polika
(Different varieties of seeds)

It praises the names of eighteen seeds like chennellu, Kuni kazhama, thirchudan, Chitteni, Thazhuvan, Nalikan, Mundavan, Narakan, Ennakuzhmban,

Pinkilivalon, NAvara, Kavungin Poothada, Gandhakashala, Jeerakashala, Paolkazhama, Unnikuruva, Koyivalan and the like.

3.6.3.3. The kattappattu: A unique form of narration

The Pulluvas used to visit the fields with veenas during the harvest season and sing songs in the athyutharam (Northern) Kerala. Those songs sing for the leaps of harvest .. called the kattappattu

Polikandan thante thoru vayalakathu

Eroteyethirkkunnaruthum vazhka

Uzhamayallo erishikaḷe nelpolika

(How farming has begun is described here).

Keralathile Nadanpattukal Oru Samagrapadanam, p. 31)

The song beings thus, praising. The beginning of the song trace the origin of agricultural system on earth. It claims that the practice of cultivation began at the time of creation of humans when the Bhagavathi sowed seeds by scattering it with her Lands in the following lines.

Bhooloka vasikalkkarogyamakuvan

Śrī bhagavathikayyale vari vithachithe

Keralathile Nadanpattukal Oru Samagrapadanam, p. 31)

(The deity herself sowed the seeds to secure the health of people in this world).

Kattappattu also talks about the diverse varieties of seeds like the venile niranguvattathe dikkilere viḷangunna malambotamban, nīril viḷayunna nīrkkazhama,

nīrkkāṇi chennallu cheril viriyunna chettenivithu, erezhu dikkilum vattatha puñcha and others (The Malayodamban that grows in land where water never dries up even in summer, the Neeerkalama that grows in water, Neerakanni chennettu, the chitteni that grows in mud, punja that never dries up).

One of the chief narrative in Kattappaattu is the argument active conversation between the paddy that grows in fields and coconut trees that grows one land.

Ayyandil vhalareyariyilezhuthumbol

Hariyennarakṣaramennakkondaṇato

hariyonnorkṣaram ninnekkondanankil

valabhagam gaṇathikkiṇīru njanato

palinu nalla pazhayari nīyenkil

pongunna kanjikkitangunna kayilu njan

Āṭṭin chittammal vaḷarunna thengu njan

Āryanarumaṇalar vaḷarunna nellu nī

Keralathile Nadanpattukal Oru Samagrapadanam, p.32)

(A debate between coconut tree and rice highlighting their merits. The greatness of rice and coconut is expressed here).

The arguments between paddy and coconut tree proceeds thus. It can certainly claimed that Kattappaattu reflects a civilization and culture of farming and fields.

Art and literature are always linked to the process of production. The reproductive and literature are always linked to the process of production. The

reproductive and fertility culture can be seen reflecting in folk songs, folk arts and the rituals.

3.6.3.4. Vithupolippāttu

Kothamuriyattam (kothamūriyattam) is a dramatic ritualistic art form that is held from the pathamudayam of the month of Thulam for better harvest and cattle prosperity. A man will enact the role of a divine cow named Godavari and two men who are comic characters in the role of paniyas to protect the cow act in the ritual. Vithupolippātt is included in the songs sing for Godavariyattam.

Chennallu vithu polikapoli

chennallu vithu polika

kunjikkazhama polikapoli

kunjikkazhama polika

th̄rchendan vithu polika poli

th̄rchendan vithu polika (Vishnu Namboothiri M. V 2013, p. 97)

(Different varieties of seeds are mentioned here).

The song is repetitive in nature. It is a convention to Praise (s]m-en) eighteen types of seeds like ennakuzhamabn, Narakam, Mundavan, Ponkilivali, Navara, Kavunginpoothada, Chitteni, Thozhuvan, Nalikan, Palkazhama, Unnikkuruva, Kozhivalan, Jeerkashala, Gandhakashala and others by naming them separately.

3.6.3.5. Thottampattu

Hereafter is a cross section of the current social norms, cultural perception and life insights. All the tendencies explicit in the society will influence the writer

and hence will reflect in literature as well. Ecological aesthetics thus evolved out of the creative expression that focused on ecology, its preservation and destruction. However, this trend had always remained alive in the folk culture as a biological flow.

By rearing animals of growing plants according to the human needs, agriculture is a re-creation or re-excitement of nature. There is a saying *natunnathu nadu* (your home is where you plant). The folk culture of the Malayali apologized to the pantheistic gods by invoking them through the 'thottam' and offering the agricultural land further to live, singing and dancing for them for deforestation and violence that the men had committed. Though the fields have been transformed into living spaces, the man who sings thottam has still not lost his mind to sing and invoke the gods to bring prosperity over the land. This mentality itself is an offering to nature. The word thottam has diverse meanings like praise, ecology, creation, rejuvenation, resurrection etc. It is also called thottam because it is sing deliberately impulsively (*Thonnippatunnu*). Linguistically the word thottam evolved out of the word *thonnal* (impulse) when the 'nna' transformed into tta giving way to a whole and meaning system.

Every creation is a temporary phenomenon, hence instable and nature. The presence of physical objects is merely beingness of something that exists only in myths. Thus concept of the fleetingness of creation was created out of the realization that everything that is created will one day get in hiliated. The story of Narada who falls prey to maya can be cited as example here. Since being is a temporary

phenomena something that do not actually exist. This is called May for the east, Maya is Bhagavathi. When one assign the description prakarṣṇekarothi ithi prakṛthi (Nature creates well) to the divine concept (Paraśkthisankalpam) he is referring to the same Maya. With Maya, an illusion appears as reality which means the feelings you get is a misconception about something that don't exist. The reason for the Badrakalippattu that celebrates Bhagavathi in the form of Maya to be known as Thottampattu is hereby clear. Hence the purest & primordial form of art and poetry to be precise, is thottam. (Kavyaprakasam 1964, p.11) The phrase shakthi in the sholkam śakthinirnipuṇatha lokaśasthra kāvyabhivekṣṇath used by the aesthetician Mammadan in his treatise kavyaprakasham denotes genius (Prathibha) but at the sometimes echoes the paraśakthi/maya. The origin of the kavya lies in Rajasam hence the description of the calmness of prabrahman transformations to Parasakthi, motivated by the raajasam. It is theorized that the phrase "Rajakarmmiṇi bharath in the 9th shloka of the 14th chapter of Bhagavathgeetha inspired raajasam acts. The reason for rajasam is maya. The concept of parashakthi becomes clearer when he theorized that culture lies as the primal from of the genre of shakthikavya and without it, the kavya does not communicate but becomes mere mockery (śakthi swād) (Ajithkumar. N., 2013, p. 212). Hence, the ultimate poetry is thottam. It is the ritual sing about the most primal nature and discusses stories of creation of many beings.

There is an instance of panan identifying Badrakali in Kanni who is in search of her husband palakan in the Thottampattu called Badrakalippatu. Panan was the in

creation of Boman, one of shivas demons who got by the saptarshim for forbidding them from interesting shivas dwelling. Shiva had then blessed panan to become a devotee of Bhadrakali on earth and worship her so as to gain her blessings, lead his livelihood by a means that she orders him to. Hence panan could easily recognize the mayakali that appaerred before him. The song that panan sings as answer Deiv's questions of how he recognized her is filled with ecological insights.

Kovvapazhamoṭha chngazhakum kandalum

pudrakāḷi ennatianu thonunnatho

pavalariyoṭha pallazhaku kandalum

padrakāḷi ennatianu thonunnutho

inji kaṇakkōṭha viral pathikandālum

thumbamalaritha nakam pathu kandālum

padrakāḷi ennatianu yhonunnatho

Ālilapolōṭha aṇivayaru kandālum

padrakāḷi ennatianu thonunnatho

thamarachuzhiyoṭhae pokkiḷu kandalum

padrakāḷi ennatianu thonunnatho

(The deity Bhadrakali as narrated in detail. Her beauty and body is narrated with reference to fruits, vegetable, leaves, flowers etc.

In the lines that compare Bhagavathi to nature Bene thonunnatho nature for its reflection can be seen in every simile that is used. The distance from this perception to a human perception that is merely a part of nature is not long. The

literary conception created through thottams is an ideal creation of the ecological consciousness. Each of the comparative similes acquired by culture are polished folk similes.

Ānakeramal Āḷukeramala

Āyiram kānthari pūthirangi

(A starstudded sky is mentioned here).

is a visual imagery that find no parallels in any modern images. The reason for this is not just its local nature and originality, but also the fact that the comparison between two states of nature adds to the aesthetic beauty of the comparison many instances of ecological consciousness giving way to sublime aesthetic experiences can be abundantly seen in folk culture.

The Vayal in Pottamtheyyathottam (Fields described in the prayer of Pottan Theyyam)

In the athyithara (Northern) Kerala, Pottantheyyam is a chief goddess in theyyam. The thottam pattu for this Goddess consist of description about punjavayal, shed (B-e), ploughing using cattle, sowing, punja harvest and many agriculture related detailing. This gives way for the narration of the myth of shiva as pulaya/chandala.

Vayanotan vayanotan punja

Vayanotan punjakku veli kelikettenda

velikettenda varambitta venda

veyilakathu ninnu paṇicheyka venda

Thāne viḷayumo vayanātan punja

Kangāṇi venda kaḷakkoyil venda

eḷa theḷippān chiramakkaḷum venda

kalyāḷa nokkan kalyapiḷḷerum venda

Āruḷḷathippoḷi punjakku kāval

kāvalayinnathu pottāṇallo

(The process and procedure of farming is explained in detail).

The description in the lines Kanyārkaḷippattu, pateniyile pulavṛtham kaḷi in the pottomtheyythottam bears research with the primordial song called vallokkavitha. It is probably out its relation to vallokkavitha that agriculture related details and description can be seen in kanyarppattu and 'Pulanvritham kali' of Padeni.

Pottantheyyathottam describes not just one pñjavayal. It described the field in which punja flourishes without sowing seeds or replanting them. The pottan stood in guard for the punja this pottan is none other than God. The creator of the universe. The lines

Ohmkaranathan uzhuthoru uzhavil

Oḷivil vithachu muḷachori vithu

(The seeds sowed in the furrows ploughed by Lord Shiva)

can be remembered here. The same implications can be found in theyvapulamkavil pokunnathino in the pulavvritham patt of Padeni.

lines like

Onnayakandathil mūnnākkimati

mūnnilumororo vithum vithachen

Kunnum kuzhiyum thatavum nikathuvan

Kūru!avarundambalathorivar

(Levelling the field, sowing the seeds and farming the land is explained here).

can be seen in vallokavitha as well.

Folk Tales

A comic practice that once existed among children to test their fearlessness and during was to blow into one's eye to see whether he blinks or not. If he blinks, he is afraid. This story has an internal rhythm to it.

"lets' go to forest to collect sticks'

"Yes, lets go"

"Are you afraid of robbers"

Before the person could answer "No", the other would blow into his eyes making him blink. Thus means he is frightened and leads to laughter. There is a reality that underlies this game. It is quite natural for the culture in which stories are created to influence the stories. According to the cultural limitations, there are few chance for a tale of a wood culture to be part of the Kerala folklore tradition. Becomes Malayali culture sees deforestation (Kavazhikkuka- to undo the groves) as a heinous sin. In Kerala where beliefs that deforestation will hinder your progeny and cause leprosy were popular, there will not be folk tales that counterit. But Keralites needed fire wood to cook food. Firewood is not needed to warm them; small sticks were enough to keep them warm. These stories of going to the forest to collect sticks

that are shed by trees are by no means against Kerala's traditional stand against deforestation. These stories also terrorizes those who go to the forests by bringing robbers into the narrative. We might not notice this little tale as one that echoes with the ecological consciousness and tender care of the keralite. The proverb kavazhichal kuḷam vattum (Ponds will dry up with deforestation). Can also be read along with. Similarly, Kerala folk tales have very few tales about hunting. Hunting was not a trivial activity among people for when most of the animal were God' vehicles folk tales glorified crow as the representative of ancestors and millipeda as the vehicle of Saraswathi. It is easy for grandmother to teach the basic lessons of ecology through folk tales so that the child automatically understand that there animals are not to be killed. The primary lessons of ecosystem were thus easily taught. When human beings recognize themselves as a part of the food chain and ecosystem. Earth automatically becomes the foster mother, nature becomes the Goddess and life becomes a ritual.

It is not just geology but many other aspects of nature are protected through myths. Wells disappearing and well water brtings and rising were recent phenomena's in Kerala. Such calamity like which modern science is still sceptical and bigous about occured in ancient Kerala as well. Mudeppuras were a ritual drama called parant was held could be seen in regions around Neyyattinkara. The local stories prevalent there are related to water boiling and rising up in wells or ponds. According to creational myth, Parashurama ended the shaking (iḷakkam) of the earth by creating Duga temples and Nagagroves after creating Kerala. The shaking & trembling of earth described in the myth gives us insights that myth & cores are also evidences for the scientific knowledge of the primordial man during days when geological theorizations were urkaowne and existent.

Goddess worship and Ecological Awareness

There is an inseparable relation between ancient circumstances and the concept of goddesses. Its evidence after visible at least since the Sangham period. Some goddesses of theyyattam can be called vayal deivangal. There are may gods that offer protection to agriculture and cattle some of the are kaliyan, uchaardivangal, kalichekon theyyam etc.

Ezhupathirandu kuḷavum kāvukaḷum

kāliyum kāli peṭṭa makkaḷum

kālyum kāḷkayarum chūrakkolum

kandatakkikkonduvaruvoru

(Farmers and Gods favouring farmers are indicated. Here farmers and their cattle are protected and fed by the Gods).

It is the God that the vannans invoke in the 'Kilichan Devathottam.' This God who serves as the guard of farmers and cattle will visit the farmers homes. In agricultural goddess, pallikurathi, which is being enacted by the velans is described as ponmāchil kathiyetetuthāl kurathi. If the theyyam does not have an arranged position or palliyara, they perform in the position of the vayal marked by a pathi. Vayalichiri Bhagavathi is a goddess associated with the vayal /field.

Grove

The villages of Kerala had a number of groves, almost quarter century back. These ecosystem which offered shelter and good to many plants and animals were situated in the lonely hills in the middle of the endlers fields or an sandy plains. A

destructive and preserving deity of the village will be laid in the middle of the grove. Apart from this, most of tharavadus of the village had miniature groves for Naga worship and ponds attached to the groves. These pond that did not dry up every during summer was used by the villages as their water source. The probers prevalent among people like kavutheendiyal kuḷam vattum (The pond will dry up if the grove is destroyed), Kavil irumbu kondupokaruthu (Don't take weapons to the grove), Kavile viraku kathikkaruthu (The firewood from the grove should not be burned) etc come from their realization that these sacred groves were the reason for the endless source of water. There existed taboos and superstitious lodes to preserve the groves intact.

The modern generation with a scientific temper denounced groves and ponds as superstitions. They demotes grove and filled ponds to consturct concrete mansions. They never spared time think about the genetic varieties that get extinct or the earth that is getting fragmented which running after progress and modernization. After sufficing the deepest nature started retorting back. When drought, flood, agricultural loss, pest infestation, avalanche and such calamities smashed the security of safe village life, the elders weeped about the wrath of Gods that has gripped earth.

The new generation is not ready to accept the fact that keeping. ..the romantic and spiritual aspects of the concept of Goddess who is the protector and the destroyer the ecological aspect of this concept is the cores of their very existence. Therefore, grove destruction and pond filling are regular stories now.

Every grove performs all the duties of a forest. However, a grove can actually do more since it is located in a densely populated area than a forest. The services a grove perform are randomly mentioned in the thesis. They are listed below.

1. Like forests, grove releases huge amounts of water vapour through photosynthesis, keeping the village cool and fresh, providing it a stable climate.
2. Grove maintains the oxygen level in the air and thereby better the health of the village.
- 3) The large canopy of groves holds rain water and allows its slow percolation into soil, improving the water table.

A hectare forest soil can store 15000 litres of water, which is sufficient to protect 3 hectares of agricultural land. Hence the worth of 20000 Rs is created (It is estimated that one cubic meter of water can create 1.5 Rs worth in the agricultural field). This underground water fills the wells and ponds of the village.

4. Small streams originate from most of the groves. These streams that do not dry up even in summer provide water for the villages to bath and irrigate the fields. During the summer, these streams contribute slightly in raising the river water.
5. Mostly, the wells near seas bear salt water usually. The proximity of the grove makes fresh water available in such wells for example, most of the wells in the thekkumbad are because of the kuppum river bear salt water. However

the wells near the thazekkavu grove which is a grove of the mother goddess spring with fresh water.

6. Grove help in preventing the creation and spread of deserts.

Idanadan groves are located in areas of laterite soil. Usually, laterite soil is not ideal for plant growth. It is the growth and flourishing of evergreen trees for years that formed the groves as they are today. The humus formed from the decaying plant wastes act as a cover to the soil, absorbing ammonia, carbon di-oxide and water vapour, there by retaining the soils moisture and heat. Humus is lost in deforestation and the slash and burn method of farming. The forest area that has completely lost the humus becomes irredeemable laterite desert. Half of the areas of idanaad are made up of such human made deserts. It is estimated that there is about 2½ lakh hectres of laterite fallow land in the Kannur -Kasarkode district. Groves protect the idanadan soil from being transformed into deserts, to an extent.

7. The humus produced in the groves leak along with the rain water and flow in to the fields, there by nourishing the soil and increasing the yield.
8. Grove offer shelter and food to many plants and animals thus fostering bio diversity.
9. By giving shelter to preying animals like eagle, owl, bat, lizard, chameleon, frogs, snake and others the groves reduce the farmers loss of crops.

The bats spend their day time in dark caves or holes in trees. They fly over the paddy fields during the night, feeding on many pests since they need high

energy to fly, they consume more food than their body weight. A bat feeds on 110-170 pests and insects on an average, in an hour. A frog feeds on pests and insects which account to twice its body weight per day. Owl spends its time in its wooden holes throughout the day. It feeds rats mainly. An owl feeds on an average about 1000 rats in an year, which is worth saving grain.

