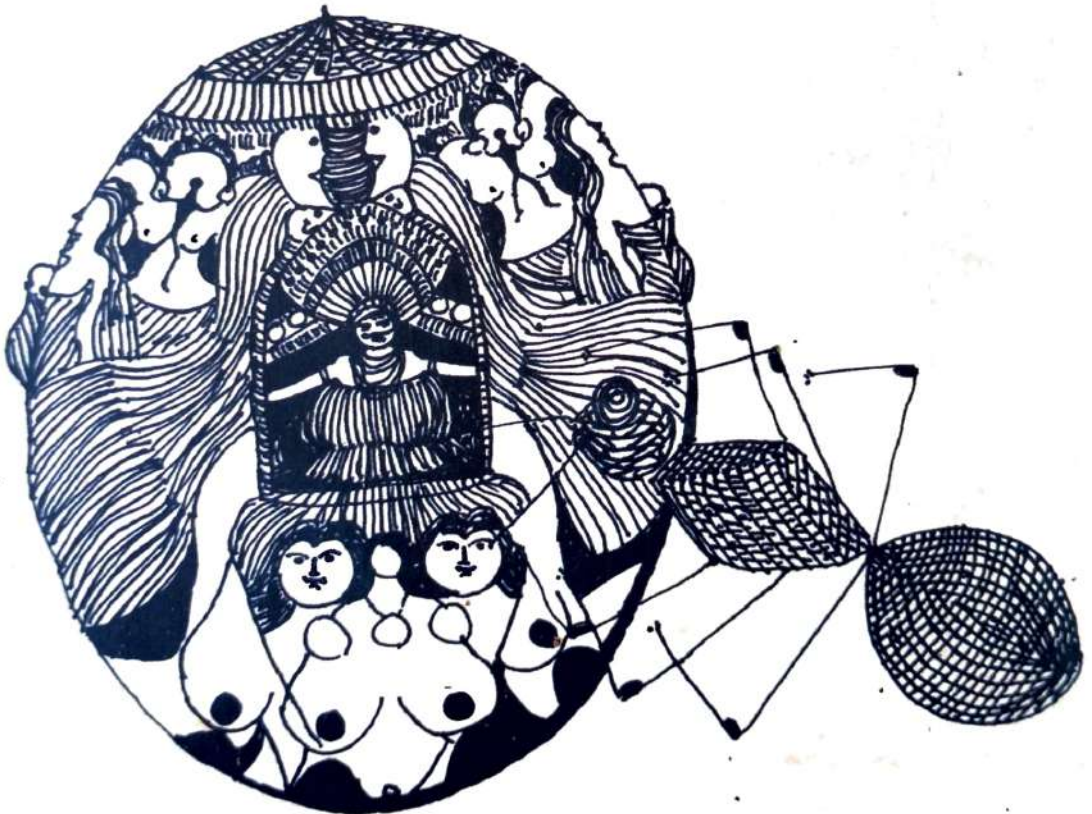


Vol.1-Issue 1 -January 2013

Govt.Arts & Science College
RESEARCH JOURNAL

FOLKLORE EDITION



Editor: P.J.VINCENT

Govt.Arts & Science College Meenchanda, Calicut 18

ISSN 2277-4246

RESEARCH JOURNAL

Govt.Arts & Science College

Folklore Edition

ISSN 2277-4246

Vol.1

Issue 1

January 2015

Editor

P. J. VINCENT



**Govt.Arts & Science College
Meenchanda
Calicut 18**

Editor's Note

"In its anthropological meaning, culture covers everything; from hairstyle and drinking habits to how to address your husband's second cousin"

Terry Egleton

(The idea of culture, (2000), Oxford, P.32)

Nobel Laureate V.S. Naipaul argue that the post colonial world is witnessing the emergence of 'universal civilisation'. This idea implies a process of cultural integration which aquired momentum with the end of cold war and begining of imperialist globalization. 'The new world order' globalized the western cultural values and established hegemony over national and local cultures. This hegemonic process peripheralised values, beliefs, orientations, practices, and institutions of local people. As a result the binding forces of local collective weakened and people alienated and even uprooted from their natural cultural entity. In this backdrop it is important to preserve and comprehend the identity markers or lived cultural experiences which are conserved and transmitted through folklore, oral history and oral traditions.

This special issue of GASCRJ brings together research articles on folklore and Oral History. I hope that the academic community would respond positively and creatively to the ideas and findings shared here.