10. To groves provide the villages with medicinal plants that keeps the villagers healthy. It also helps in preserving a heritage of traditional and folk medicinal practices.
11. Every grove is a genetic source. The related species of most of our agricultural varieties like ginger, turmeric, banana, cardamom and yan are abundant in groves. The wild varieties of this gene pool can be used to create near agricultural varieties.
12. Most of the plants in the groves are used for food. The flower and fruit of IndianButter tree, Bishop wood, and pineseed etc are tasty foods. The seed of ivy can be fried and consumed like ground nuts. It can be ground into a dough and can be used to make savories. This seed had once saved villagers from hunger during famines. Most of the old generation will be still retaining memories about their journeys to pick the seeds of thuva. The seeds of Kavalan can also be fried and consumed. Kattuchenathand, Kurichilliyila, Adapathinayita etc are leafy foods.
13. Groves provide raw materials for the village handicrafts. Kammatti is a plant that grows lavishly in marshes and groves in marshy lands. There are many

people in the coastal lands of Kannur and Kasarod who make their livelihood by selling the corks made from the roots of Bubble Bush grows abundantly in places like cheruvathur, promalakkavu, idayilakkadkavu etc. These are cut and used to make Sticks, Caves, Clothing lines and for other limited domestic purposes. Panigrahi (*Grewia Nervosa*) is a shrub commonly seen in groves. Its branches are caused by theyyam to artists make the chendakkol that is used to beat the chena. The mudi used in theyyam is made out of fibres from *ttycus amplisima* and *thecustjhela* that grows in the groves. Some theyyams will have long hair that are made from fiber from the stick of wild ladies finger after beating it and the fibres are later colures. Wild ladies finger is abundantly seen in groves. Trees like East Indias Screw tree, Dhaman (*Grewia tiliifolia*) ficus thjehla, ficus, benjammna and other coli trees are abundant in the g roves. The toddy extractors use a thali mixture made from the tender leaves of echil/vetti which grows in the groves for smooth extraction of toddy. Eastern Keralities use wood rose for this purpose (*Argeria Nervosa*) which come also be found in groves.

14. Groves add to the beauty of the village and enable those who watch birds and butterflies to study their nature and behaviour from their most natural atmosphere.
15. Groves serve as indicators to the species that suit a particular habitat. It is easy to create the variety of a forest instead of the uni-crop lands that are being planted as part of deforestation.

16. Groves are centres of culture. Many ritualistic art form like poorakkali, kavuthiyan paatu, vannan kuthu, kuruthippatt, thidambunirtham, theyyam in Northern Kerala took birth and grew in groves. It is the groves that retain them as well.
17. Groves are the most ancient centres of worship in a place myths, beliefs rituals and hierarchies associated with the groves give scope for historical research. A probe into the tradition of the grove can spread light into the unknown histories of Northern Kerala.

CHAPTER - 4

AGRICULTURE

4.1. Introduction

The discovery of agriculture is often described as the greatest revolution in the history of mankind. Man, who lived as hunter – gatherer in the forest took to agriculture only ten thousand years ago. Man who fed on fruits and nuts noticed the plants growing in a particular area and the seasons in which they flourish. He would have noticed trees flowering and seasons changing. It is this observation that might have led him to an agricultural system centered on weather. Most societies, including Kerala are still following the same system.

The eco-consciousness of a farmer plays a major role in the prospering of agriculture and life. Our agricultural system was one in which human beings and soil had a close affinity with each other. It is from his approach to ecosystem that the farmer gained the knowledge to schedule his cultivation according to the changing seasons, so as to get a good harvest. The snippets he received from nature helped him to formulate an agricultural system that is close to nature.

Mankind who saw nature as their mother, chose ways of life suitable to nature and developed them, led to the growth of ancient civilizations.

‘The human civilization is rooted in some 9 inches in the top soil on earth’.

When the top soil, which is inevitable for agriculture is lost, the whole civilization is

lost. Masanobu Fukuoka¹ had once said the aim of agriculture is not to grow plants but to culture and purify man. The same thought reflects in our colloquial proverb Vittugunam Pattugunam. If it falters in seed, so will it in yield.

With time, man's outlook towards nature also change. A capitalist agricultural civilization, based in exploitation was established. When commercial capitalism distances man from earth, it not only distances him from the primary task of food production, but also from the culture close to earth. When greed enters agriculture, It ceases to be culture and becomes a business. It is in this context that the study of the relation between nature and agriculture in the Kerala scenario and its reflection in our oral culture become relevant.

Agriculture is one of the giant leaps made in the cultural evolution of man. The stage where the gatherer or started rearing and producing. The growth and spread of human experiences, noted in agriculture is still a relevant contribution. The record of the transformation of civilization into agriculture and agriculture into civilization is a great chapter of human history. Once, agriculture included only the cultivation of food on earth but today, the term 'agriculture' is an umbrella term encompassing cattle rearing, chicken rearing and sericulture, Scientific farming began much later in the 20th century. Modern farming methodology exists in various levels and concepts – production for the consumption of the family alone, commercial cultivation where the major share of the harvest reaches the market, exploitative production where the

¹ A Japanese farmer and philosopher celebrated for his natural farming and re-vegetation of desertified lands

maximum products are obtained from nature by hook or crook and multiple farming where various crops and cattle are grown together are some of them. But in the post – globalization period, the commercial consciousness is in an ideological attempt to completely convert agriculture to agro business. Snatching away the patent of regional foods, mislead and cheat the farmers with genetically modified crops, to steal the highly productive local wild varieties, monopolise seed trade, transform agriculture into poisonous industry etc., are some of the violent strategies used by neo- capitalism. This agricultural colonization reveals a politics dominated by the first world's interests. We should be able to resist the contemporary attacks on the agricultural field with a counter ideology that stems with the third world conscience. In order to awaken ours to that greater realization, we must first enquire about the universal idea about – agro – culture. This thesis is an enquiry into how our culture and agricultural civilization differentiate and substantiate from western central perspectives and attain a unique form and value.

The foundation of our agricultural consciousness is co-operation. We cannot see any solitary existences in a rural based representation. Everything is mutually related. This cooperation too had grown into a huge tree, taking its root from agriculture and rapidly expanding thereafter. Farming is not an entity on its own; its roots have expanded to culture, ecological diversity, climate, flora, fauna and all spaces of human life. When we are on a quest after tribal customs, rituals, beliefs, perform arts, regional cuisines, folk songs, proverbs, riddles and many others that determine the Kerala life even today, we are sure to land at the domain of agriculture

finally. There are many proverbs that, philosophically reveal this mutual dependency. ñārurachal choruruchu² (If the seed is planted, food is certain), Kumbathil Mazh Peythāl kuppayilum Māṇikyam³ (A rain in the month of Kumbham brings prosperity), Chothi Varṣichāl Chorinu Paññmilla⁴ (If there will be a granary), Vitakkunnatu Oruvan Koyyunnatu Mattoruvan⁵ (one sows, another reaps) and many such riddles mark this fusion of mutual dependency hidden in the Kerala agricultural consciousness.

4.2 Diversity

A diverse agricultural system is the Indian peculiarity Agriculture teaches us a lesson of diversity – each soil is different according to the climate. All the agricultural practices in different places are diverse – the system of cultivation, methodology, seed types, cultural expressions related to agriculture all vary. Each society retains its typically native agricultural practices as a part of their cultural identity. India is blessed with diversity in soil and seeds. The major defect of green revolution was it destroyed this diversity. There were more than a lakh varieties of rice in India before 1975, major varieties like jugal with two seeds inside a grain, sateen with there seeds inside a grain Kayaloha⁶ which can over come the hard drought, the 18 feet high Jaljbeeman⁷ that can survive floods, only 750 of them

² If the seed is planted food is certain

³ A rain in the month of kumbam brings prosperity

⁴ if rain in chothi there is no scarcity of rice

⁵ one sows another reaps

⁶ grain of paddy which can suffer hard drought

⁷ : grain of paddy which can survive flood by growing upto 18 meters

remain today. There were 4000 diverse varieties of rice in Kerala but is now reduced to 200, since the Kerala agricultural consciousness is noted in a traditionally cultivated system of farming, permanent development is possible only when the agricultural practices can be rejuvenated in accordance to the needs of the time (Ref).

4.2.1. Folk arts

Folk arts exist in every society as a reflection of their minds. these art forms are related to the culture which has affinity with agriculture. Most of their art forms are by products of agriculture. But the elite aesthetics which negate diverse experiences and approach life from a singular perspective detaches the relation between art and the agricultural cooperation. With privilege and royalty as parameters, folk arts are considered contemptuous while elite art forms as ideal. This best/worst binary has no association with reality but is merely a revelation of the power hierarchy. *Vaṭakkanpāṭṭu*⁸, which is a byproduct of the Kerala agricultural system is contemptuous according to the elite standards of beauty, but is in reality, a real record of the lives of the people of the place. When agriculture is revived, naturally there evolves folk art traditions suitable to the time. Capitalist modernisms, basic tenet is the importance to individuality. A third world agricultural country like India is in conflict with the colonial ideology that relegates society and raises an individual centered perspective. When an agriculture oriented culture and legacy slowly stepped down, we lost our sense of equality and the security it provided.

⁸ Ballads of North Malabar

When togetherness, a factor behind all success of man was distanced from the context of agriculture our losses were huge. They reveal the human plight in Kerala. It is necessary to treat and cure a situation where a society is subjected to a strange ideology with counter resistance for the establishment of a counter aesthetics, one should draw inspiration from the local culture and the world of agriculture. It is not the individualism of the west but the social and cultural consciousness of the east that will lead us to prosperity is a lesson that has to be taught. The folk knowledge in relation to agriculture is surprisingly vast. The justice and goodness in considering plant, trees and pet animals as co-beings is commendable. The holy ecological approach of seeking permission to the plant before plucking its fruit, to the tree before cutting it and to the cow before milking it has been recognized. This holistic approach of seeing everything around oneself as one's fellow being shows that the Malayali concept of 'oneness' was perfect during days of agriculture. The Thakazhis's⁹ stories talk about a farmer who treats the rice grains in his fields as his children in Malayalam – Utamayite Kaṇṇu Onnāntaram¹⁰ Vaḷam reveals the importance of society and dedication to farming. Neither the farmer who exclaims Nellellām Karattu¹¹ when he sees the rich fields nor the farmer who laments Nellellām Veḷuttu¹² when the grains turn yellow see agriculture as separate from them. The ecological harmony that is formed when nature, agriculture and man stand,

⁹ An Indian novelist and short story writer in the Malayalam language

¹⁰ the owners care is the best manure

¹¹ the rice grains have ripened

¹² the rice grains have gone pale

united reveals the importance of ecological awareness. Agriculture is not a distinct entity but a cultural reality that significantly influenced human experience.

4.2.2 Proverbs

Every society produces knowledge necessary for its livelihood. Such native knowledge reflects the social mentality. Proverbs like Kāvu veṭṭalle Kuḷamvattum¹³ (Don't cut the forests. water will dry up) and Muriṅga undaṅgil Marunnu vēnda¹⁴ (Drumsticks cure all diseases) reveal a knowledge about ecology. The local knowledge was produced for the people, by the people. They are most often capable to trigger or even complete the academic knowledge that extends over food, health, medicine and many more areas. Every locality had their own, agriculture related knowledge. They give a sense of direction to the society about soil, climate, seed, sowing, protecting, harvesting, crop direction and storage of harvested seeds. The proverb Irunnuṅṅannavanu ruchiyariyilla¹⁵ (He who eats without labour doesn't get the taste, only the hard worker feels the taste) reveals the importance of hard labour. Like every other local system of knowledge, agriculture – related local knowledge is also value centered: They act as the agency to provide informal education that elevates the standards of human life. The proverb Maṅṅiṅṅju kṛṣi cheytāl Kiṅṅam Niṅṅaye Chōṅṅu kiṅṅtum¹⁶ (If you cultivate according to the soil, you will harvest in plenty) indicates the honesty necessary in farming. Many proverbs like Vittu Vittittu

¹³ don't cut sacred groves water will dry up

¹⁴ drumsticks cure all diseases

¹⁵ who eats without labour doesn't get taste only the hard worker feel the taste

¹⁶ if you cultivate according to soil you will harvest in plenty

Virannūṭṭrutu¹⁷ (Don't feed on seeds) reveal the importance of seeds. The local knowledge reflects, that they are products of a close observation of agriculture.

Not only that the relation between agriculture and culture are mutually dependent, it is also holistic. Farming completes and unites all stratas of culture and vice versa. It is evident that the destruction of any one will lead to the destruction of the other. The commercial market consciousness teaches us that the aim of agriculture is profit but ordinary farmers consider agriculture as an experience that deeply influences their culture and social life. Masanobufukuvoka once said, 'The ultimate aim of agriculture is not to plant and raise crops but to raise and purify mankind. (Ref) Right from the birth till death of a human being the role of agriculture can be seen. Agriculture is the base for all ritualistic, non ritualistic customs and other physical cultural forms. we have started to realize the dreadful effects that fall upon us when we practice the capitalist ideology that agriculture is only for profit.

4.3 Ecological knowledge and Agriculture

Since primordial days, India always practiced a system of agriculture that went hand in hand with ecology. Different from the hunter – gatherer communities, agricultural communities established control over ecological activities. This control led to a judicious use of ecological resources. This control was exercised not only in agricultural fields but also in non – agricultural scenarios for example, control was exercised on harvest in some seasons. There was permission to cut off green leaves

¹⁷ don't make feast by using seed

from trees only after the trees growth ceases after the rainy season. Also there was a custom offering complete protection to the trees belonging to the banyan family. In the North East India, in Misoram, there are some tree plantations from which members of the community can gather fire wood and leaves in a limited amount. But they are not permitted to gather anything from the protected forests. In some areas, there are restrictions imposed upon the amount of harvest and the resources people can collect for their livestock. This is part of a prolonged co-existence with nature.

4.3.1 Sacred Groves

In the Kerala culture, an example for the balanced ecological perspective is the sacred groves. They are the reflection of a holy relation between man and nature. The groves were little forests that were retained when forests were cutoff.

Groves are places where beliefs, worship and agriculture fuse. They are locales of huge biodiversity. They put forth a special ecological perspective. They are symbols of control exercised by our ancestors over their greed to win over everything. But modern man has lost his control which has resulted in all the ecological crisis that we face today.

4.3.2 Rituals & Customs

Rituals and customs rooted in man – nature relationship had a great importance in the primitive culture. These factors also controlled the relation between men. But with the advent of commercial agriculture, such harmonious perspectives

changed and agriculture became a medium for profit. From then on, nature began to be extremely exploited and obliterated. Kerala is one of those few places where this obliviation is not yet complete. Our oral tradition which is filled with ecological awareness plays a huge role in preventing the complete decay of nature. The oral tradition is consciously, or unconsciously, passed down generations and they respond and protest at their best against all invasions upon nature.

4.3.3 Indigenous Knowledge

Man's knowledge about nature and himself grew out of his observation of time, weather, plant growth and the mutual dependency in nature. The information thus formed belonged not just to one person but to the whole society. "Most of the popular festivals remind us of these relations. The ancient Egyptian water festival symbolizes Sirius star and the flooding of Nile".

The information thus formed were updated with time. Thus, the Traditional knowledge (Nāttarivu) is formed as an outcome of an extended, long process which includes from formulation of information and its correction. This nature knowledge is passed down to the next generations through forms of folklore. Among them, orality holds a very important position.

4.4 Ecological sense :

The permanent agricultural community exists on the basis of ecological sense or nature sense'. Culture sense is the cultural wisdom about the possibilities and limitations of nature. In eco friendly agricultural system prevailed among the adivasis. Traditional style of agriculture was always eco- friendly.

The ancient, traditional farming method never harmed the soil or the living beings. They always knew the style of agriculture that gave and took from nature, harmoniously. The productivity of nature was based on this give and take. Soil gives space for plants to grow and plants in turn enriched the soil. Insects depend on plants for food and in turn help in its pollination and seed dispersal. Between sowing and reaping, a number of living beings are involved in the process of agriculture. The earthworms that loosen the soil, the microorganisms that powder soil, types of birds, spiders, frogs, bats to feed on pests, snakes to control rats, owls, eagles, mongooses, foxes that feed on crabs hence preventing the terrace from falling, butterflies, bees little birds etc that help in pollination, birds and bat that help in seed dispersal etc. play a major role in agriculture.

The traditional farmers who found out the positive side of these beings adopted a friendly approach towards them. This song reveals the tolerance the farmers had for sparrows (arrakkuruvi) which fed on pests that ate up grass seeds.

Āttēm makkaḷum Pokkeḷe

Nāḷe Veḷuppinu Vannōḷe

Paṭikkale Kaṇdam Koyitōḷe

(The sparrows can go now and come back the next morning to feed on the field at the courtyard)

This song has echoes of the ecological sense lying in the farmers mind.

4.4.1 Aspects of ecological sense

Agriculture relates to the scientific and philosophical aspects of ecological wisdom. The plants we see in our environment do not grow on their own. They grow because the conditions are suitable for their growth . Human beings create such favourable conditions using agriculture. If the plants are of economic importance they are given additional care. This relates to the field of otiology¹⁸, belonging to ecology for which is the knowledge about ones own ecology. In other words, agriculture is a large – scale, organized system which makes use of otiology.

A healthy agricultural system is free, self – sufficient and safe. It stresses on the wellbeing of the individual and the society. But as an outcome of the effects of urbanization, this healthy system gave way to commercial cultivation leading to the loss of biodiversity and ultimately to excess consumption. This is the philosophical flaw that the agricultural system suffers. Ecological philosophy is in the quest of solution for these problems.

¹⁸ knowledge of self environment

4.5 Krishigeetha (Kṛṣigīta)

The most important agricultural product of Kerala is rice. There are several historical evidences for the practice of rice cultivation¹⁹ with the rise of Brahmin villages. Krishigeetha is an ancient Malayalam text whose author or date of composition is unclear. It is known that this book was printed by the Bulletin or the government oriental manuscripts library, Madras, edited by Shri. C. Govindavarier in 1950. Krishigeetha discusses 108 types of rice grains, geographically. The mentions are about the varieties of rice grown in Thulunad, Koalanad, Idanadu Veluppan Nadu, *Thalappillinaad*, Paramburanaad, Karappuram, Kuttanad, Venad and Pandi. Krishigeetha narrates this part. In a form where Parashurama enlightens the *bhoomidevas* on diversity of seeds. Apart from rice, this work discourses sesame, vegetables and many more plant products. It includes pea, the gram, mustard maize, cumin, onion, millet, beams, cotton, black gram, Iqṣā, ginger, turmeric, plantain, cucumber, gourd, bitter, snake, timh-bvā, lemon, chilly, coconut, Brinjal, Sugarcane, tobacco, betel arecanut and many more. Krishigeetha is a detailed scientific manual which includes instructions of time and manner to sow various seeds and their harvest time.

4.5.1 Kṛṣigīta: Form & content

Krishigeetha is composed in four cantos with about 1700 lines. Those are sing – song style tunes created from the tidbits about agriculture, collected from the

¹⁹ rice cultivation

elderly communities of diverse regions, which later became proverbs, to be heard over and over so that they stay alive in culture. A methodology of cartographizing the memories of farmers is used in this book (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013: p.119).

Though it is not easy to analyse agriculture – related topics in an orderly fashion, *Krishigeetha* pays keen attention on the diversity of agriculture. it describes diverse aspects of agriculture like seeds, topology, climate, diversity of crops, weeding, usage of fertilizes, tools, draught animals, suitable times for sowing and reaping and above all about the glory of an agriculture – oriented life (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

Krishigeetha begins with a song about the mythological story of evolution of Kerala. It begins with the bramins asking Parashuram's help to give them information about how to start agriculture (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

Dhānyaṅgaḷute nāmabhrdaṅgaḷum
Dhānyanmārkkūḷḷ mūlaphalaṅgaḷum
Kālavum vithappānum vativānum
Chalavē Kṛṣicheyyum Prakaravum
Niṅtuvaraṭi Kalpacharuḷēṇam

(Names of Cereals, fruits and Vegetables, time and season for saving seeds, methods of cultivation, etc. are sought from Lord Parashurama.)

(your highness should kindly, tell us the diverse seeds, fruits, time to sow, reap and the methods of cultivation) Parashuram's reply about the crops prevalent in Kerala. (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

4.5.1.1 Bio Diversity

The first part of Krishigeetha gives hints about the bio diversity of Kerala. We can see the innocence of local knowledge in this work. The first chapter discusses the diversity of seeds. This insistence is the evidence of a society which is unwilling to sacrifice its self – esteem (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

The second section which begins with a short description about agricultural methodology discusses how important agriculture is to the economy.

Kṛṣi cheitu Kazhiyāthvarkkoru

Vazhiyilla Pizhappinu Bhoothale

Dharidhryaṅgal Kaḷayenmenkilō

Nērathe Kṛṣi Cheyyaṅame Varum

(To alleviate poverty everyone has to resort to farming)

There is no alternative to survive, other than agriculture, in order to alleviate poverty, every one must take to agriculture as early as (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

4.5.1.2 Tools and implements

The further discussions are about the tools to be used for agriculture. The section about methodology of agriculture begins with the construction of a cowshed (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

It instructs that cowsheds must be built high and there must be boxes of grass inside. There must be a channel of flowing water and a pit for dung. Bull, buffalo, ox should all be tied separately inside the cowshed. It should be built using barring poll for strength. Animals should be given food at night too. They should be given a daily bath. The text also warns the farmer that he will fall in debt if he doesn't own Nukam (Yoke), Kotuvāl (Chopper), Mazhu (Axe), Kaikkoṭṭu (Spade), Kuzhikutti (Pick-axe), sickle or an Axe. The text instructs on the ownership of tools of production (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

The text instructs that there should be a granary to store the harvest. The price will be low at the time of harvest. It will be possible to sell crops at a higher market rate only if you keep it stored. The second section also addresses the farmer's crisis when the price of the product doesn't rise. The section instructs the workers to be paid as they deserve and not to seal the ways or encroach the borders. It also advises farmers to be with devotion to their gurus and god, be innocent, never greedy and be teetotalers. (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

4.5.1.3. Crops

The third section discusses the time to cultivate the different crops. it discusses the soil suitable for each crop, the common features, harmful weeds, etc. There is a detailed discussion about slash and burn agriculture by burning away the forest.²⁰

This section also classifies a farmer's five common doubts. The maturity time of seeds, quantity of water, growth of the paddy seeding, time of harvest etc.

In the fourth section, there is a section that links astrology with agriculture and another about the pros and cons of cattle rearing.²¹ It discusses the fertile growth of plants planted on Mondays and selected astrological days. This section discusses the fodder, structure of signs of health of cattle and is a good example for the richness of local knowledge.

4.2. Plants

Cereals

Rice, Sesame, millet, maize, Bengal gram, Peas, horse gram, Black gram, lentils (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

The different types of spices described in this book are:

²⁰ cultivation in forest by destructing forest by using fire

²¹ Cattle rearing involves the breeding, birthing, and general care of cattle

SPICES

Chilly, Mustard, Cumin, Fenugreek, Carom seed, Asafetida, Cardamom
(Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

The following fruit trees are named in Kriṣi gīta.

Coconut, Mangotree, Jack tree, tamarind, plantain, Palm, lemon, cotton
(Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

Different types of tubers are mentioned in the book like yam, colocasia,
Chinese potato (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

These are the vegetables kr̥ṣi gīta talks of Cucumber, Pumpkin, gourd, Bitter
gourd, Snake gourd, timhā (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon;
2013).

The following condiments are narrated in detail.

Ginger, Turmeric (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

Tobacco, Arecanut, Betel (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon;
2013).

Intercrops like, Sesame – Kāreḷlu, Pea – Black pea, Red pea, Green, Kali, Centil,
Mustard, Maize, Cumin, Millet, Bean, Cotton, Bengal gram, Yam, Tubers,
Colocasia, Chinese Potato, Ginger, Pumpkin, Plantain, Cucumber, Gourd, Bitter
gourde, Snake gourd, timhbvā, lemon – lime, pomegranate, Chilly, Coconut, Brinjal,

Sugarcane, Tobacco, Betel leaves Arecanut (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013). are narrated in detail in the book.

4.5.1.4 Soil

Krishigeetha clearly discusses the care for soil land what kind of soil is necessary for each crop. How to take care of the soil while cultivating and how to make soil fertile as prescribed in the book.

Vaḷam patathitaññalorikkalum

Theḷivilla Vitachālum Naṭṭālum

Atuthanneyyalla Viḷveṅkil

Atikaṣṭam kuracilumāyivarum

Fertilization and its impact on agriculture is explained here.

(If you don't add manure in your fields, it will affect the harvest and your earnings will be scanty).

These line discusses the necessity of fertilizing the soil.

The text also instructs that those who reduce the number of ridges in the fields should be beaten up. It particularly instructs to keep the ridges free of grass. The text also details about how to prepare the soil for agriculture. The unnecessary plants should be cut off. The lumps of soil should be broken and scattered over the land. It tells us which lands give a good harvest. (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

Koḷanīrum pananīrum Kalnīrum

Vḷanīrum malanīrum ūrnīrum

Ārunīrozhukitunnu Bhūmiyil

Erayuntu Viḷavennu Nirṇayam

Land suitable for farming is pointed out.

It is certain that the land on which 6 streams (Koḷanīr, pananīr, kalnīr, Vḷanīr, malanīr, ūrnīr) flow is highly fertile. The land which is water logged, filled with wild, colocasia, land which is often a subject of high tides and fields on which water regularly flow are not as fertile as they appear to be (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

Mṇalum maṇṇum kūṭiya bhūmiyil

Pṇiyēṇam vḷamittittēvarum

(How to farm in different soil surfaces is pointed out)

(Every one has to work in fields filled with sand and mud and add fertilizers to it)

(Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

1. Those men who narrow the ridges should be beaten

The ridge of the upper field should be placed in the lower field. And the ditch should not be built in places which are really deep.

2. All the ancient forests should be cleared without any confusion and unnecessary wild plants should be thrown away. Start ploughing the land without any hesitation.

3. You can start working on this land after breaking the lumps of soil until the soil is even.
4. There will be more yield in rocky fields.
5. A land without a water source, can give a good harvest
6. In a dry field, a water source is a solution

In a rocky field, even water can't help

7. Those who buy infertile lands, plough it and put their efforts on it are fools.
8. It is rare that Punja is affected by disease (Veis!lakkōt)
9. In the fields where Thakara grow, one can also grow millets with love

The text marks the geographical region between Thulunad and Paninad. it also tells of methods and means to classify land as forest, Koḷu, iṅnāṭ, ōlthaṭṭunna, Bhūmi and practice agriculture accordingly. It reveals ancient knowledge about the ancient Kuttanadan style of preparing the soil for agriculture. The knowledge about the land to which manure can be added and the peculiarity of Koḷakṛṣi²² can be seen in the text (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

The text distinguishes malaṅkriṣi, with the lines kōḷilaṅgu, bhūmiyil (In the ūmf-Ir-jn, Navara and vattom grow abundantly). This song identifies wild regions like kozhinji paramb, Thakarakakd, Pezhulalkaad, Thumbakaad etc.. The concept of vayalkātu can be assumed from the lines. Through these lines, we pass through the Kerala topography filled with hills, bamboo forests, stony fruits and many more (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

²² deep water rice cultivated mainly in kuttanadu

4.5.1.5. Water

4.5.1.5.1. The text also discusses the history of rain, soil, water, resource and nature of plants. It talks about our water resources as shown below.

Koḷanīrum pananīrum Kalnīrum

Vḷanīrum malanīrumūrnīrum

Ārunīrozhukitunnu Bhūmiyil

Erayuntu Viḷavennu Nirṇayam

The land where the six streams flow will give good harvests.

This shows an awareness about our ancient water valley (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

Veḷḷanātathilulḷōru pñjakki veḷḷa kēṭuvarunnathu dhurllabham
Koḷavum, kiṇaru athilulḷōru thei veḷḷamithinēreyākunnu
Kuzhiyum thōtum thāndalumennive chhūzhannā nadhīveḷḷavu
mundaho

(Water cultivation ground water system and availability. Water sources etc. are narrated).

(The paddy of vellan and will only seldom be affected by diseases. There is excess of clear water in the pond and wells. Behind the ditches and little brooks, there is river water).

These descriptions about the folk culture which sang songs for the richness of hills and ponds is also a description about the underground water and the water table.

1. Water should be available abundantly, even if you beg for it. to cultivate gourds, the soil should be digged, smoked and added with fertilizer a long with water.
2. The Kaveri river which is stores and supplies water forever.
3. The clear water rises, crops gets destroyed under water
The Chola people live with the Kaveri water
4. Even after agriculture for ages, a barrel of water will remain (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

4.5.1.5.2. Rain

The songs describe in detail the South west & North East monsoon & the intermediate rain and about the nature and peculiarities of rain in each *njattuvelas*. This song is a summarisation of time. There was an approximate estimation prevalent in Kerala that there will be 1,2,3,4 para rains alternatively on the basis of an imaginative *para*²³ that is 100 *yojanas* long and 60 *yojanas* wide. This was calculated on the basis of the Vishu Falam (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

One para rain a year – sufficiently balanced

two paras an year – excess of water

three paras an year – plently sufficient

four paras an year – poverty

²³ imaginative para that is 100 *yojanas* long and 60 *yojanas* wide

4.5.1.3. Morality

4.5.1.3.1. Along with extensive discussion about agriculture Krishigeetha gives details about certain manners and code of conduct for the farmers.

1. *Kṛṣi cheithu kazhiyāthavarkkoru*
vazhiyilla pizhappini bhūthalē
dhārudriyangal kaḷayeṇameṅkilō
nērathē kṛṣi cheyyēṇamēvarum

There is no way for survival other than agriculture in order to alleviate poverty, everyone must take to agriculture as soon as possible.

Krishigeetha contains details about the elevated consciousness of a successful farmer who is close to nature and the code of conduct he follows (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

2. *Sathyamundāka kāraṇam viṭṭukal*
sathyamāyi viḷayunnu bhūmiyil
paṇiyichavar thanne koṭukkeṇam
paṇayāḷarkku valli vazhi pōle

A farmer should have ethics. Goodness should good them in all purpose. Reveals the Holiness and reverence agriculture demands from farmer.

He must be truthful a use seeds are truthful. One who makes the labourers work must pay them as they deserve. Sealing the pathways will lead to destruction encroaching the boundaries will lead to doom. Those who adopt unfair means cannot survive with agriculture. If you have to be a successful farmer, you should have devotion to God and Guru. Those who are sleepy are not suitable to be

farmers. Those who are not in their right minds are also not good at farming. Those who steel and those who drink are fools and are not suitable to work on land. A fool who cant calculate the expense and income is also not useful for agriculture.

1. The employer should give wages to the employee
2. The ways should not be sealed
3. Should not encroach beyond your boundaries
4. He should have devotion to both God and the Guru
5. He should not be too sleepy or lazy
6. He should not be a merciless idiot
7. He should not be a thief
8. He should not drink alcohol while working
9. He should know the basic calculations so as to find out the expense and income (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

For the success of agriculture, the protection of the interest of the workers is a determining factor. There are many stages of hardship in agriculture which can overcome only with physical and mental strength. A good worker should stay away from all temptation that weaken him physically and mentally. Super imposing all these lessons together, It becomes evident that agriculture and ideal life are not distinct but are one and the same.

4.5.1.3.2. There is another foundation of morality in agriculture. The methodology of agriculture is formed from the experiences of people from diverse places. Agriculture

is the central factor in a production strategy that a civilization created over generations. In comparison with other modes of production, the specialty of agriculture is that it gives back many times more than what it takes. It is this excess production, which is nature's blessing, that enables the existence of all other productions. Therefore we cannot say that agriculture is solely a human invention. Nature has its role in it. There is a moment in agriculture when man meets something meta – human. It is in this context that the author of *Krishigeetha* tries to talk about this universal secret of nature that distances itself from the one who tries to take hold of it.

Dharma buḍḍikaḷāyirunnittu

dharmama vasukkunna kālathum

dharmiṣṭanmāre rakshikkum kālathum

dharmapālanam chyyinni kālathum

(Generosity and Charity should be the Hallmark of a farmer)

(You have to remain moral, do only morally and ethically proper actions, safeguard morally upright people and ensure that morality and justice are preserved in the world) (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

4.5.1.4. Astronomical knowledge

4.5.1.4.1. The fourth canto of *Krishigeetha* talks about the moments (*muhoorthas*) for auspicious actions. The times marked as perennially inauspicious should be avoided in case of ploughing and sowing. *Rohini, Punartham, Pooyam, Atham, Utram,*

Utratathi, Mulam stars are generally good for agriculture. *Amongst karanams, Anakkaranam, Simhakaranam, Pulikaranam* are suitable. Agriculture will be good in *Edavam, Midhunam, Meenam, Makaram & Karkidakam*. Week days also play a major role in the well being of agriculture (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

The agriculture of Malanadu is based on a astrological Calendar based on the 27 stars. Krishnageetha has accepted the knowledge of the ancient farmers who recognized the micro changes in the cosmic harmony of nature on the basis of sun, moon and earth. The fourth section of Krishigeetha details upon the seven *doshas* (harms) from which agriculture is to be protected and which all times are favorable for the flourishing of agriculture.

Of the twenty seven stars identified, each star is assigned a tree of there trees, some are fruit bearing and some are not. The fruit bearing ones show great diversities among each other. Aswathi's tree is *Kanchiram* and Rohini's is Jamun. Though both are fruit trees, Rohini's is more valuable. The fruit bearing days are commonly called 'Kayulla naal'. It is beloved that to start cultivation on a Kayulla naal is quite auspicious (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

Vēliyirikkam kondoru divasam
chālu vithayum cheyyaruthārum

(How to do farming on a low tide day).

(Seeds should not be harvested in times of low tide) (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013). Such relation between astronomy and agriculture is established. The phrase *kālam nōkki kṛṣi* (farm according to the weather) reveals the importance of the *njattuvela* Calendar. The folk knowledge says that paddy can be planted in Bharani and pepper in Thiruvathira (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

Ravivāre kṛṣi cheythavarum

Bhūvi nannākathilloru nāḷum

(Astrology and farming has a deep connection)

(If you work on the fruit under the soil, plants that affains fruition once in their lifetime and then die off, trees that give fruits perennially should be planted at pre – determined auspicious times. Saturday is suitable for sesame and Thursday for plantain. The astronomical position is also to be noted. the twelve rashis including Medam should be categorized into vamarashi, Jala rashi, grama rashi and many more. According to the astronomical method, there are eleven Karanas. Among these eleven, the Pashukarana which is harmful and destructive for plants should not be chosen to plant cereals. Plantain and sugarcane should not be planted on Anakkarana (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

The high tide & low tide at the time of the beginning of farming influence Krishnapaksham and veluthapaksham. It is said that plants grow fast in Veluthapaksham and that the possibility of pest attack is more in Karuthapaksham

that more time will be spent in protective activities. It will be ideal if trees like jack are cut only in the auspicious pakshas. To Rohini njattuvela is ideal for pulses, Thiruvathira njattuvela is ideal for pepper and Atham njattuvela is ideal for plantain (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

Krishigeetha discusses the method used to determine an year's rainfall, and to predict Vishu – Samkranthi. A *para* per year is the ideal rainfall. If it rains two *paras* an year, it is harmful to agriculture and if it rains four *paras* an year, crops will be destroyed and it will be poverty. Krishigeetha also predicts when will the monsoon season begin.

4.5.1.4.2. Inauspicious times for sowing:

1. Night – will lead to scanty harvest
2. *Gulika kalam* – This is the time of the son of Saturn and is inauspicious.

Astronomy divides a day into 60 *ghatikams*. The *gulikakalam* of each day is thus calculated.

Planting seeds in these times will fetch no results

day	day time	night
Sunday	26 th ghadikam 4.24 pm	18 th ghadikam (10 om)
Monday	22 th ghadikam (2.48 pm)	6 th ghatikam 8.24 pm
Tuesday	18 th ghatikam (1.12 pm)	2 nd ghatikam 6.48 pm
Wednesday	14 th ghatikam (11.36 am)	26 th ghatikam (4.24 am)
Thursday	10 th ghatikam 9.24 am	22 nd ghatikam 2.48 am
Friday	6 th ghatikam 8.24 am	18 th ghatikam 1.24 am
Saturday	2 nd ghatikam (6.48 am)	14 th ghatikam (11.36 am)

3. *Kanni, Vrishchikam and Dhanu rashis* are all inauspicious. There will be no results.

Malayalam Month	Rashi	Ghatikas
Medam	Aries	4᳚
Idavam	Taurus	4᳚
Midhunam	Gemini	5᳚
Karkidakam	Cancer	5᳚
Chingam	Leo	5᳚
Kanni	Virgo	5
Thulam	Libra	5
Vrishchikam	Scorpio	5᳚
Dhanu	Sagittarius	5᳚
Makaram	Capricorn	5᳚
Kumbam	Acquarius	4᳚
Meenam	Pisces	4᳚

Those who plant crops in Kanni rashi will get their harvests stolen. Those who plant in Vrishchikam will have their harvests destroyed.

4. *Gadgandham* (highly dangerous)

Ashwathi (first star and the first part of *Medam rashi*)

Makam (10th star), *Moolam* (19th star and the end of *Vrishchikam*)

The first quarter of *Ayilyam* (9th star and the first half of *Chingam*), *Thrikketta* (18th star), *Revathi* (27th star). If a farmer sows in any of these times, he will gain no harvest.