30.01.2015

Dr.P.J.Vincent

God Goody Goddam or Hari Haram Haraam

Dr. E.K. Govinda Varma Raja*

The Upanishad , the ancient scriptures of India describes food as *bramhan*, the divine reality. The physical body of a living creature (including man) is born of and lives by food. Food promotes good health and happy life. It prevents diseases. Incorrect diet is a major reason for diseases. Each and every folk has its own food habits and systems. It is a hallmark of their identity. Production and proceedings of food was found by primitive folk and was then handed over to the new generation. The indigenous knowledge about folk food modified by the folk with their innovative contributions while fast food fulfils the needs for convenience, to the modern folk may be much in lost in the past process. Our older generation make food by the materials available from the nature especially immediate surroundings. Nothing can substitute for nature, either in living or in collecting food. The more we depart from nature in our living habits, The more we must suffer in the long run.

The people of Kerala is a union of different kind of sub folk such as clan, caste, community, class, cabal, cadet, cabaret, coastal, rural, urban, tribal, occupational, regional, religious, residential and linguistics. Each folk has their own way of collecting, cooking and distribution systems. When broadly classify the folk regarding their option of food as vegetarian and non- vegetarian, vegetarians itself may be classified jaina food and bramhanic food. Jainas do not eat onion, garlic and papaya. Certain groups of Bramhanas eats onion and garlic. Even among the tribal folk certain group are strict vegetarians. Some of the vegetarians have habit of using egg. The rise of Jainism and Buddhism had damaged the Hindu religion to some extent. At that time Aadi sankaracharya reformed the community . Then the Brahmans of Kerala became strict vegetarians. The practice of non- vegetarian food especially meat eating is not a sin

* Head, School of Folklore Studies, University of Calicut

according to our tradition. It may be depicted in our myth and legend.

Dr. V. Govindan Namboodiri in his book *srauta sacrifices in kerala* mentioned about the prohibition of animal sacrifice as " there also only goat should be immolated. why sautramani is prohibited is clear- it involves immolation of a bull and surahoma. This prohibition assumes importance in the light of the prescription that sautramaniis to be performed after finishing the soma- sacrifice with agnicayana. So such prohibition is the natural consequence of the utmost adherence to vegetarianism and the holiness attributed to come in the later times"

We followed our traditional food habit system up to recent past. In the sangam period, people who lived in thinai system (Thinai is the division of tract according to the physical features of the land. Mountain people collected fruits, roots and bulbs for their livelihood. Some of them hunted animals. The coastal folk's traditional occupation was fishing. The people who lived in the plains depended on agriculture. The collection of fruits and roots were the practices of rural folk till 1970. Once the place Embet (The place of Pariyaram Medical college is situated) was a thick forest. The then chief Minister of madras Presidency Rajagopalachari inaugurated a TB sanatorium in 1954 at Pariyaram. Later the Pariyaram medical college was established there. The nearly rural people of Embet collected Indian gooseberry and distributed for the needy. They also collected Arrow root , jackfruit, mango and indian dates . Those days the majority of the people bought Mathi (Sea fish). Some times they even got 100 *mathis* for 25 paise. Fishing in river water and in the beach with simple folk technology was a common scene in Kerala. They also collected oyster, shell fish, prawn from river and sea water.

The folk look after domestic animals such as cows, buffalos, cocks, goats etc. In auspicious occasions , they prepared even cow meat. There was no prohibition for meat. Among the vegetarians, some of them did not eat onion, garlic and papaya. But the whole folk tolerated others' food habit systems.

The attitude of the folk towards certain food item is different. In the case of pig meat different communal folk consider it differently. The Hindu community think that pig belongs to the race of the third Incarnation of lord Maha Vishnu (Hari)-Varaha Moorthi (God). The Chritian community consider the pig as a tasty food (Goody). At the same time Muslim community prohibited pig meat. They consider it is haraam (Goddam).