5. Poisonous hours – The four Indian hours of each star of the day

6. *Panthamnaal* – The second, seventh and twelfth stars of the moon's Krishna shakla Paksham and the first day.

If one thatches his house these days, they will catch fire.

7. The sixth day after new moon and full moon (Shashti)

8. Low tide time

9. The eleventh star of the Chandrapaksham is called Karanam. Pannikakranam, Pashukkaranam and Kozhuthakkaranam are inauspicious.

10. When the rashi is in the sight of harmful planets, the time is inauspicious.

11. Ladam and argalam

12. Vaidhrathayogam – When the sun and moon are in the same ayanam and at sunsets.

13. Eclipse

14. Leap year which repeats after four years.

15. When Jupiter & Venus are mutually facing

16. Saturday and Sunday

4.5.1.4.3. Auspicious days for sowing

1. *Rohini* – 4th star

Punartham – Seventh star – *Midhunam*, *Chothi*

Puyam – 8th lunar constellation

Karkidakam – The first half of *Ayilyam*

Atham – 13th star

Uthram – 12th star (first half of *Chingam*)

Moolam – 19th constellation (the first half of *Vrishchikam*).

2. *Simhakaranam*, *Pulikkaranam*, *Aanakkaranam*.

3. *Rashis* – *Midhunam*, *Karkidakam*, *Chingam*, *Makaram*, *Meenam*

4.5.1.5. Instruction to the farmers

Vaḷam cheyyainnathinte pradānyam

Vaḷam pātathitāñalorikkalum

Theḷivilla vithachālum naṭṭalālum

athithannayumalla viḷavingal

athikaṣṭam kurachilumayi varum

Instructions for farmers.

(There is no prosperity if fertilizers are not added. moreover, the harvest will be very scanty). There are instructions to beat black and blue those who narrow the ridges in the fields. It clearly instructs that the grass on the ridge should be trimmed. The

farmer should be prepared by all means before the rain. He should stock firewood. He should repolish the fences. He should fix the step, mix tamarind with salt, store gingelly oil, coconut oil in glass jars. He should thatch his roof, boil and dry paddy, and arrange everything with precautions (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

Sangrahikkaṇam sūkṣichayellām

sangraham chithanmārennarinjalam

(Care, accuracy, and precision should be the guiding principles of a farmer).

(the clever will store goods)

There are detailed descriptions about how to prepare the soil. All unnecessary bushes should be cut and burned. The soil lumps should be broken. Ash should be sprinkled on the land. It also mentions about those plants that should be watered during summer.

Nanachundākkīttuḷḷaoru sasyadhi

Manaddinere soukhyamahonṛṇām

(Farming imparts happiness to minds)

(Those plants that are watered and cared for, give great happiness to your minds)

(Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

Colocasia, Butter soured, snaksourd, Bringal, Spinach, sourd, cucumber, veḷḷathandan payar (pea) etc have to be regularly watered to grow (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

The text gives instructions about suitable fertilizers for each.

Chithalerunna dhikkilivyonnum

Muthirnnundakaruthu vyathavela

The words here acquire A warning note. Do not waste your energy on useless endeavours.

There are warning like (If termites rise, your hard labour goes futile). The second part discusses what is to be done when rain begins. When the rain falls intermediately, the fields can be well ploughed. (There is saying not to kill the cattle by making him plough when the land is dry). The land should be ploughed atleast 10 times. Ditches (I-gm-b) should be dug and ridges made. it clearly gives instructions about works to be carried out in each njattuvela. It says that there are six enemies to agriculture but only four are identified in the text.

1. Shoot drying disease²⁴ (Karolthumbu)
2. Shade²⁵ (Kānal)
3. Insects²⁶ (Karinjozhikal)
4. Weeds²⁷

The text also tells us which all fields give us good yields.

²⁴ disease which effects the vegetables while growing the new shoots and leafs are dried and lost

²⁵ comparative darkness and coolness caused by shelter from direct sunlight

²⁶ a class in the phylum Arthropoda.^[1] They are small terrestrial invertebrates which have a hard exoskeleton

²⁷ a plant considered undesirable in a particular situation

Koḷa nīrum vananīrum kalnīrum

vaḷanīrum malanīrum mūrnīrum

ārunīrozhukītunna bhūmiyil

Erayundu viḷavennu nirṇayam

(In a field where six streams flow regularly, there will be a good harvest) (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013). – Koḷa nīr, vananīrum kalnīr, vaḷanīr, malanīr, mūrnīr

Also it says that fields which are water logged or filled with wild colocasia and land where high tides happen lit gives less harvest.

Mṇalum maṇṇum kūtiya bhūmiyil

paṇiyeṇam vaḷamittitevarum

(How to farm in different regions and importance of fertilization stressed)

(In a field filled with sand and soil, everyone must work hard and add fertilizers) (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

In the third stage, the text discusses different types of agriculture. It particularly talks about the kolakṛṣi which has to be kept most and regularly irrigated.

Koḷumungipokathirikkaṇam

Koḷuḷḷorkkaḷangereyundakkaṇam

(Instructions on Bio-Saline farming – (farming on land under sea level)

For the kolakṛṣi not to sink, there should be more people to help) (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

It also addresses Punjakrishi and suggest suitable seeds. In the Punja fields, pea, black gram, millet, maize should be sown. It also instructs where not to sow

Kettalum ningal thūyeritunna
Kattilengum vithachalundayita
Chengaṇayenna pullumiruvuḷu
muḷḷa katathilonnum vithakkenda

(Instructions for farming)

Listen, you will not get yields if you cultivate in forests where there is Vhengannappullu mira irul.

It also sees paddy seedling making as a major process.

njarundakkappokatjvakkakunnu
Porayennuḷḷa namamarinjalum
Ettuchalil kuranjittorutharum
Nattitum njarupakarutharume
njattinu mūppu muppathu nāḷallo
Chettilum potiyilthanneyengilum

(Techniques and procedures of Paddy cultivation)

(one should not plant paddy seedlings in less than eight yard distance. The seedling takes thirty days to mature; even if it grows in dirt) (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

It also gives instructions about how to plough land

Kari nannayi thathikeṭṭītuṭṭu-
norumbettanguzheṇam prathi prathi
Munpil pūttunna kannine veritta
ngambote bharikkeṇam viśeṣichum
Theḷichittangu thanneyuzhaṇame
kaḷachittum thaykkaruthu kannine

How to yoke the Oxen and plough the field. To be gentle with Oxen.

(Once the charcoal is scattered, the work should immediately begin. The ox that ploughs from the front should be specially cared for. It should be led with care) (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

Then talks about coconut trees
Pantherandangorupole kachuḷḷa
Panthal thenginmel mūppichu nirthaṇam
Vithuthenga yirakkīṭṭu mellave
Pathanangaḷarike muḷappikka

(Instruction for coconut farming. How to maintain coconut plantations).

(A ṅgh which will last for twelve years should be spread on the coconut....)

(Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

Then talks about the cultivation of arecanut, jack, palm and chilly and gives necessary advices. There are some hints about the benefits of some of these given in the book.

Thengu vekkunna manuṣiarellarum

Pongitatheyirikkunnu swargathil

Nalla nalla panasangaḷundakki

kkoḷḷunna naranmārkkku sukhamiha

yamakingaranmārarumavarute

samīpathuvarayamasanathal

(The importance of planting coconut trees)

(Those who plant coconut trees survive in heaven. The men who plant palms will have a luxurious life. The evil will never come close to them) (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

After detailing malayāḷḷava mangitathe the text discusses means of survival in *Paradesam*. During those days, there was a classification between *Malanad* and *Paradesham*. This instruction also indicates that the people of that period never considered the knowledge about *paradesham* as unnecessary (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

The fourth section mainly discusses the times suitable for agriculture. It gives instructions about which day and which time are suitable for which crop. Then it tells that the amount of rain (how many *paras*) using the *vishu – samkrama* date. Then it discusses the quality of cattles, mainly about bulls used for ploughing and also about buffaloes.

4.5.1.6. Seeds:

Along with discussing the peculiarities of seeds, Krishigeetha discusses how to germinate a seed, when is the auspicious moment to plant seeds; how to plant the seeds of corenut and arecanut.

Panthīrandangorupole kachuḷḷa
vanthengin mel ka mūppichu nirtheṇam
vithuthengayirakkīṭṭu mellave
pachamanjaḷarike muḷappichu
kundukaḷekkuzhikuthi maṇalittu
konditeṇam lavaṇam vurubhuvi
mupperitum kamungin kramukangal
kīzhppattangirakkīṭaṇam muḷappichu
pokathe kanda sūkṣichittu nirthaṇam

(How to plant coconut trees. Selecting proper seeds, watering, fertilization etc.)

The seed should be taken out from a coconut which is more than twelve years old. Turmeric should be planted alongside the coconut. Holes should be made and it

should be filled with sand, salt should be added. The mature leaves of arecanut should be used to cover the soil and the seedling should be sufficiently watered (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

These discusses about planting jack seeds. The first seed born should be selected. This is a description of the summary of the proverb Aathi, pathi, njali, peeta. There are plenty of classification of paddy seed as fruitful, disease free, the month of sprouting, over ripe, less ripe, round, tasty for food, good to see etc. These expression have the aesthetic beauty appropriate for a valley (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

(plentyful of water is always pleasing to eyes) (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

Paṭṭikilla mahavyadiyum nṛṇam
enchu chellendu kātakkazhuthinte
chinthamerum viḷavinte vismayam
anna chambānum kalluḷḷachmbanum pinne
mangamakkappanu melanjembanum
kokachembanennuḷḷa vithukal
ādhariḱkeṇam veḷḷappam nattathil

(Different varieties of seeds, sowing them, their peculiarities, and healthy aspects).

(The seed type called chittethi cannot tolerate heavy diseases. The wonder of the beauty of a filled field is indescribable. The seed varieties like Anna Chamban,

Mangamakkappinu melinjeban and kokachemban should be honoured upon the land (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

When the virility of these seeds are described, colloquial words like *Karuthu*, *thalam*, *thangam*, *aobutam*, *chitram*, *Nalla*, *Kanivu*, *Peruketta*, *Lavam* are repeatedly used.

Pandupanduḷḷa vithukaḷellame
kandālumariyathe marannupoyi
niṣṭūrangaḷaminnuḷḷa vithukal
kuṣṭarogādhi vardhippikkum nṛuṇam
āsurangaḷam vithukaḷerayum
bhūsarethe paradhesathuḷḷava

(The importance of protecting knowledge on seeds and farming passed through generations and to collect and consolidate such information for future).

(The seeds of the past are forgotten beyond identifying. The harmful seeds increase incidents of diseases like seprosy. Mostly these harmful seeds are foreign ones) (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

Alongside the quality of antiquity and regionalism, there is a category of elites. The section also describes more than hundreds of paddy seeds, their pros and cons, the soil type needed for each variety, required climate and the types of cultivation. It discusses edible varieties like, *irkkilichmbavu*²⁸, the

²⁸ it is a kind of rice regionally known as irikachembavu

*kumkumachembvavu*²⁹ which is round, *Annachembavu*³⁰, *Kothambuchembavu*³¹, *Chenchembavu*³² etc.. which are high quality *chembavu*³³ varieties. The *Cheyathan*³⁴ varieties are to be cultivated in the *Karapuram*³⁵, *poothan*³⁶, *kazhama*³⁷, *moden*³⁸ etc.. in the *parambu* and *pokkali*³⁹, *cheupokkali*⁴⁰, *kozhivalan*⁴¹ and *vellikozhivan*⁴² should be cultivated in water logged fields (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

Koḷavāzhayam vithangatethittu
thalikkendum potiyilathettavum
veḷḷakkuttatanenneru vithathu
veḷḷamerunnathillo pattunnu
uzhuthuvirattiyenna vithathu
zhuthettam potiyil vithakkaṇam

How to collect seeds, different ways of sowing them.

²⁹ kumkumachembavu : a variety of chembavu cultivated in pandy

³⁰ a variety of chembavu cultivated in vellappan nadu, kerala

³¹ a variety of chembavu cultivated in vellappan nadu

³² a variety of chembavu cultivated invellappan nadu

³³ superior kind of rice cultivated in pandy

³⁴ rice cultivated in karappuram, munadakan lands

³⁵ rice cultivated in kuttanadu

³⁶ rice cultivated in kolanadu, uplands

³⁷ an excellent rice reaped in *kanni* (it is a Malayalam month equaling to September 17 to October 16) after six months growth. Cultivated in kolanadu, midlands

³⁸ rice cultivated in kolanadu, jungle cultivation

³⁹ rice cultivated in kuttanadu

⁴⁰ rice cultivated in kuttanadu

⁴¹ rice cultivated in kolanadu, low-lying lands

⁴² rice cultivated in kolanadu, low-lying lands

(The seed of (Koḷavāzha) should be planted in dust. The seed called vellakkuttadm should be grown in water. *Uzhuthuviratti*⁴³ should be planted in ploughed dusty fields (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

The famous malayudumban chall and the mountain are good for cultivation. *Karippadi*⁴⁴, *Vattam*⁴⁵, *Chennellu*,⁴⁶ *Kali*⁴⁷ and *aryam*⁴⁸ should be planted in the *viripp*⁴⁹ and *pala*⁵⁰ and *venpala*⁵¹ should be planted in *mundakapoo*⁵².

4.5.1.7. Bio diversity Register

Folk literature always marked regional symbols. it reveals the hundreds of native seed varieties in Kerala, other fruits, pollen diversities, cereals, plants, intercrops, and it diversities. The third section discusses the importance of *Nadakkavu*⁵³.

Dhānyangaḷute nāmbhedhangaḷum
dhānyanmārkkūḷa mūlaphangaḷum
kālavum vīthappētānum natuvanum
chālave kṛṣi cheyyum prakaravum
malāḷathil thanne viḷayunna
malavithukalundu palavidham

⁴³ rice cultivated in venanadu, pandy

⁴⁴ rice cultivated in midlands

⁴⁵ rice cultivated in midlands, dry soil

⁴⁶ rice cultivated in kolanadu

⁴⁷ rice cultivated in midlands

⁴⁸ rice cultivated in midlands

⁴⁹ rice cultivated in midlands, thulunadu

⁵⁰ rice cultivated in midlands

⁵¹ rice cultivated in midlands (mundakan season)

⁵² rice cultivated in kolanadu

⁵³ footpath

ingane paranjitunna bījangal
mangathe bījabhedhamarul cheythu

(Names of crops, indigenous varieties, their properties, characteristics and special aspects).

(It describes the names of the cereals, fruit trees, time to be planted, sowed and means of cultivation. There are several native varieties endemic to Kerala. The seeds should be sown before they rot) (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

Krishigeetha is the register for the native plant varieties. It reminds us of the food security in Kerala and the foreign relations since historical times, the commercial market the *Kalams* and granaries of the middle ages, local markets, and the organic world that were protected. For those who wish to save agriculture, these songs are a cost-less report.¹ (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

Krishigeetha talks about 120 varieties of native paddy varieties.! Then-names include *Jeerakasala, Chennellu, Kozhivalan, Ponnarian, Kazhama, Valli, Modon, Paramban, Mundakan, Kunjivith, Karipp, Kali, Vattan, Kuttanadan, Venvala, Chenthalmaniyan, Erumakkari, Chembavu, Chemban, Pokkali, Vennellu, Kurava, Athiyan, Anakomban, Thulunadan, Vettikuttanadan, Thavalakkannan, Cheetteni, Kodanelly, Kutty, Kolavazha,*

Pandi. Notice the importance of kavu.

Natakkavunnuveykkunnavarkkutan

otukkam gathiyundannu nirṇayam

pūndhottam nattundakkunna viriha

nīndhunnīla samsarasāgarame

(Maintaining Sacred groves, Protecting them and Gardening are mentioned)

(It is said that there will be betterment for all those who have nadakkavu. Those who plant gardens do not succeed in the world) (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

When there are Summits happening around the world about native knowledge about biodiversity, e-database, Suigenerisis and benefit Sharing, the elders who kept the survival means safe in folk songs are centres of, knowledge. The biodiversity convention of 1993 stresses in the cultural patrimony of the folk knowledge. People like Daral A. Posy think beyond physical property (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

4.5.1.8. Economic analysis

This text consists of the History of existence that states that the economic security of Malanadu is the agricultural cooperation and what is necessary is a society based on production .

The second section which begins with a short description of agricultural methodologies, there is a discussion on the importance of agriculture in economic system (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

kṛṣicheythu kazhiyathavarkkoru
vazhiyilla pizhappinu bhūthale
dhāridriangal kaḷyeṇamengile
nerathe kṛṣi cheyyaṇamevarum

(Those who refuse to do agriculture can never survive on earth. In order to alleviate poverty, everyone must resort to agriculture) (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

The next discussions are about the tools necessary for agriculture.

mattakkaravikachalorikkalum
muttundakayilla dhanathinu
nattukannukaḷeriya nattilum
vithalachalangu kittuvānum paṇi
kṛthichangu chelavutheritum
kothichoronnu cheyyarutharume

(How to select seeds according to land. How to sow them and how to save hard work from getting wasted.)

(If there is *Mattakkavu*, there will never be a shortage of money. When there are sufficient cattle, every harvest will fetch good yield. Nobody should expect too much of Profit) (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

Krishigeetha says since rules don't apply to rain and since there is shortage of rain, the farmer doesn't get sufficient profit and as a result, there will be famine.

kayarunnathumilla vilayonnum

dhurbikṣam thanne enne parayendu

chamaykangu chelavittavilliyum

kamichukittum kalathumvvaṇṇam

(Rain plays a major role in determining prices of agricultural produce).

There is no hike of price and is very unfortunate. The money spent on millets do not come back) (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

Krishigeetha promises that there will be no loss if you sow according to time. The ancient agricultural system was suitable to give moral support to the farmer. It could foresee the variations in rain according to the *Vishufalam*.

karkkitakamasamunmāniyillathava

rorkkaṇam kṛṣi cheythu pularthuvan

Always have a back up plan.

(Those who starve in Karkidaka month should live by agriculture) (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

These lines reveal food security, the agricultural life is a restless activity. Preparation of seeds preparation of the soil, methodology of agriculture, cattle rearing etc. are some of the responsibilities of the farmer. Accordingly they carry the

monsoon Calendar in their mind. One who has not planted arecanut need not pretend as a good farmer, one who plants coconut trees go straight to heaven, death can never touch one who plants forest are some of the knowledge farmers had about biodiversity and food-health security (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

4.5.1.9. Weather forecast

Weather forecast reveal how the *njattuvelas* influence agriculture and how summer and rain determine agriculture. *Krishigeetha* clearly reveals how man becomes a Partaker in the circularity of sun, moon, earth and stars. It re-examines the agricultural routines by-heart to the farmer. The people were quite familiar with the prediction of the monsoon on the basis of the wind and *Njattuvela (Solar interwals)*. Those who stared into the horizon could understand the impending natural events and proceed forward.

4.5.1.10. Rearing of domestic animals

The fourth section discusses cattles. *Krishigeetha* proves that domestic animals were part of our agricultural system much before the branch called ethnozoology developed. The text has descriptions about cow shed building cattle fodder, the approach towards cattle and the characteristics of cattle.

varumkalathekkuḷḷa koppuka
ḷorumbottu karutheṇam mumbile
ekarhippetutheṇam thozhuthakal
akathottetuthangirikkeṇam
pulluvettikal veṇam mitayite
veḷḷappāthikaḷotum bahuvidham
thozhuthoḷamitayittappuram
kuzhichupatukkoṇam vaḷakkuzhi
kāḷamuri kari ennivayallam
meḷamkūtathe kettaṇam vevvere

(Instructions for farmers on cattle rearing, cattle breeding and domesticating cattle breed).

(One must prepare the tools for future beforehand. Cowsheds must be built close to the house, there should be vessels to keep grass and a stream for water in it. In a little distance, there should be the dung-pit. Buffalos, bulls and oxen should all be tied separately) (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

It instructs that cowsheds should be built at a particular height. Close to the interiors, there must be vessels for grass and water. Buffalos, bulls and oxen should be kept separately inside the shed. The cowshed should be built with poles. So that it doesn't shake when wind blows. Cattle should be given food at night as well. *Krishigeetha* also instructs to give the cattle a daily bath (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

The marks of an ideal cattle's *Chuzhikkuttam* (Navel)⁵⁴, *Kulambukuttam* (Hoof)⁵⁵ *Pallukuttam* (Teeth)⁵⁶, *Kombukuttam* (Horn)⁵⁷ and spots on the body. The agricultural economic system is not simply a system of production, but is also a cultural system. The agricultural system is an aggregate of the temple centred village system, land distribution under the name of temples, the collection and distribution of products, labour groups involved in production, the caste system, casteist practices etc. The only key to their life, their thoughts, their intellectual and emotional circle, their tolerance and protests and their desire to renovate and remodify existing systems is the oral folk culture. (Anil K. M, Sakshi, p.29).

4.6. Similar Text

4.6.1. *Krishigeetha* is not a solitary narration. Our older generation Cherish in their memories many folk songs about seeds and the seasons suitable for them.

mumbil pirannu janich varinelluu
karariyan nalla porariyan vithu
kashtakan, motakan, chennal karim chennal
kathaka, pūthata, naḷikan vithume

(Different varieties of seeds are mentioned here) (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

⁵⁴ animas

⁵⁵ animals with sprained feet

⁵⁶ cattle with defective teeth-line

⁵⁷ animals having slender horns

(The diverse seed types are *Varinellu*, *Karrarian*, *Porarian*, *Kasthakom*, *Modakan*, *Chennai*, *Karimchennai*, *-Kathaka*, *Poothada*, *Nalikan* etc.)

This Kattappattu names 101 diverse paddy seeds, it includes *Ponnaryan*, *Tharalakkannan*, *Chithirathandan*, *Chemban*, *Aamban*, *Irimban*, *Cheruvellari* etc.

vennile nīrangū vattathe dhikkila
ngere viḷayuma mundakan nelvithu
malayil viḷayum malayomban vithu
nīril viḷayunna nīrkkazhama vithu

(Different varieties of seeds suitable to changing seasons are mentioned here).

(In fields where water level never dries up, Mundakan grows really well. Malayamban is the variety that grows on hills and neerkazhama grows in water) (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

These lines describe seeds suitable for each climate. *Kothamooriyattam*⁵⁸ is a dramatic ritual conducted from the *Pathamudayam*⁵⁹ of *Thulam* for richness of harvest and welfare of cattle. The songs for 45 *Kothamuriyattam* consists of songs for the fertility of seeds.

chennallu vithu polika poli chennallu vithu polika
kunjikkazhama polika poli kunjikkazhama polika
thrūchendan vithu polika poli thrūchendan vithu polika

⁵⁸ is a traditional folk art form popular in Kannur and

Kasaragod districts of Kerala. It is believed that Godawari is a holy cow of devalokom (god's place). Godawariyattam later become Kothamooriyattom.

⁵⁹ This day is used for starting all the agricultural activities and also believed for doing all open ceremonies ,hunting, harvesting etc.

(Different varieties of seeds suitable to changing seasons are mentioned here).

(Let the Chennellu seed flourish, Kunjikazhama seed and Thrichandan seed also flourish) (Anil K. M, Karshikavrihiyum Jnana Vyavasthayum-Sakshi, p.30).

4.6.2. Thus goes the *Vithupolippattu. Pallu*⁶⁰ was one of the many games that were carried out in North Kerala as part of *Poorakkali*. It is the celebration with music and dance on the day of culmination of *Poorakkali*. In the song for *Pallu*, where Shiva appears as Pallan and Parvathi as Pallathi, there are names of seeds that Devendran gifted to Pallam and those which Pallan sowed on his Pallivayal mentioned. Some of the *thottam pattu of theyyam* also mentions agriculture. The *Pottantheyyamthottam*⁶¹ describes the process of driving the Ox from the cowshed to the field, ploughing the land and planting the summer crop.

Not just information about seeds but also wisdom about agricultural traditions is also important in the system of agricultural production. Shifting cultivation (*Punam*), Aqua culture rice (*Kootumunda*), Salinity prone farming (*Kaippadu*), Land farming (*Modon*) were the traditions associated with paddy in Kerala.

4.6.3. Punam is the types of farming on the mountaneous region after burning off the forest and the land is prepared. This is a style of agriculture which involves seeds like inlects, muthari, horse gram, maize and the gram simultaneously along with

⁶⁰ a game which played in connection with poorakkali

⁶¹ theyyam Pottan Theyyam is a vivid, lively and colorful ritualistic dance which comes in the traditional art form of theyyam, and is an essential part of the cultural heritage of Kolathunadu, a territory comprising the present Kannur district and parts of Calicut and Kasargod districts of Kerala

Chennellu and Irippala. *Kootamundakam*⁶² is the growing together of two paddy varieties, one which takes more time to mature and one which matures fast one third of *mundakan* and two thirds of *Kazhama* will be grown together. *Kazhama* will be harvested in the month of *Kanni*, and the stalk of the harvested *Kazhama* will become manure for the *Mundakan*. *Kaippad* is the agricultural system on marsh land which cannot be ploughed using cattle and are water-logged for this, the land has to be prepared in the month of *medam*. Dry soil will be heaped into heaps of one to one and half feet height. After two or three rains, the sprouted seeds will be dispersed over the Soil heaps. Seeds used for this purpose are *Orkhazhama* and *Kathiru*. Once the *njaru* is mature,- replanting is really easy. Men use spadil to scatter the soil heaps with paddy to all directions. Then the women labourers will simply give a press to the scattered seeds using their hands. Planting process is completed fertilizer, pesticide and weeding are not needed for this is an agricultural method which will fetch huge harvest at a minimum expense. *Pokkali* is cultivated in fields where *Punja* variety was grown. Since the *Pokkali* farms lie low, water rises fast. *Pokkali* rice also grows accordingly. It appears that there is no water in the field. *Pokkali* grows so close, without space. It will be harvested in the month of *Kanni*. The harvested crops were taken to land on ferries (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

⁶² growing together of two paddy varieties

Moden was cultivated in wide land regions. In the fertile land where vegetables were grown, the seeds of modern will be sown before *Moden*. *Navara*, *Chuvannavith* and *Vadakkan* will be used for this. The specialty is that it doesn't need any fertilizers to grow (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

4.6.4. The farmers always believed that word will become food. So we can see *Polippattu* about seeds in the *Pulaya*⁶³ and *pulluv*⁶⁴ a community. When the ripe seeds are harvested, the pulluvar sing on the fields, playing veena⁶⁵. Their song reveals the myth they believe about agriculture. It discusses about more than thirty seeds and also tells how these seeds reached the earth. The song says that the Devas assigned a pulaya lady called *Ananamcherukili* to take the sees to earth.

vithinte nānavum peruvum chollān
ennālaruthengilum thuṇakka guruve
paramaśivan thante thirumanassundangil
ente navil viḷangum saraswathiyappam
āyiram vithinte ārūdangal chollan
enna thuṇakkane ente ādhiguruve

(Prayer to Lord almighty to remember and recollect names of seeds and their properties)

⁶³ The Pulayar (also Pulaya, Pulayas, Holaya, Cherumar, Cheramar and Cheraman) are an untouchable caste in Hinduism, forming one of the main social groups in modern-day Kerala and Karnataka as well as in historical Tamil Nadu or Tamilakam.

⁶⁴ A schedule caste group in Kerala. They belong to the Hindu religion. The term *pullu* means a bird of omen

⁶⁵ The veena also spelled as vina or beena or bina, comprises a family of chordophone instruments of the Indian subcontinent

(Help me to name the seeds, God. If Paramashivan wills, Saraswathi will stay on my tongue. Help me to name all the thousands of seeds my Primordial lord).

The song requests Saraswathi to aid in having the thousands of seeds. The prayer is forward to transformation into seed. We can see here a holistic view of nature, fusing language, divine concepts, production systems etc. The *Vithupattu* of the *pulaya* raises the *Pulaya* to heaven when the song brings seeds from heaven to earth. A *Pulaya* has a relation with earth and heaven without any mediators. It is a world of complete freedom. When the *Paramashiva* in the temples is a stranger to the *Pulayas*, *Paramashiva* himself appears in the words of the *Vithupattu*. A huge group led by *Annamcherukili* comes to earth. Through a rope that extends till earth from heaven, they reach *Kanyakumari*. Along with *Annamcherukili*, *Velan*, *Velathi*, *Ashari*, *Kotti* and the ascetics come down to earth.

annam cherukiḷi peṇṇaṅgilum
avaḷaṅante utamyennum
pārvathi petta makaḷ cherukiḷithānum
ennalle anuvādhān parānjathu śivanum

(Prominence of cereals feeding people is asserted here).

(Though *Annamcherukili* is a woman, Shiva had stated that she is his owner and the daughter of *Parvatī*)

Vayalappan looked after the agriculture in heaven *Vayalappan* also comes to earth with *Annamcherukili*.

*Vayalappan pulayanum śīanmārum kūti
karingallu śilpiyum āśariyum kūti
chengallu cherutheri śiṣyanmarum kūti
velanumvelathi parayanmarokke
parayan parakkuśeṣam illayaḷokke
vithotu pazhaki paṇiyetuthatte.*

(Caste and crafts associated with it and How they have evolved around an agrarian concept).

(*Vayalappan Pulayan*, his disciples, blacksmith, carpenter, stonemason and his disciples, *velan*, *velathi*, *parayas* should all stay close to the seeds and work hard)

4.6.5. The song instructs all people to work hard and stay close to the seed, means all other occupations are seen only as extension to agriculture. The song mentions rulers, temples and priests. *Paramashiva* asked *Vayalappan* to farm the land from *Gokarnan* to *Kanyakumari*. Through there are owners to the land, the song represents a land without owners. Though the permission of *devathamburan* is asked before planting the seeds, this submission never attains the stature of forcing or oppression. Everyone, including the *thampuran* respects the *Annamcherakili*. We can only infer the image of the *Pulaya* lady *Annamcherukili* who is honoured even by the lords in contrast to the *Pulaya* ladies in the history as a motif of liberation and not as a dream of the past. The society envisaged by the song is an imagined community. The latter day farmers organization simply expanded this concept as a political tool.

When the contents of *Krishigeetha* are the instructions given to the Brahmins by *Parashuram*, the *Pulayappattu* is made up of the power Lord Shiva gave to *Aanamcherukili*. These are two lessons about the spread of the agricultural economic system in Kerala. These mutually contrasting lessons draw our attention to the fundamental dialectics of caste system and the rights and claims upon the land. When the *pulayappattu* stresses on hard labour and the cooperation needed, *Krishigeetha* focusses on management.

Pñiyālar mikavayittillanjennal
pinneyum katamevanum nirṇṇayam
naśichu kṛṣi cheyyunna kālathu
paṇakkāranum vīzhum katathinmel

(The agricultural labourers and how to manage them).

(If the workers are not good enough, debt is certain for any man. Even the rich will fall into debt when agriculture fails). (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

This is an advice given by *Krishigeetha*. The text addresses the land lord class who has to manage seeds, soil and the labourer. The oppressive outlook of the powerful class comes out in lines like *Kṛṣi bhūmikkatiyile varambukal vettinurukkunnare perumbondatikkaṇam nurungave* (Those who narrow down the ridges must be beaten with sticks heavily). *Krishigeetha* caters to a different interest

and perspective than *Pulayappatt* is obvious here (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

4.7. Intellectual Colonization

There are several analysis about the setbacks suffered by the Malayalee agricultural system. Most of them are based on history. Actually, it was the colonial presumptions about knowledge that completely shattered our agricultural field. Intellectual colonization manipulated us to view the folk knowledge that were assimilated over years with contempt. In a sense, colonialism created an 'other' which stared at ourselves. This otherness split the colonial subject into two. This split self had a belief that our own heritage is a strange one. This happened in all colonial nations.

Warren Hastings in a letter sent to Natamal Smith, the Chairman of court of directors, in 1784 said so:

"The knowledge gained through contact with the people of the society over which we have established our dominance is quite important to the government. This will help in the relaxation of the belief that they are chained with Shackles and also aid in the creation of a better relationship between the ruler and the ruled. Also this will make the locals more indebted to us and they will become our helpers. By observing the characteristics of Indians, we will be able to understand about their consciousness about rights and analyze them in our own way. Such information lie in their writings. There are chances for them to be lost if the British rule prevails in

India. The information which helped in the past to presence power and wealth will then completely disappear." (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

This observation of warren Hastines give hints about how the colonial power looked at our knowledge systems. Hasting understands the relation between knowledge and power. This observation also reveals that he valued written information more. In a sense, this was what the British did. As a result, only texts written in Sanskrit got colonial preference. Oral knowledge was more or less neglected. Oral literature was not studied, beyond a few songs and proverbs that aided in the study of linguistics. Hastings also observes that the Islamic rule in India were relegiously intolerant and neglected the Hindu relegion. The British were more tolerant and friendly towards the brahmins and as a result, they were willing to share their knowledge with the colonial masters. The colonial administrators succeeded in classifying knowledge as British, Brahminical and Islamic. (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

The colonial powers created three types of relationships with the world of local knowledge.

1. Colonial knowledge system viewed the local, agricultural knowledge with contempt. As a part of enlightening the colonized countries about the modern scientific perspectives, the colonial nations collected and studied the

customs and beliefs that existed in the colonies and saw that they deserve only contempt.

2. It was a colonial policy to respect the heritage of the colonized nation. The colonial rulers adopted a historical approach towards Sanskrit literature and Indian Philosophy. They defined it as the Indian tradition. Thus, the Brahminical ideology that existed in India was universally acknowledged.
3. Sanskrit studies and Indian Philosophy were acknowledged by the colonial government and many institutions were treated to aid in its learning. However, since the government did not value folklore and wanted to destroy it, folklore was never entertained by these institutions. As an outcome of all these, there were 'special centres' for Indian knowledge created. The agricultural knowledge of the Indians were kept out of the colonially approved knowledge circle. When the colonially approved knowledge circle. When the government itself took initiative in establishing Madras as and Hindu colleges to teach religious subjects, there were no institutions created to entertain agriculture nor Indian handicrafts. This was because agriculture or handicraft could never benefit the economic interests of the East India Company. The British interest was in demolishing the production system in India so as to reduce India to mine of raw materials and a market for products. (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

There were no attempts made to integrate the agricultural methods discussed above with the education system began by the British. Lord Wellesley's educational system was designed solely to create officers who could carry out the company's needs. There were departments to teach regional languages in the colleges that were started in India. The local language experts appointed in such colleges were called Munshis. They received salary less than the British Professor. Also these linguists served as

Informants : These languages departments taught only what was necessary to the British. Therefore our folk wisdom was not taught. (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

Another event can be remembered here. C.P. Brown⁶⁶ prepared the Telugu Dictionary with the help of many clerks and experts. CP. Brown decided to prepare a corpus of words by standardizing the Telugu texts for this, the clerks and experts would gather around Brown with copies of different texts. The experts will give their opinions about each term. The clerks will note them down. Finally like a judge proclaiming his verdict, Brown would declare his decision. This British power to be the last word in the discourse of our knowledge estranged and marginalized our folk wisdom.

⁶⁶ Charles Philip Brown (10 November 1798 – 12 December 1884) was a British official of the East India Company. He worked in what is now Andhra Pradesh, and became an important scholarly figure in Telugu language literature

The life styles of the colonised nations were branded as contemptuous by all knowledge systems, including anthropology that developed by the 19th century. Europe conquered the world with this prejudice. European Science also created new versions of racism all over the world. The wisdom created by many societies over generations passed through these racist concepts and were greatly mutilated.

Please note the section about agriculture in Malabar by C.A. Innus from the Malabar Gazette published in 1908. "There is sufficient harvest in Malabar though the agriculture is not very effective because there is always a good rainfall in that region. As an outcome, the endless struggle with nature never sharpens the intellect of the farmer. The soil that is lost during the harvest is not replaced with fertilizer. Also, pulses are cultivated by the pennyless tenant. He is subject to the system of lease of land. There is nothing that can attract him to intensive farming (Rajagopal C. R, T. T Sreekumar, Vijayakumar Menon; 2013).

The fact remains that this note was made after colonialism completely destroyed our agricultural economy. But at the same time, it is a statement about the intellect of a farmer of our region, the prejudice that the knowledge and intellect of the farmer of every colonized nation is mediocre works here. This is described as racism in the intellectual plane. The scientific European knowledge could only strengthen the prejudices about the blacks and women.

Martin Bernal's⁶⁷ text named 'Black Athena' spreads more light into this argument. The European knowledge system only stressed in the Hellenic tradition of Europe after erasing the Black Egyptians' contributions to the Greek civilization. Bernal elaborates how the growth of different knowledge systems led to the spread of race theory. In short European knowledge production was to aid the European economic interests.