The non vegetarian folk usually eat fish, egg, chicken, goat and cow. Why they are keeping this ascending order of using non vegetarian food is due to simple economics. In those days, fish was not exported to other parts of Kerala. It was distributed in the same area manually. When they got much fish, the cost of fish became very less. The extra fish was uses to make manure. Chicken, goat and cow are domestic animals. Except cow, all others are farmed only for food. The reason for the importance of cow was not in the account of sacredness, but it was for use in agricultural activities. When the cow or bull becomes aged it may be used for meat. There was a ritual practice running among Hindus to gift a cow to a bramhin. In those days, it was known as 'pashudhanam' (to gift a cow). Instead of cow, the devotee gave a fixed amount as pashudhanam, that may be one and a quarter rupees. A proverb uttered by the folk, "Dhanam kittiya pashuvinte pallennaruthu" (Don't count the teeth of a cow which is earned as gift). It is pointing out that the cow becomes very old. Sometimes it may be sold out to a meat merchant by the bramhin. Even dead cow was also eaten by the lower caste people. When a cow died due to sickness or accident, the householder informs the lower caste people to dispose it. They brought it by dragging to their home and ate the meat and made chappals by the skin and even making musical instruments and sword cover and money purse. The givers and buyers are well aware about the fate of cow. Those who are against the eating cow meat were very silent about the using of the product of cow's skin and medicine 'Goroohana'.

In Srimad devi bhagavatha the conversation between saint Vishwamithra and his wife exposed the eating of cow meat and dog meat. Once when saint Viswamitra completed his

penance and he returned back to home, he asked his wife that how could she manage the famine? He suffered much himself to overcome the dark days. He mentioned an incident to his wife. When I become hungry, I entered in a chandalas house like a thief to get something to eat. The house hold was sound sleep. Hence he opened the kitchen's door forcefully and tried to open curry pot. a little bit of dogmeat remaining inside the pot. On that moment the householder chandala woke up and uttered as follows- who are you? Why are you trespassing in my home and open my curry pot and what are you doing? With the shivering throat he told him that he was saint Viswamitra. Intolerably hungry, in search of food take your curry pot as like a thief. Anyhow, he was a guest for you even though I came here like a thief. May I spoil my appetite with your dogmeat. No, I didn't give.

I didn't give you my food. Those who are keeping well being of the world as Brahmin not taking food from a chandala (lower caste man). You are right . But a man who should save his life at any cost. After that let us do remedy. Viswamitra hungry death caused to hell. So an optimist save his body at any cost even by stolen.

The wife of Viswamitra explained her experience. In the famine period. She tried to sell a boy. At that time king Sathyavratha told her he will give as much as food for kids since the arrival of Viswamitra.

Sometimes he hang pigmeat or deer meat on the branches of the tree in front of our house. One day he did not get meat from forest. Hence he stole one of the cows of vasishta. Vasishta cursed him to become chandala. So at any cost you bring out him from curse.

In Valmiki Ramayana it is described

“Entering forthwith the beautiful chamber of Kausalya (His Mother), Sri rama actually saw there his mother causing oblations to be poured into the sacred fire(16). He also saw kept ready at hand for the worship of the gods there cards , unbroken

grains of rice and ghee as balls of sweet meat and oblations to be poured into the sacred fire(17)".

In another incident Aranyakanda (663) canto 46

"Being invited to dinner (in the aforesaid words) and closely observing Queen Sita(the princess of Mithila), who had uttered the full formula(with which a guest is invited to dinner), Ravana fully and resolutely up his mind to carry her away by force and (thereby) to bring about(his) death.

Then, looking out for her neatly dressed husband- who had gone a hunting with lakshmana- and casting her eyes round, sita only saw at that moment that vast green forest but not Sreerama and lakshmana."

In adyathma ramayana of malayalam , Ezhuthachan depicted the scene as seeta revealed secret events to hanuman as follows

" I will tell the token word you convey it to my husband Sreerama . During the period of the life at chitrakuta. I try to dry the meat in the sun light. Srirama layed on my lap to keep his head. On that time the son of indra disguised as a crow and pick the meat and it make wound by the beak. Abruptly Srirama woke up and send a divine arrow to crow."

The holy scripture yajurveda clearly mentioned immolation of bull and cow in rituals. After the influence of Bhakthi movement , the classic literature started describing anti-immolation doctrine. There are innumerable events may be referred from the sacred literature in support of immolation of bull and cow. The taste of food is depending upon hunger. Food is god; so cow is god.

References

1. Govindan Namboothiri, V. Srauta sacrifices in Kerala, Publication division; University of Calicut, p. 70.
2. Thirumumbu, T.S., Purana srimad devi bhagavatham (Tr.), The Mathrubhumi printing and publishing company Calicut, 3rd edition 2001, p. 534-535.
3. Srimad Valmiki Ramayana, Geeta press Gorakhpur 5th edition 1998.
4. Priyadarsanlal, Adyatma Ramayanam kilippaattu"-sundarakandam (Ezhuthachan commentary), Lipi publications , Calicut 1997, Lines 660-680.