The 'other' created by the colonial discourse serves as the ultimate aim of desire. The 'other' thus created rouses desires. Then, it creates a suitable agency. This agency serves a major role in formulating the identity and resistance. The concept of T, viewing the world, standing away from the world is absent in the initial period of colonial knowledge system. Here, knowledge is collective colonialism countered it with Cartesian Individualism. One can never examine the traditional knowledge system without challenging the cartesian individualism and the colonial agency. This is not a problem that can be solved by cherishing traditional knowledge as a nostalgia and moving as he with the interests of the global capital and the modern knowledge system. In short, we arrive at the following assumptions about the crisis in the agricultural field.

1. The crisis in the agricultural system is not just the crisis in the system of production.
2. It is related to our traditional knowledge system.

⁶⁷ Martin Gardiner Bernal was a British scholar of modern Chinese political history. He was a Professor of Government and Near Eastern Studies at Cornell University.

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1. The crisis in the agricultural system is not just the crisis in the system of production.
2. It is related to our traditional knowledge system.

3. Our traditional knowledge system was subject to two kinds of distortions. One based on the ideology of colour and second on the basis of colonial discourse.
4. We can rebuild our traditional knowledge system only in the context of the contemporary protests and rebellions against these two distortions. All other attempts will simply be renovations.

APPENDIX

“ഇവക പെണ്ണുങ്ങൾ ഭൂമിലുണ്ടോ
മാനത്തുനെങ്ങാനും പൊട്ടിവീണോ
ഭൂമിന് തനിയെ മുളച്ചുവന്നോ
എന്തു നിറമെന്ന് ചൊല്ലേണ്ടു ഞാൻ”

- 2. ആയിരം കാന്താരി പുത്തിറങ്ങി
ആനകേറാമലേൽ
ആളുകേറാമലേൽ
ആയിരം കാന്താരി പുത്തിറങ്ങി
(കടമ്മനിട്ട - ശാന്ത)
- 2. ആന കേറാമലേലാടുകേറും
ആരകേറാമലേലാളുകേറും
ആളും കേറും മലയങ്ങനെയങ്ങനെ
അമ്മയല്ലാ മലയായി മാറും
(കുഞ്ഞുണ്ണി - കുഞ്ഞുണ്ണിക്കവിതകൾ)

(എ) കണ്ണികളില്ലാത്ത കുറ്റമില്ല
കാണേണ്ടതെന്തെന്നറിഞ്ഞുകൂട
കാതുകളില്ലാത്ത കുറ്റമില്ല
കേൾക്കേണ്ടതെന്തെന്നറിഞ്ഞുകൂട
(വിദ്യതരിക - അക്കിത്തം)

(ബി) പുലരുവൻ എഴര രാവേയുള്ളു
പുകോഴി കുവിക്കഴിഞ്ഞതേയുള്ളു
പുമാനെ പൊന്നമ്മപാട്ട് കേട്ടാലേ
ഉണക്കമരം പൊട്ടിപാലൊഴുകു
(യാത്രമൊഴി - ബാലചന്ദ്രൻ ചുള്ളിക്കാട്)

(സി) മുത്തശ്ശിക്കഥയിലെ കുമ്മാട്ടീം
കുമ്മാട്ടിക്കഥയിലെ മുത്തശ്ശീ
(മുത്തശ്ശിക്കഥയിലെ കുമ്മാട്ടി - കാവാലം)

മഞ്ഞൾ തേച്ചുള്ള നീരാട്ട്

കാരക്കപോലെ കറുത്തിരിക്കുന്നേരം
കാണാതെ പോയവനാരോ
മഞ്ഞളും തേച്ച് പടിപ്പൂര കേറോപ്പോ
മൊത്താൻ വന്നവനാരോ?
എന്ന കടങ്കഥയിലും
എന്നും കുളിക്കും ഞാൻ
മഞ്ഞ നീരാടും ഞാൻ
എന്നിട്ടും ഞാനെന്നും
കാക്കേപ്പോലെ

‘അമ്മ കല്ലിലും മുളളിലും
മകൾ കല്യാണപ്പന്തലിൽ.’
‘എല്ലാ സദ്യക്കുമെന്നെ വിളിക്കും
ഉണിനു മുന്പെ ഇറക്കിവിടും.’
‘ആറുനോറ്റൊരഴകനെപ്പറ്റു

അഴകനിതാ മണിയറ പുകി
ഞാനിതാ മഴയും വെയിലും കൊള്ളുന്നു.’

‘കൊല്ലനുമറിഞ്ഞില്ല കൊല്ലത്തീമറിഞ്ഞില്ല
തിത്തെ എന്നൊരു കൊച്ചരിവാൾ’
‘ആരും പോവാതെടേക്കൂടി
ഒരു കൊല്ലച്ചെക്കൻ പോകും’
‘അന്നരാജൻ എഴുന്നള്ളി വരുമ്പോൾ
ആശാരിചെക്കൻ തടുത്തുനിർത്തി’
‘പറയനുമറിഞ്ഞില്ല പറച്ചിയുമറിഞ്ഞില്ല
തിത്തിത്തെ നല്ലൊരു കൊച്ചു മുറം’

‘ചെന്തനാർ ചെത്തിച്ചെത്തി
വീശനാർ വീശി വീശി.
പുള്ളോകുടം വീർത്ത് വീർത്ത്’

കുഞ്ഞിതെയും തുള്ളിത്തുള്ളി.’

‘അടികൊണ്ട വിദ്യയേ അരങ്ങത്തുള്ളൂ’
അടികൊണ്ടു വളർന്ന കുട്ടിയും
അടച്ചുവേവാത്ത കഷായവും ഒരുപോലെ’
‘അടികൊള്ളാത്ത പിള്ള പഠിയാ’
‘അടിച്ചെയ്യുമുപകാരം അണ്ണന്തമ്പി അറിയാ’
‘അടിച്ച വഴിയേ പോയില്ലെങ്കിൽ പോയേ വഴിയേ അടിക്കണം’
‘അടി പിഴച്ചാലാകെ പിഴക്കും’
‘അടിയിലും മീതെ ഒടിയില്ല’

‘കണക്കുപറഞ്ഞാൽ കഞ്ഞി കിട്ടില്ല’
‘അടിമക്ക് കുപ്പ’
‘തിരവായ്ക്കെതിർവായില്ല’

‘തലയിരിക്കുമ്പോൾ വാലാടരുത്’
‘തന്നതും തിന്നതും മറക്കരുത്’
‘ചോറങ്ങും കുറിങ്ങും’

‘മൂന്നാളു കൂടി പടിയിറങ്ങരുത്’
‘രണ്ടാത്താൽ മൂന്നൊക്കും’
‘ശനിയാഴ്ച ശവത്തിന്മേലും കത്തിവെക്കരുത്’
‘കുറുക്കൻ കരഞ്ഞാൽ നേരം പുലരില്ല’
‘നായ കുടഞ്ഞാൽ സത്യം’

‘മന്ത്രം പാട്ടായാൽ മണ്ണാൻ വെളിച്ചത്തായി’
‘അലക്കൊഴിഞ്ഞ് വെളുത്തേടൻ കാശിക്ക് പോകാനാകുമോ’
‘ആശാരി അകത്തായാൽ ആധാരം പുറത്ത്’
‘കുരങ്ങൻ ചത്ത കുറവനെപ്പോലെ’
‘പണ്ടുണ്ടോ പാണൻ പോത്തുട്ടീട്ട്’
‘വാണിയന് കൊടുക്കാഞ്ഞാൽ വൈദ്യർക്ക് കൊടുക്കും’
‘മാരാൻ വെക്കുമ്പോൾ മാക്രിയെടുക്കും’
‘തട്ടാൻ തൊട്ടാൽ പത്തിനെട്ട്’

‘ഓന്ത് മുത്താൽ ഉടുമ്പ്’
‘പൂച്ച മുത്താൽ കോക്കാൻ’

‘നിന്റെയൊരമ്മേനത്തന്നയാണ്’

മന്ത്രം ജപിച്ചിട്ട് തൊണ്ടിലാക്കി
കടലിലി് തന്നെയങ്ങ ചാടിക്കും ഞാൻ”

“ചീനംവീട്ടിൽ വാഴും മുത്തകളൊ
ഞാനും എന്റേട്ടനും കൂടിയേല്ലേ
പൊലെനക്കൊണ്ടങ്ങെടുപ്പിച്ചിട്ട്
കടലുപുറംകൊണ്ടുപോയി കൂയിച്ചിട്ടത്
കള്ളത് വാങ്ങിക്കൊടുത്തനോ നീ
എന്നിറ്റു ഞാനും എന്റേട്ടനാണ്
പൊലേന് കള്ളത് കൊടുത്തോണെടത്.
തുറ്റലും ചർത്തിക്കും ചത്തതല്ലേ
എന്നിറ്റേന്റമ്മക്ക് എനെന്നകിലും
ധർമ്മത്തിവല്ലതും കൊടുത്തോനോ നീ.

“നാരങ്ങൊളിപാലത്തായി കുങ്കികുഞ്ഞമ്മേ
ഞ്ഞാലിക്കരയിലിന്റുച്ചനാണ്
അച്ഛനെകണ്ടോ കൊതിച്ചത് മോളെ
പണ്ടൊരിക്കൽ കേക്കൻ പടക്കു പോകുമ്പോൾ
ഒരുനാളിലിവിടെയും വന്നിരുന്നു.”

അച്ഛനെപറന്നേതും സങ്കടമില്ല
അമ്മനെപറന്നേതും സങ്കടമില്ല
ഒടവയ്വു കൂടി പറഞ്ഞിന്
എഴുചുരുളു വെറ്റില കുഞ്ഞിക്കന്നേ
ഇന്നക്കൊണ്ടും ഞാൻ ചുറ്റിക്കല്ലോ.

1. ഉണിന്നു കൃത്യം, വാക്കിന്നു സത്യം
2. പത്തിരട്ടിച്ച വാണിഭത്തേക്കൾ
3. വിത്തിരട്ടിച്ച കൃഷി നല്ലു
4. ആശാനെ വന്ദിക്കാനോനമ്പട്ടനെ വന്ദിക്കും
5. അശയറ്റാൽ അർത്ഥമായി
6. ആശവലിയോന് അതാലെ നാശം
7. ഇരന്നിട്ടും ധർമ്മം കൊടുക്കണം
8. ഉണ്ട ചോറിൽ കല്ലിടരുത്
9. ഉണ്ട ചോറിൽ കല്ലിട്ടാൽ കണ്ടവരെല്ലാം ശത്രുക്കൾ
10. ഒരു തെറ്റു പൊറുക്കണം.
11. കക്ക കക്ക മുടിയും; മുടിയ മുടിയ കക്കും
12. കക്കും തോറും മുടിയും മുടിയും തോറും കക്കും
13. അതിമോഹം ചക്രം ചവിട്ടും
14. അത്താഴം മുടക്കി പത്തായം നിറക്കരുത്
15. ആന കൊടുത്താലും ആശ കൊടുക്കരുത്
16. ഇടം വലം അറിയാത്തവനോട് ഇണക്കം പാടില്ല.
17. ഇരുന്ന് ഇരുന്ന് നാളെ മരിച്ചാലും നല്ല പേര് പറയിക്കണം
18. ഇല്ലായ്ക വന്നാലും വല്ലായ്ക അരുത്.
19. ഉള്ളതിനെ ഉള്ളതുപോലെ പറയണം
20. ഉള്ളതും വിറ്റും കൊണ്ടതു കൊടുക്കണം.

തെങ്ങുകാവുകൾ പ്ലാവുകളന്നു
നട്ടുവളർത്തണം രാമനാരായണ
നാല്പാമരംപുളിയാമലകംവേപ്പു
വിലവും ചുതവും പുഷ്പവർഗ്ഗങ്ങളും

നട്ടുവളർത്തണം രാമനാരായണ
 നാഗസ്ഥലങ്ങളുംകാവും നടക്കാവും
 വെട്ടിയഴിക്കല്ലേ രാമനാരായണ
 നല്ലനടുവിലവൃക്ഷങ്ങളൊന്നുമേ
 വെട്ടിക്കളയല്ലേ രാമനാരായണ
 കായുകുസുമവുമുള്ളവൃക്ഷങ്ങളും
 വെട്ടിക്കളയല്ലേ രാമനാരായണ
 സംക്രാന്തിപർവവും ദ്വാദശിക്കും
 തുളസിപ്പൂപറിക്കല്ലേ രാമനാരായണ
 സന്ധ്യയ്ക്കും രാത്രിയിലും പരിചിടൊല്ലേ
 പാപമുണ്ടാകുമേ രാമനാരായണ

‘മൂന്നിലാറ് കണ്ണ്
 ബയ്യില് മുന്ന് മൂലം’-നിലമുഴുന്നത്
 ‘അവിടെക്കുത്തി ഇവിടെക്കുത്തി
 വരിയായ് കുത്തി വിരലാൽ കുത്തി’- ഞാറ് നടുക.
 ‘അടിക്കൊരു വെട്ട്, തലക്കൊരു ചവിട്ട്,
 നടുകൊരു കെട്ട്’- കൊയ്ത്തും മെതിയും
 ‘ഉണ്ണാത്തമ്മക്ക് ഉടലെല്ലാം വയറ്’- വൈക്കോൽത്തുറു.
 ‘പൂക്കും കായ്ക്കും കാക്കരിക്കാൻ
 കൊമ്പില്ല’- നെൽച്ചെടി.
 ‘തലവട്ടിയിൽ തടി തൊട്ടിയിൽ’- നെല്ല്

‘ചെത്തും ചെത്തും ചെമ്പ്രാവള്ളി,
 ചെത്തിവരുമ്പോൾ തേൻതുളളി’

1. തട്ടുതട്ടുടുപ്പുപോലെ
 ഹനുമാന്റെ വാലുപോലെ-വാഴക്കുല
2. പരി താഴെ കോണം മേലെ-വാഴക്കുല
3. ആയിരം മൊച്ചക്കൊറ്റ വാല്-വാഴക്കുല
4. തൊപ്പിക്കാർ മുമ്പിൽ
 പട്ടാളക്കാർ പിമ്പലൽ-വാഴക്കുല
5. കായ്ക്കും മുമ്പേ വിത്തുണ്ടായി-വാഴക്കുല
6. ഉണ്ണുലിപ്പെണ്ണിന് ഒരിക്കലേ പേറുള്ളൂ- വാഴക്കുല

‘ഉണ്ടുണ്ടുചാക്ക് തുടിപ്പാക്ക്
 അഴിച്ചുനോക്കുമ്പോൾ ചാമേരി.’

‘ആഴം കുഴിച്ച് അണ്ണിരണ്ട് മുട്ടയിട്ടു
 അണ്ണാൻ നോക്കുമ്പോൾ തൊണ്ണൂറ് മുട്ട’

‘അതിരില്ലാത്ത വയലിലെ
 എണ്ണമില്ലാത്ത ആടുകൾ’

‘ഞെട്ടില്ലാ വട്ടയില’
 ‘തങ്കപ്പഴം എടുക്കാനും തിന്നാനും പറ്റില്ല’
 ‘രാത്രിയിൽ പൂക്കും മൂല്ല്യം പന്തീരായിരം പൂക്കൾ’
 എന്നീ കടങ്കഥകളിൽ യഥാക്രമം ഇല, പഴം, പൂക്കൾ എന്നിവയാണു രൂപകങ്ങൾ.

1. വിത്തുഗുണം പത്തുഗുണം

- 2. വിത്താഴം ചെന്നാൽ പത്തായം നിറയും
- 3. വിത്തുകുത്തി ഉണ്ണരുത്

അവനും കഞ്ചിമാല പുറത്തു ചെന്നു
 കാടുംവെട്ടി കാട്ടാളരെ വിളിച്ചു
 കാടുംവെട്ടിക്കത്തുടങ്ങി
 ദാനവേന്ദ്രൻ ദാരികരാജാവ്
 എങ്ങനെയെല്ലാം കാടുംവെട്ടേണ്ടു
 എന്നു കാടുംവെട്ടും കാട്ടാളർ
 കിഴക്കുന്നോക്കി കാടുംവെട്ടി ഉദയനാ
 പർവതത്തോളം വെളിച്ചമാകട്ടെയിപ്പോൾ
 തെക്കുന്നോക്കി കാടുംവെട്ടി ശ്രീകൂടാ
 പർവതത്തോളം വെളിച്ചമാകട്ടെയിപ്പോൾ
 പടിഞ്ഞാറുന്നോക്കി കാടുംവെട്ടി അസ്മനാ
 പർവതത്തോളം വെളിച്ചമാകട്ടെയിപ്പോൾ
 വടക്കുന്നോക്കി കാടുംവെട്ടി മഹാമേരു
 പർവതത്തോളം വെളിച്ചമാകട്ടെയിപ്പോൾ
 തെക്കും വടക്കും പന്തീരുകാതം
 കിഴക്കുപടിഞ്ഞാറു പന്തീരുകാതം
 ആകെയിരുപത്തിനാലുകാതം വഴിവെട്ടും
 വെളിച്ചമാകുന്നോരു കാലത്തു
 നാലും നാലു സമുദ്രത്തിലമ്മാറ്
 പച്ചക്കൽക്കൊണ്ടും പവിഴക്കൽക്കൊണ്ടും
 വർണ്ണക്കൽക്കൊണ്ടും നീലക്കൽക്കൊണ്ടും
 ഇറക്കിയിറക്കിയ കരയെ കര പിടിപ്പിച്ചുകൊണ്ടാൻ
 ദാനവേന്ദ്രൻദാരികരാജാവ്

അല്ലിമുല്ല കുറുക ചെറുപുള
 പൂവാം കുരുനോല പൂക്കളെല്ലാം
 അവിടെക്കൂടെ സ്വാമി തോറ്റുന്നല്ലോ
 ഓരോയോരെയോ നല്ല ജന്തുക്കളെ
 അവിടെക്കൂടെ സ്വാമി തോറ്റുന്നല്ലോ

കാളി എന്ന കരിമ്പനയ്ക്കു
 നാല്പത്തൊൻപതു കൈവിരിഞ്ഞു

ഭൂമിയിലോട്ടങ്ങറിഞ്ഞപ്പോഴ്
 ഉയിരുള്ള പുഴുവതുമായതെന്ന്
 വേട്ടാവളിയനും നീയെന്നിട്ട്
 ആ വരമൊണ്ടു കൊടുക്കുന്നല്ലോ
 ഇന്നും കേട്ടാലും വേട്ടാവെളിയാ
 നീളേക്കും വരം ഞാനോ തരുന്നതുണ്ട്
 വല്ലവല്ലൊരു പുഴുവെങ്കിലും
 നീയും ചെന്നങ്ങെടുത്തുകൊൾക
 നിന്റെ മൺകൂട്ടിൽ കൊണ്ടുവച്ചു കൊൾക
 ചെറുതായ് വാഴുന്ന മാനുഷരെ
 നീയും ചെന്നങ്ങു തൊട്ടു കൊൾക

“പറഞ്ഞുടൻ ചേരൻ ചോഴൻ പാണ്ടിയന്മാർ
പത്തിയോടെ ദേവേന്ദ്രന്റെ പെരുവയൽക്കു
കുറവില്ലാ പാണ്ടിയൻ ഞാനുഴവനെന്നു
കുറ്റമറ്റ പെരുവയലിങ്ങനുഗ്രഹിക്ക
ആയിരത്തൊന്നാടവും പൊതി വിത്തുപാട്ടും
അഴകിനൊടു നൽകുകെന്നു കേൾപ്പിച്ചപ്പോൾ
എന്നതിന്നങ്ങുത്തരങ്ങൾ ദേവേന്ദ്രനും
ഏഴ കൊഴയറുത്തു പാണ്ടിയൻ തന്നിക്കു നൽകി”

(പൂരക്കളി, പൂ: 296)

“വന്തുതെങ്കൾക്കുഴവിനായ് നിൻ പള്ളിച്ചിററം
ആയിരത്തൊന്നാടവും പൊതി വിത്തും പാട്ടും
തന്നിടേണമതിനുവേണ്ടും വിത്തും മഴയും
താശിയോടെ പള്ളരുമപ്പള്ളിയരും”

“വേണമെന്നങ്ങവർകളുടെ വാക്കുകേട്ടു
വേന്തുകോനും വിത്തു വാരിക്കൊടുത്തു പിന്നെ
ആണ്ടിലാണ്ടിലതിനു വേണ്ടും വർഷത്തോടും
ആജ്ഞപെണ്ണി ദേവേന്ദ്രൻ നടന്നാനപ്പോൾ”

“അപ്പൊഴുതെ പരമീശപ്പള്ളനാർവന്തു
പാർവതിയാം പള്ളി, ഗംഗ ഇളംപള്ളിയായ്
നന്ദി മുതൽ ഭൃതജാലം പള്ളന്മാർമറ്റും

.....
പൊൻപടിക്കൽ കരക്കൊട്ടി വൃഷജാലം
രക്ഷചെയ്തു പള്ളിവയൽ പണിതുടങ്ങി
പുല്ലുറുത്തു പള്ളുമാരും വയലകത്ത്
വേണ്ടുന്ന പണികൾ മറ്റുള്ളവയൊരുക്കി”
“ഭൂവനമതിൽ മഴപെയ്തു വെള്ളം നില്ലെ
വെള്ളം നിറഞ്ഞൊഴുകുന്ന വയലകത്ത്
വേണ്ടും തരമുള്ള മീങ്കൾ കളിപ്പുകാട്ടി”

“നീക്കമറ്റദിനം പുലർച്ച പുലരുമപ്പോൾ
നിയമമെഴും പണിക്കുന്നു മുത്യന്നുപോന്നു
തങ്കമാറു വയലുഴവിൽ പുകുന്തുന്നായ്
തിളക്കമുള്ള വെള്ളിനൊകം കയ്ക്കീഴാക്കി
കെട്ടിയണത്തമല മാല മണിയും ചാർത്തി
കേളിയൊത്തു കോലൊടുത്തു തെളിത്താനകെ”

“ഇമ്പമെഴും മുളവെളിന്തുപൊങ്ങിപ്പൊങ്ങി
ഇംഗിതമാം മുത്തുപോലെ മുളകളപ്പോൾ
വൈരംപോൽ വളർമ കണ്ടു കെട്ടു പാടു
കള വിടുത്തു മലിനം പോക്കി മുടയർന്ന -
ങ്ങുടനെ താൻ വലിഞ്ഞു കണ്ടു കത്യ വിരിന്തു”

“പള്ളിമാരു മുളളൊഴിഞ്ഞു വയൽനിരന്നു
പൊലി വിളിഞ്ഞു നെൽപെരുക്കി കുറ്റ ചായ്ത്തു.”

“ഉടൻ കഴനിവിതൈത്ത
വിത്തും വിളയും വാഴ്ക
ഉഴവുനിലങ്ങൾ പൊലിപൊലിക”

“പൊലികണ്ഠൻ തന്റേ തോരു വയലകത്തു
ഏറോടെയെതിർക്കുന്നോരരുതും വാഴ്ക
ഉഴമയല്ലോ എരിഷികളെ നെൽപൊലിക”

“ഭൂലോക വാസികൾക്കാരോഗ്യമാകുവാൻ
ശ്രീഭഗവതികൈയാലേ വാരി വിതച്ചിതേ”

“അയ്യോണ്ടിൽ ബാലരെയരിയിലെഴുതുവോൾ
ഹരിയെന്നൊരക്ഷരമെന്നക്കൊണ്ടാണെടോ
ഹരിയെന്നൊരക്ഷരം നിന്നെക്കൊണ്ടാണെങ്കിൽ
വലഭാഗം ഗണപതിക്കിളുന്നീരു ഞാനെടോ

പാലിനു നല്ല പഴയരി നീയെങ്കിൽ
പൊങ്ങുന്ന കഞ്ഞിക്കടങ്ങുന്ന കയിലു ഞാൻ

ആറ്റിൻചിറമ്മൽ വളരുന്ന തെങ്ങു ഞാൻ
ആര്യാനറുമണലർ വളരുന്ന നെല്ലുനീ”

ചെന്നെല്ലു വിത്ത് പൊലികപൊലി
ചെന്നെല്ലു വിത്ത് പൊലിക
കുഞ്ഞിക്കഴമ പൊലിക പൊലി
കുഞ്ഞിക്കഴമ പൊലിക
തുച്ചെണ്ടൻ വിത്ത് പൊലിക പൊലി
തുച്ചെണ്ടൻ വിത്ത് പൊലിക.

വിതൈത്തവിത്താണ്ട ചെന്നൽ കഴമ കുറു
വെള്ളരിയൻ പെന്തൻ പൂത്താട ചെമ്പ
ആരിയനഴകനാദിത്വ നല്ലിക്കണ്ണൻ
അലയിരിതം വേരാടൊൻ മലയുടുവമ്പൻ
മധുമൊഴിയൻ പല്ലികൻ ചിലരൊച്ചാല
മറ്റുമിപ്പടിയിതോരോ വിത്തില്ലൊ

കൊടുമമിക്കാനക്കോടെനഴകൻ
ആരിയനാദിത്യൻ മുണ്ടകൻ വിത്തും
മൂരികുറുവെയും തൊണ്ടാവെളുത്തോൻ
നീരിൽ നീന്തും തുളുകൈനും പിന്നെ
മെയഴകൻ മണക്കേണനരിൻ

കോരിവിതച്ചാലും വകഞ്ഞതേ വിളയും
വാരിവിതച്ചാലും വകണതേ വിളയും

ചുതുവനാർ പിടിച്ചുപോയ കൊടപ്പുറത്ത്
ചേരിട്ടും ചെമ്മണ്ണിട്ടും മെഴുകിത്തേച്ചു
വാരിവിതച്ചു ചിറ്റുള്ളും ചെറുപയറും

“മുമ്പിൽ പിറന്നു ജനിച്ചു വരിനെല്ലു
കാരാരിയൻ നല്ല പേരാരിയൻ വിത്ത്
കാസ്തകൻ, മോടകൻ, ചെന്നൻ കരിം ചെന്നൻ
കാത്തക പൂത്താട നാളികൻവിത്തുമേ
കാഞ്ഞിരിക്കൊട്ടൻ കടിഞ്ചോലനാരും

പേരാടൻ കരിഞ്ചോരൻ വെളിയനും വായകൻ
നല്ല കവുങ്ങിൻ പൂത്താടയുമങ്ങനെ
പൊന്നിന്നിടയോൻ പൊന്നാരിയൻ വിത്ത്”

“വേനിലേ നീരങ്ങു വറ്റാതെ ദിക്കില-
ങ്ങേറെവിളയുമാ മുണ്ടവൻ നെൽവിത്ത്
മലയിൽ വിളയും മലയൊടമ്പൻവിത്ത്
നീരിൽ വിളയുന്ന നീർക്കഴമവിത്ത്”

“ചെന്നെല്ലും നല്ല ചെമ്പാവും കാറ്റാടി
കരുമങ്കാലി മുണ്ടവക്കണ്ണനും
മുണ്ടിക്കണ്ണൻ പടുകുഴിയേൻ പിന്നെ
ആരൻ നല്ല അതിക്കിരാതികളും
ഓവൻ ചെമ്പാവും കുട്ടനാടൻ നല്ല
ആയിരിക്കണ്ണൻ പൊയ്ക്കാളി വിത്തുകൾ
ചെങ്കുരമ്പയും ചിന്താമണിയനും
ആനക്കോടൻ അഴകേറുമാരിയൻ
അയനിയും നല്ല നാരകമുണ്ടയും
തൂളുവനെല്ലു കുറുവന കുരുമ്പയും നല്ല
വെള്ളഴകൻ പെരുവാഴ പൂതയും
പാൽനിറം വെന്ന പാലക്കുറുവയും
വെള്ളം തത്തിവെളുത്ത പറമ്പനും
ചെറുവണ്ണേലതിയൻ കണാലിയും...”
(ജനാർദ്ദനൻ. 2006: 47-48)

കൊടുമ മിക്കാനക്കോടനഴകൻ
ആരിയ നാദിത്യൻ മുണ്ടകൻ വിത്തും.
മൂരി കുറുവെയും തൊണ്ടാവെളുത്തോൻ
നീരിൽനീന്തും തൂളുകെനും പിന്നെ
മൈയഴകൻ മണക്കേളനരിൻ.....”

“വിതൈത്ത വിത്താണ്ട ചെന്നൽകഴമ കുറു
വെള്ളരിയൻ പെന്തൻ പൂത്താടചെമ്പ
ആരിയനഴകനാദിത്യനല്ലിക്കണ്ണൻ
അലയിരിതം പേരാടോൻ മലയുടുമ്പൻ
മധുമൊഴിയൻ പല്ലികൻ ചിരൊച്ചാല
മറ്റു മിപ്പിടിയിതോരോ വിത്തിതെല്ലാം.”

“ചെന്നെല്ലു വിത്ത് പൊലിക പൊലി പൊലി ചെന്നെല്ലു വിത്ത് പൊലിക
കുഞ്ഞിക്കഴമ പൊലികപൊലികുഞ്ഞിക്കഴമ പൊലിക
തൂച്ചെണ്ടൻ വിത്ത് പൊലികപൊലി തൂച്ചെണ്ടൻ വിത്ത് പൊലിക”

കൊവ്വാപഴമൊത്ത ചുണ്ടഴകു കണ്ടാലും
പദ്രകാളി എന്നടിയനു തോന്നുന്നതോ
പാവലരിയൊത്ത പല്ലഴകു കണ്ടാലും
പദ്രകാളി എന്നടിയനു തോന്നുന്നതോ
ഇഞ്ചി കണക്കൊത്ത വിരൽ പത്തു കണ്ടാലും
പദ്രകാളി എന്നടിയനു തോന്നുന്നതോ
തുമ്പമലരൊത്ത നകം പത്തു കണ്ടാലും
പദ്രകാളി എന്നടിയനു തോന്നുന്നതോ
.....
ആലിലപോലൊത്ത അണിവയറു കണ്ടാലും
പദ്രകാളി എന്നടിയനു തോന്നുന്നതോ

താമരചുഴിയൊത്ത പൊക്കിളു കണ്ടാലും
പ്രകാളി എന്നടിയനു തോന്നുന്നതോ

ആനകേറാമല ആളുകേറാമല
ആയിരം കാന്താരി പുത്തിറങ്ങി

“വൈനാടോൻ വൈനാടോൻ വൈനാടോൻ പുഞ്ച
വൈനോടാൻ പുഞ്ചക്ക് വേലിക്കെട്ടേണ്ട
വേലിക്കെട്ടേണ്ട വരമ്പിട്ട വേണ്ട
വെയിലത്തു നിന്നു പണിചെയ്കവേണ്ടാ
താനേ വിളയുമാ വൈനാടോൻ പുഞ്ച

കങ്ങാണിവേണ്ട കളക്കോയിൽ വേണ്ട
കളത്തിലളപ്പാൻ ചെറുനാഴിയും വേണ്ട
എള തെളിപ്പാൻ ചിരമക്കളും വേണ്ട
കാലയുള നോക്കാൻ കാല്യാപിള്ളരും വേണ്ട
ആരുള്ളതിപ്പൊളി പുഞ്ചക്ക് കാവൽ
കാവലായ്നിന്നത് പൊട്ടനാണല്ലോ”

“ഓങ്കാരനാഥൻ ഉഴുതൊരു ഉഴവിൽ
ഒളിവിൽ വിതച്ചു മുളച്ചൊരു വിത്ത്”

“ഒന്നായകണ്ടത്തിൽ മൂന്നാക്കിമാടി
മൂന്നിലുമോരോരോ വിത്തും വിതച്ചേൻ
കുന്നുംകുഴിയും തടവും നികത്തുവാൻ
കുറുളളവരുണ്ടമ്പത്തൊരിവർ”

“എഴുപത്തിരണ്ടു കുളവും കാവുകളും
കാലിയും കാലിപെറ്റ മക്കളും
കാളയും കാളകയറുംചുരക്കോലും
കണ്ടടക്കിക്കൊണ്ടുവരുവോരു”

“പൊൻമാച്ചിൽ കത്തിയെടുത്താൾ കുറത്തി
കുറ്റിമുറമെടുത്താൾ കുറത്തി”

“ആറ്റോ മക്കളും പൊക്കോളേ
നാളെ വെളുപ്പിന് വന്നോളെ
പടിക്കലൈകണ്ടം കൊയ്തോളേ”

ധാന്യങ്ങളുടെ നാമഭേദങ്ങളും
ധന്യന്മാർക്കുള്ള മൂലഫലങ്ങളും
കാലവും വിതപ്പാനും നടുവാനും
ചാലവേ കൃഷിചെയ്യും പ്രകാരവും
നിന്തിരുവടി കല്പിച്ചരുളേണം

കൃഷിചെയ്തു കഴിയാത്തവർക്കൊരു
വഴിയില്ല പിഴപ്പിനു ഭൂതലേ
ദാരിദ്ര്യങ്ങൾ കളയേണമെങ്കിലോ
നേരത്തെ കൃഷി ചെയ്യേണമേവരും

മണ്ണ്

വളംപാടത്തിടാഞ്ഞാലൊരിക്കലും
തെളിവില്ല വിതച്ചാലും നട്ടാലും
അതുതന്നെയുമല്ല വിളവുകൾ
അതികഷ്ടം കുറച്ചിലുമായിവരും

കൊളനീരും പനനീരും കൽനീരും
വളനീരും മലനീരുമുർനീരും
ആറുനീരൊഴുകിടുന്ന ഭൂമിയിൽ
ഏറെയുണ്ട് വിളവെന്ന് നിർണ്ണയം

മണലും മണ്ണും കൂടിയ ഭൂമിയിൽ
പണിയേണം വളമിട്ടിട്ടേവരും

1. വരമ്പു കുറച്ചീടും നരൻമാരെ
പിരമ്പോ¹ണ്ടടിക്കേണം നൂറുങ്ങവേ
മേലേക്കണ്ടങ്ങൾക്കല്ലോ വരമ്പുകൾ
ആലം സേന ധരിക്കേണ മേവരും²
തൂക്കലേറെയുള്ളുട്ഞൊരിക്കലും
ചേർക്കരുത് കഴായും വെള്ളത്തിന്³
2. എങ്കിലേ പഴേതായിക്കിടക്കുന്ന
വങ്കാടൊക്കെ മുറിച്ച് ദഹിപ്പിച്ച്
സങ്കരങ്ങളെയൊക്കെക്കളഞ്ഞിട്ട്
ശങ്കകൂടാതുഴുവു മാറാകണം
3. പട്ടൊഴുവു കഴിച്ചിട്ടു പാർക്കണം
കൂട്ടാടൻ വിതച്ചീടുന്ന ഭൂമിയിൽ
കട്ടയൊക്കെപ്പൊടിച്ചു തകർക്കണം
കൊട്ടിക്കൊണ്ടങ്ങലർച്ച വരുവോളം
5. കരുമ്പാറയങ്ങുള്ള വയലിനു
തിരുമ്പിട്ടുടൻ വാഴുമെന്നാകിലോ
വിളവങ്ങതിലേറെയുണ്ടാകുന്നു.
6. ഉറവില്ലാതെയുള്ളൊരു ഭൂമിയിൽ
ഉറപ്പുള്ളൊരു വെള്ളയുണ്ടെങ്കിലോ
വിളവേറെയുണ്ടാകുമതിലെന്ന്
7. വരൾച്ചയുള്ള പാടവുമവണ്ണം
ഉറച്ചാജലമുണ്ടാകുമെങ്കിലോ
ഉഭയങ്ങളിൽ കാൾപ്പാറയുണ്ടെങ്കി
ലഭയം ജലമുണ്ടെങ്കിലും തഥാ
8. കേട്ടുകൊള്ളുവാനാറ്റുവലിവുള്ള
കൊട്ടപ്പാടം വിളവില്ല കേവലം
അഴികണ്ണിയായുള്ളൊരു പാടത്ത്
വഴിപോലെ വിളവില്ല കേവലം
ഊഷരഭൂമി വാങ്ങിയുഴുന്നവർ
ദോഷന്മാരെന്നു തന്നെ പറഞ്ഞിടാം.
10. വെള്ളനാടതിലുള്ളൊരു പുഞ്ചയ്ക്ക്
വെള്ളക്കേടു വരുന്നതു ദുർലഭം
11. തകരക്കാടങ്ങുള്ള പറമ്പതിൻ
മികവുള്ള കൊഴിത്തിൽ പറമ്പിലും

വിതയ്ക്കേണം ചെറു മോടനാദികൾ
തകർക്കുന്നിതു പേഴുള്ള കാട്ടിലും
ചാമയും തിനയെന്നിവയൊക്കവേ
കാമിച്ചു വിതയ്ക്കേണം പറമ്പതിൽ.