"Inanganoot" A death rite in Malabar.
(Case study done in Aroli village of Kannur District,
Kerala, India)
Ajayakumar .A.V.*

According to different dictionaries the tradition is defined as
" the transmission of customs or beliefs from generation to generation, or the fact of being passed on in this way."

"the handing down from generation to generation of the same customs, beliefs, etc, by word of mouth"

"the body of customs, thought, practices, etc, belonging to a particular country, people, family, or institution over a relatively long period"

"a specific custom or practice of long standing"

All day news paper is occupied with obituary page. The demise column is elaborated with the term *sanchayanam*, *pindi adiyanthiram* etc. Many secret ceremonies were not yet disclosed by several communities. This paper is about such a practice. It is about the *maniyani* community newly renamed as Yadava community by government of India of Hindu religion. Sri. A.V. Krishnan master, renowned artist, theatre activist and more teacher passed away before months and the practices were observed seriously and made this paper from the field itself.

After death it is believed the dead persons soul is remaining there for days and days. To satisfy his will and expectations the family members were serving certain ceremonies. The family members observed *PULA* ;they have no right to mingle with other peoples- in a way untouchables for the customary practices. Submitting 12days "*Balikarma*: is one among them. The direct blood related personalities can observe this practice. Brothers, sisters nephews ,nieces sons daughters , their kids and the wide tharawad personalities can join in this. If

* Folklorist, Kannur

certain temples and *kavus* are there under their family the entry is restricted for 12 days and there will not be any routine services up to this period or it will be served with the passive participation of other families. After the cremation the *balikarma* is beginning from the second day. The compulsory custom on this is to be observed for 12 days and more two (One Male and One female) of them should serve this on all these days. One should be male and other should be female. Previously it should observe by the senior nephew and senior niece. But when joint family system is totally disturbed it is shifted to the son and daughter. If son is not there or not have son or in case of female also it may be replaced by the close relatives. On the third day the male is going to the crematorium to pick his body balance such as bones to complete the ceremonial practices should do within 365 days of the dead person. Previously it is cremated after taking a dig and keep the coconut shells and firewood. Now changes are taken place to gas and electricity and more ovens made of brick and laterite stones. . The ashes were collected and placed in a new dig of six feet length that they believed second burying is taking place. After putting mud on this ashes there are ceremonies to satisfy the dead soul and the fellow peoples who were buried or cremated there in the crematorium. Three fire lighted torches were placed in place of Head, middle and foot in which the centre torch have three lights. This three establishes the Hindu mythical belief of *srishti, sthithi, samharam* and more the lords *brahma Vishnu maheswara*, Eleven small leaves were put in and around the mud hump. One bunch of coconut flower is detached into 12 pieces and made a square in and around the fire torches. In the eleven leaves rice were served and a curry also namely *mukkut* (combination of three) . There is a compulsion the curry should be with vegetables. One should ripe plantain, other should one root vegetable and the third should the stem of any vegetable for eg: *Thalu or chempu* . It should not be cooked but red chilly and turmeric should minced. No salt is allowed. Apart from this buttermilk and ghee were taking jointly to spread over there. It is a taboo where buttermilk and ghee should not carry at once in a single pot or cover. While seeing this the old people knows it is to crematorium. While coming back after throwing the mustard seed a black nail is fixed to ban the remaining souls

back to house. But the person who is cremated latest his remaining is with the family as a remain cloth cut from the burial bed...*chitha*. when the body is get fired a piece of cloth is cut from the covered cloth and it is believed the soul is in this piece of cloth and it is covered in an iron knife and kept out side of the house. While doing the ceremonies of *bali* this knife should keep with the male persons who were observing this. Preparing rice(raw rice only) they were keeping in the south west side of the courtyard where a tender coconut fixed in mud and more a platform round in shape with a ten inches diameter to do the sermons. For ladies there is no platform or tender coconut. The senior male is serving the cooked rice first by keeping grass ring in his forth finger and a tied grass ring on the platform. The grass used is *Karuka* a medicinal grass which is used for stomach diseases and more the metal have no roll in this ceremonies except the carrier of cloth piece. All the male should keep one of their knees on the tender coconut holding the watered pot with left hand and keep the cloth covered knife in his back and submitted the *thilodakam* on the platform. The females observes the same by keeping a piece of plantain leaf in front. After doing all the members the first person ends this process by pouring water on this and cutting the leaf in two pieces and unbind the two grass rings. Then they came round for three times except the ladies and the first person get wet his hand with water and clapped for three times. Other time the wet hand clapp is a taboo. It is a symbol to call the soul which the clan believes the soul is transferred in the form of a crow. If the crow did not take the rice it means the soul is not satisfied with their performance. Soon then the family members contact the astrologers to know about the dissatisfaction of dead person. Several ceremonies were taken after to console the dead persons soul. In the hurry time of the new society it is hard to observe the twelve to fourteen days ceremonies in the house. So it is restricted to two persons who have enough time and will to do the practice. On the third day ie the *sanchayanam* he can observe the twelve days *bali* at a time or on the twelfth day. If the astrologer said there is *AKANAL* then the lower community should perform certain ceremonies in the house where the person is dead. If the death is in the hospital the practices will do in the house only. This lower community person can enter even