12. സീതഭോഗമാം വിത്തു വിതയ്ക്കേണ്ട
ഗീനയായുള്ള ഭൂമിയിലാദരാൽ

കൂട്ടാടൻ വിതച്ചീടുന്ന ഭൂമിയിൽ
കട്ടയൊക്കെപ്പൊടിച്ചു തകർക്കണം
കൊട്ടിക്കൊണ്ടങ്ങൊലർച്ച വരുവോളം

ഘോരമായുള്ള കാടതുവെട്ടീട്ട്
തോരവിത്തു വിനയ്ക്ക കൃഷിവലർ

കോളിലങ്ങു നവരയും വട്ടനും
മേളിച്ചു പിടിച്ചീടുന്നു ഭൂമിയിൽ

വെള്ളം

(1) കൊളനീരും, പനനീരും, കാൽനീരും
വളനീരും മലനീരുമുർന്നീരും
ആരുനീരൊലിച്ചീടുന്ന ഭൂമിയി
ലേറെയുണ്ടാം വിളവെന്നു നിർണ്ണയം.

വെള്ളനാടതിലുള്ളൊരു പുഞ്ചയ്ക്ക്
വെള്ളക്കേടുവരുന്നതു ദൂർലഭം
കൊളവും കിണറുമതിലുള്ളൊരു
തെളിവെള്ളമിതിന്നേറെയാകുന്നു.
കൃഷിയും തോടും താണ്ടലുമെന്നിവ
ചൂഴന്നാ നദീവെള്ളവുമുണ്ടഹോ.

(2) തിരിവെള്ളവും തേകിയ വെള്ളവും
ഇരന്നെങ്കിലും വേണം സുലഭമായ്
വെള്ളതീക്കുഴിക്കുത്തിപ്പുകയിട്ട്
വെള്ളത്തോടെ വളവും കലക്കണം.

(3) തലക്കാവേരി എന്ന നദിയത്
ജലത്തെപ്പെരുക്കുന്നു ചിരകാലം

(4) വെള്ളമേറിയ കാലത്തു കൂട്ടാൻ
ഉള്ളിൽ തന്നെ നശിക്കുന്നു വെള്ളത്തിൽ

(5) കൊളവും കിണറുമതിലുള്ളൊരു
തെളിവെള്ളമിതിന്നേറെയാകുന്നു.

(6) വെള്ളമൊക്കെത്തലനാളൂറപ്പിച്ചു
കൊളളണമുഴു വീന്നു വഴിപോലെ

- (7) ഏരിവെള്ളം വയലിൽ തിരിച്ചിട്ട് പാരിക്കുന്നതു മിക്കവാറും തദാ. കാവേരി ജലം കൊണ്ടെന്നിട്ടെല്ലാറും ജീവിക്കുന്നിതു ചോളജനങ്ങളും
- (8) ജലമൊരു പറയുണ്ടാകും കാലം പലവും കൃഷിചെയ്താലും നൂനം
- (9) തള്ളലുവെള്ളം കൊണ്ടു വിരിപ്പിനു വെള്ളം പറ രണ്ടുള്ളൊരു കാലം വെള്ളം പറനാലങ്ങതിലേറുക-യില്ലെന്നത്രേ മുനിമതമോർക്കിൽ.

മഴ

കാറ്റതുവീശും കാലത്തിന്റെ ഏഴാം മാസേ വർഷിക്കുന്നു.

- 1. തുലാം മാസം മുതൽ മകരത്തോളം വീശും കാറ്റിനു ഗർഭമുണ്ടാം മേടം മുതൽ കർക്കിടമാസം തൊട്ട് പ്രസവം മേഘത്തിനുടെ ഗർഭം പ്രസവമതങ്ങു തികഞ്ഞാൽ വായു വീശുന്നാളിൽ ശേഷം മഴയും ഞാറ്റില തന്നുടെ നക്ഷത്രം....മഴയുണ്ടാം തുലാമാസത്തോടെയെണ്ണിയ യേഴം മാസേ വർഷമതേറ്റുവുമുണ്ടാം ഞാറ്റില ചിത്രം വായുവടച്ചാ ലശ്വതി ഞാറ്റില വർഷിക്കുന്നു. കുറും മൂപ്പതു നാകില കന്നു വീശുന്നാളതു സൂക്ഷിച്ചാലും ചിത്രയവിട്ടം വന്നതു നാളിൽ ശേഷം മാസം നാലതിൽ മഴയും

6. ധർമ്മികത

- 1) കൃഷിചെയ്തു കഴിയാത്തവർക്കൊരു വഴിയില്ല പിഴപ്പിനു ഭൂതലേ ദാരിദ്ര്യങ്ങൾ കളയേണമെങ്കിലോ നേരത്തെ കൃഷി ചെയ്യണമേവരും (53)

സത്യമുണ്ടാക കാരണം വിത്തുകൾ സത്യമായ് വിളയുന്നു ഭൂമിയിൽ

- 2. പണിയിച്ചവർതന്നെ കൊടുക്കേണം പണയാളർക്കു വല്ലി വഴിപോലെ വഴിവെട്ടിയാടേച്ചു വിളയിച്ചാൽ ഉഴുവന്മാർ നശിക്കുമെല്ലാവരും അതിർനീക്കി വിളയിപ്പവർക്കൊരു ഗതിയില്ലാ പരലോകത്തിങ്കലും വഴികൂടാതെ കാട്ടുന്നവരാരും കൃഷിചെയ്ത് പിഴക്കാമെന്നോർക്കണ്ട ഗുരുഭക്തിയുമീശ്വര ഭക്തിയും

പെരുതോരല്ലോ നല്ലു കൃഷിയിങ്കൽ
 നിദ്രയേറിയിരിക്കുന്നവരാരും
 ഭദ്രമല്ലാ കൃഷികാരകർമ്മണി
 ചിത്തത്തിലുണർവില്ലാതിടുന്ന
 മത്തന്മാരും വേണ്ടാകൃഷിയിങ്കൽ
 വിഷയത്തിങ്കൽ ശക്തിപെരുത്തവർ
 കൃഷികർമ്മണി നോക്കേണ്ട കേവലം
 കളവുള്ളവരാരും നടക്കേണ്ടാ
 വിളഭൂമി കൃഷീവലരായിട്ട്
 മധ്യ മധ്യ മധുപാനം ചെയ്യുന്ന
 ബുദ്ധികെട്ടവർ വേണ്ടാ കൃഷിയിങ്കൽ
 കണക്കെല്ലാമേ ചോദിക്കും നേരത്ത്
 ചൂണങ്ങുന്നവർ വേണ്ടാ കൃഷിക്കാരെ (54)

ധർമ്മബുദ്ധികളായിരുന്നിട്ട്
 ധർമ്മം ചെയ്തു വസിക്കുന്ന കാലത്തും
 ധർമ്മിഷ്ഠന്മാരെ രക്ഷിക്കും കാലത്തും
 ധർമ്മപാലനം ചെയ്യുന്ന കാലത്തും

രവിവാരെ കൃഷിചെയ്തവാരും
 ഭൂവി നന്നാകാതില്ലൊരുനാളും.....

കർഷകർക്കുള്ള നിർദ്ദേശങ്ങൾ

വളം ചെയ്യുന്നതിന്റെ പ്രാധാന്യം
 വളം പാടത്തിടാഞ്ഞാലൊരിക്കലും
 തെളിവില്ല വിതച്ചാലും നട്ടാലും
 അതുതന്നെയുമല്ല വിളവിങ്കൽ
 അതികഷ്ടം കുറച്ചിലുമായ് വരും
 സംഗ്രഹിക്കണം സൂക്ഷിച്ചവയെല്ലാം
 സംഗ്രഹം ചിത്തന്മാരെനറിഞ്ഞാലും

നനച്ചുണ്ടാക്കീട്ടുള്ളൊരു സസ്യാദി
 മനസ്സിനേറെ സൗഖ്യമഹോഃനൂണാം.

ചിതലേറുന്ന ദിക്കിലിവയൊന്നും
 മുതിർന്നുണ്ടാകരുതു വ്യഥാവേല

കൊളനീരും വനനീരും കൽനീരും
 വളനീരും മലനീരും മുർനീരും
 ആറുനീരൊഴുകീടുന്ന ഭൂമിയിൽ
 ഏറെയുണ്ട് വിളവെന്നു നിർണയം

മണലും മണ്ണും കൂടിയ ഭൂമിയിൽ
 പണിയേണം വളമിട്ടിട്ടേവരും

കോളുമുങ്ങിപ്പോകാതെയിരിക്കണം
 കോളുളളാർക്കാളങ്ങേറെയുണ്ടാക്കണം

കേട്ടാലും നിങ്ങൾ തൂമ്പയേറീടുന്ന
കാട്ടിലെങ്ങും വിതച്ചാലുണ്ടായിടാ
ചെങ്ങണയെന്ന പുല്ലുമിരുവുള്ളു
മുള്ള കാടതിലൊന്നും വിതയ്ക്കേണ്ട

ഞാറുണ്ടാക്കപ്പോകാത്തവക്കാകുന്നു
പോരയെന്നുള്ള നാമമറിഞ്ഞാലും
എട്ടുചാലിൽ കുറഞ്ഞിട്ടൊരുത്തരും
നട്ടീടും ഞാറു പാകരുതാരുമേ
ഞാറ്റിനു മൂപ്പു മൂപ്പത് നാളല്ലോ
ചേറ്റിലും പൊടിയിൽത്തന്നെയെങ്കിലും
കരി നന്നായി താത്തിക്കെട്ടീട്ടുട-
നൊരുവെട്ടങ്ങുഴേണം പ്രതിപ്രതി
മുൻപിൽ പൂട്ടുന്ന കന്നിനെ വേറിട്ട
ങ്ങമ്പോടെ ഭരിക്കേണം വിശേഷിച്ചും
തെളിച്ചിട്ടങ്ങുതന്നെയുഴേണമേ
കളിച്ചിട്ടും തയ്ക്കരുതു കന്നിനെ

പന്തീരാണ്ടങ്ങൊരുപോലെ കാച്ചുള്ള
പന്തൽ തെങ്ങിന്മേൽ മൂപ്പിച്ചുനിർത്തണം
വിത്തുതേങ്ങയിറക്കീട്ടു മെല്ലവേ
പത്തനങ്ങളരികേ മുളപ്പിക്ക

തെങ്ങു വെക്കുന്ന മാനുഷരെല്ലാരും
പൊങ്ങിടാതെയിരിക്കുന്നു സ്വർഗ്ഗത്തിൽ
നല്ലനല്ല പനസങ്ങളുണ്ടാക്കി
ക്കൊള്ളുന്ന നരന്മാർക്കു സുഖമിഹ
യമകിങ്കരന്മാരാരുമാവരുടെ
സമീപത്തുവരായമശാസനാൽ

വിത്ത്

പന്തീരാണ്ടങ്ങൊരുപോലെ കാച്ചുള്ള
വൻതെങ്ങിൻ മേൽ കാ മൂപ്പിച്ചു നിർത്തണം
വിത്തുതേങ്ങയിറക്കീട്ടു മെല്ലവേ
പച്ചമഞ്ഞളരികേ മുളപ്പിച്ച്
കുണ്ടുകളെകുഴികുത്തി മണലിട്ട്
കൊണ്ടിടേണം ലവണം വുരോടുവി
മൂപ്പേറിടും കമുങ്ങിൻ ക്രമുകങ്ങൾ
കീഴ്പ്പട്ടങ്ങിറക്കീടണം മൂപ്പിച്ച്
പാകത്തിൽ നനച്ചിട്ടു മുളപ്പിച്ച്
പോകാതെ കണ്ട സൂക്ഷിച്ചു നിർത്തണം

പറ്റികില്ല, മഹാവ്യാധിയും നൃണാം
എന്ചു ചെല്ലേണ്ടു കാടക്കഴുത്തന്റെ
ചന്തമേറും വിളവിന്റെ വിസ്മയം
അന്ന ചമ്പാനും കല്ലുള്ളചമ്പാനും
മന്നവർക്കുള്ളോരു ചമ്പാനും പിന്നെ
മകമക്കാപ്പനു മെലിഞ്ചെമ്പാനും

തകമണായോരീർക്കിലവെച്ചമ്പാനും
കോകച്ചമ്പാനെന്നുള്ള വിത്തുകൾ
ആദരിക്കേണം വെള്ളപ്പം നാട്ടിൽ
പണ്ടുപണ്ടുള്ള വിത്തുകളെല്ലാമേ
കണ്ടാലുമറിയാതെ മറന്നുപോയ്
നിഷ്ഠൂരങ്ങളാമിന്നുള്ള വിത്തുകൾ
കുഷ്ഠരോഗാദിവർധിപ്പിക്കും നൂണാം
ആസൂരങ്ങളാം വിത്തുകേളേറെയും
ഭൂസരതേ പരദേശത്തുള്ളവ

കൊളവാഴയാം വിത്തങ്ങടത്തിട്ടു
തളിക്കേണ്ടും പൊടിയിലതേറ്റവും
വെള്ളക്കൂട്ടാണെന്നരു വിത്തതു
വെള്ളമേറുതന്നതില്ലോ പറുന്നു
ഉഴുതുവിരട്ടിയെന്ന വിത്തതു
ഴുതേറ്റം പൊടിയിൽ വിതയ്ക്കണം.,

ജൈവവൈവിധ്യ രജിസ്റ്റർ

ധാന്യങ്ങളുടെ നാമഭേദങ്ങളും
ധാന്യമാർക്കുള്ള മൂലഫലങ്ങളും
കാലവും വിതപ്പെടാനും നടുവാനും
ചാലവേ കൃഷിചെയ്യും പ്രകാരവും
.....

മലയാളത്തിൽതന്നെ വിളയുന്ന
മലവിത്തുകളുണ്ടു പലവിധം
ഇങ്ങനെ പറഞ്ഞീടുന്ന ബീജങ്ങൾ
മങ്ങാതെ വിതച്ചിടുവിനേവരും
മങ്ങാതെ ബീജഭേദമരുൾ ചെയ്തു

നടക്കാവന്നുവെയ്ക്കുന്നവർക്കുടൻ
ഒടുക്കം ഗതിയുണ്ടെന്നു നിർണയം
പൂന്തോട്ടം നട്ടുണ്ടാക്കുന്ന വരിഹ
നീന്തുനീല സംസാരസാഗരേ.

കൃഷിചെയ്തു കഴിയാത്തവർക്കൊരു
വഴിയില്ല പിഴപ്പിനു ഭൂതലേ
ദാരിദ്ര്യങ്ങൾ കളയേണമെങ്കിലോ
നേരത്തെ കൃഷിചെയ്യേണമേവരും

മട്ടക്കാവുവികച്ചാലൊരിക്കലും
മുട്ടുണ്ടാകയില്ല ധനത്തിന്
നാട്ടുകനുകളേറിയ നാട്ടിലും
വിതച്ചാലങ്ങു കിട്ടുവാനും പണി
കൃതിച്ചങ്ങു ചെലവുമതേറിടും
കൊതിച്ചോരോന്നു ചെയ്യരുതാരുമേ.

കയറുന്നതുമില്ല വിലയൊന്നും
ദുർഭിക്ഷംതന്നെ എന്നേ പറയേണ്ടു
ചാമയ്ക്കങ്ങു ചെലവിട്ടവല്ലിയും
കാമിച്ചുകിട്ടും കാലത്തുമവൃണ്ണം.

കർക്കിടമാസമുൻമാനയില്ലാത്തവ
രോർക്കണം, കൃഷി ചെയ്തു പുലർത്തുവാൻ

വളർത്തുമൃഗപരിപാലനം

വരുംകാലത്തേയ്ക്കുള്ള കോപ്പുക
ജോരുവെട്ടു കരുതേണം മുമ്പിലേ
എകർത്തിപ്പടുത്തേണം തൊഴുത്തുകൾ
അകത്തോടൊട്ടടുത്തങ്ങിരിക്കേണം
പുല്ലുവട്ടികൾ വേണംമിടയിടെ
വെള്ളപ്പാത്തികളോടും ബഹുവിധം
തൊഴുത്തോളമിടയിട്ടിപ്പുറം
കുഴിച്ചുപടുക്കേണം വളക്കൂഴി
കാളമുരി കരി എന്നിവയല്ലാം

“മുമ്പിൽ പിറന്നു ജനിച്ചു വരിനെല്ലു്
കാരാരിയൻ നല്ല പോരാരിയൻ വിത്ത്
കാസ്തകൻ, മോടകൻ, ചെന്നൽ കരിം ചെന്നൽ
കാത്തക, പൂത്താട, നാളികൻ വിത്തുമേ”.

“വേണിലേ നീരങ്ങു വറ്റാതെ ദിക്കില-
ങ്ങേറെ വിളയുമ മുണ്ടകൻ നെൽവിത്ത്
മലയിൽ വിളയും മലയാമ്പൻ വിത്ത്
നീരിൽ വിളയുന്ന നീർക്കഴമ വിത്ത്”

“ചെന്നെല്ലു് വിത്ത് പൊലിക പൊലി ചെന്നെല്ലു് വിത്ത് പൊലിക
കുഞ്ഞിക്കഴമ പൊലിക പൊലി കുഞ്ഞിക്കഴമ പൊലിക
തച്ചെണ്ടൻ വിത്ത് പൊലിക പൊലി തച്ചെണ്ടൻ വിത്ത് പൊലിക”
“വിത്തിന്റെ നാമവും പേരുവും ചൊല്ലാൻ
എന്നാലരുതെങ്കിലും തുണയ്ക്കാ ഗുരുവെ
പരമശിവൻ തന്റെ തിരുമനസ്സുണ്ടെങ്കിൽ
എന്റെ നാവിൽ വിളങ്ങും സരസ്വതിയിപ്പം
ആയിരം വിത്തിന്റെ ആരൂഢങ്ങൾ ചൊല്ലാൻ
എന്നെ തുണയ്ക്കണെ എന്റെ ആദിഗുരുവെ”
“അന്നം ചെറുകിളി പെണ്ണാണെങ്കിലും
അവളാണെന്റെ ഉടമയെന്നും
പാർവ്വതി പെറ്റ മകൾ ചെറുകിളിതാനും
എന്നല്ലേ അനുവാദം പറഞ്ഞത് ശിവനും”

“വയലപ്പൻ പുലയനും ശിഷ്യന്മാരും കൂടി
കരിങ്കല്ലു് ശിൽപ്പിയും ആശാരിയും കൂടി
ചെങ്കല്ലു് ചെരുതേരി ശിഷ്യന്മാരും കൂടി
വേലനും വേലത്തി പറയന്മാരൊക്കെ
പറയൻ പറക്കുശേഷം ഇല്ലെയാളൊക്കെ
വിത്തോട് പഴകി പണിയെടുത്താട്ടെ”

“പണിയാളർ മികവായിട്ടില്ലാത്താൽ
പിന്നേയും കടമേവനും നിർണ്ണയം
നശിച്ചു കൃഷി ചെയ്യുന്ന കാലത്ത്
പണക്കാരനും വീഴും കടത്തിന്മേൽ”

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