Ajayakumar .A.V.

in the house of upper class peoples. They believe that the Yaman the lord of death kept certain things while the soul is taken away. He may come back to the house to take back the lost things. The clan never like the immediate visit of lord yama to the house. This ceremony will taken place on the 12th night before the *pindam neerozukkai*.

According to William R Bascum on his four functions of folklore it is proved that the folk will transform or change the customs on their need . The other religious people may think it is nonsense. But the society and more the folk have certain sense. They are the least bothered about the other community or religion or whatever it.

On the day when the 12 is completed in the night certain important ceremonies were taken place. A dead persons craft is made with boiled rice on leaf which is covered by a new cloth and putting rice by every one who is gathered there. Here it is not a privilege limited to family but every people can observe this. Many of the time it is seen that the students who were a teacher or fellow men who worked together or neighborhood performed the sermons. The identification of the body will do by keeping hole in place of women or hump in place of men. It is taken to river by howling Hindu slogans such as ' *govinda govinda narayana*' etc and all the physical remaining of the dead person for eg: the tender coconut used for *bali*, his horoscope or his dress etc., The thirteenth day and for the fourteenth day it is the time of feast . On the thirteenth day it is *athazhamoot* and the next is *pindi adiyanthiram*. The thirteenth day feast is for the elders of died persons. The elders will not participate on the fourteenth day feast. Among these functions a single personality is kept apart and he should be satisfied on the 40th day of the demise. He is coming in the picture when the cremation is done the people will gather in the courtyard after the arrival from the crematorium. The son or the senior nephew will request the person to complete all the ceremonies related to death of his father ,mother or uncle , aunty the 13th day and 40th day . Minimum four clan head should be there while The INANGAN is selected. He will agree this and will present on the 3rd day 12th day 13th day and then on the 40th day. There will be great

feast. When the *Inangan* is arrived after bath and he is seated on a tortoise shaped seat. His feet were washed and boiled milk were served. Before placing food the senior in the house will ask a question which food item is more likely to serve. Mostly the person is demanding for cooked *pappad*. This person is fetched with his on satisfaction and paid new cloths and money and gave a sent off. This important ceremony is taking place in the new age also. The tradition observed here is the mythical belief of placing in paradise. All dead person will placed near Lord Siva if men and if lady to Sakthi. The evil soul (*Prethathma*) is reshaped with all ceremonies and after the satisfaction of *inangan* it is purified to eternal soul and send to paradise.

The folk have certain ideology which was carried over years and practices over periods will not vanish at once. Changes were happened in the living system, family system, political system and still how it is carrying over..it is nothing., the sub conscious mind is still alive...

Maappilappattu: Evolution and Worldview

Manoj.V.T*

There are many traditional songs in Kerala. 'Vatakanppaattu', 'Thekkanppaattu', 'Idanadanppaattu', are some among them, which are based upon its geographic location. Besides them, traditional folk songs emerged among religious folks too, folk songs of 'Malaya', 'Pulaya' and 'Paniya' communities are examples of such folk songs, based on caste group. Maappila songs belongs to religious folk, it is the traditional folk songs of Muslim Community in Kerala.

'Maappilappaattu' is in Arabi-Malayalam syllable. The name 'Maappilappaattu' stresses it is the songs of Maappila(s) (Muslim Community). But the function of the songs and the singers shows it is the songs of every caste and creed in Kerala. Now a days, the people in each caste and religion are seen to entertain and enjoy Maappilappaattu.

Maappilappaattu has a tradition of its own, it is not prepared and handled by a particular folk, but it was prepared for the folk and is so recognised by them. At a period of time Maappilappaattu was sung by Maappila in Kerala, but today the situation has changed. Like many other folk line forms, Maappilappaattu also go through time to time and space to space changes to become a folk tradition.

To understand the communal harmony of Maappilappaattu, we have to examine the way in which the Maappila community or Maappilappaattu existed in Arabia. Maappila originated in 'Mekka'. At those times, Madeena was ruled by King AbeeB Ibnu Malic, who practised Sabi religion, and worshiped sun God. His rule was infamous. It was then that prophet Muhammed arose. He opined, the basis of every religions are safety, peace and equality. He believed that nutshell of every religion, is the same, He believed people get peace and

* Research Scholar, School of Folklore Studies, University of Calicut.

safety, only by equality; therefore it is imperative to reduce the distance between having and not having, land lord and tenants. In his opinion, democracy is the medium of governance. He thinks the aim and messages of Bible, Bhagwat Gita and Quran are the same. Muhammed Nabi's revolutionary ideas got him deported from Mecca; AbeeB Ibnu Malic gave shelter to him at Madeena. He retired from his rule to place Muhammed as Khaleefa and the country became democratic. Hence Madeena became a happiest country. All the people believed in different religions but followed Muhammed and they called themselves as believers of 'Islam'. The word 'Islam' means peace, safety, and equality. Arabic, who believed in Islam, reached in Kerala for trade. Cheraman Perumal the then ruler of the Chera kingdom got attracted by the Islam as a religion and received it from 'Makka". He spent some years at there, getting married to Rajiath, sister of Malic. He died at Yamen, while his wife and children returned. Cheraman Perumal sent a letter for his confidants, to Chera, who ruled Kerala at that time. Chera permitted a place at Kodungallur to build a Muslim mosque, and help them to do trade activities. Chera, who is in Hindu religion, helped Islam followers by money, man and place to build Muslim mosque, is a better example of the secularism of Kodungallur kingdom.

The historian and philosopher JDP MORE in his book 'origin and early history of Muslim of Kerala 700 AD-1600 AD is depicted the relationship between Arabs and Keralites in the chapter Vasgo De Gama and shake Sainudheen he has qouted the lines of the epics 'Al-Mubeenilis-Sameri-Allahi-Yuhibdul-Musleem In' It was written by the brother of Shake Saainudheen, Abdul Azeez Al-Calicutty. The friendship of the Zamorine Raja of Calicut the muslim community of Kozhikkode has expressed very touchfully.

The followers of Islam, lived many years in Kerala. They married women from different religion like Hindu, Buddhist and Jainist. Local people interested to make relationship with Arabs. The Arabs who married Kerala women called as 'Puyyapla' of 'Puthiya Mappila' [meaning: new groom]. Arabs liked the new name, and the name became epithet and

community name.

Long back, that was the time of origin of Islam religion. The rulers were not promoted musical songs due to the belief of that it was the symptom of the adoration of Sathan (evil god). But later in the period of Usman music and songs were promoted. The people of Alhijas begin to amuse rhythmic music and playing of musical instruments was usual. The professional musicians were originated.

Arabic-Malayalam syllable was made by the Maappilas in Kerala. It reads in Malayalam and writes as Arabic. At that time Malayalam had no separate syllable. Arabs made this Arabi-Malayalam to communicate with the local people. They used it to propagate religion and for trade. Maappilappaattu originated in this syllable during the early days. The messages of Maappilappaattu are, one God, peace, safety and security.

Islam religion originated to combine different religious groups in Madeena. In Kerala, the maternity of the maappilaas is in different religious groups. So in all its respects, we can see that maappila and maappilappaattu represents communal harmony. In first stage, maappilappaattu used for religious establishment, to talk about the glory of prophets, but at the same time, we understand through history that maappila and maappilappaattu are the exponents of communal harmony.

The rich Muslim culture seeded in Mecca and bloomed in Medina, got its root in most of the civilizations around the globe. Likewise its successors, popularly known as 'Maappila' in Kerala, schooled their own branch of literature in Malayalam and also a vibrant tradition of ballads and musicals as 'Maappilappaattu'. The early stages of 'Maappilappaattu' could be attributed to the early 'Arabic-Malayalam', that existed with an Arabic script and Malayalam words and phrases was lent in. Further the early 'Maappilappaattu' when analyzed clearly showed a cultural and linguistic amalgamation as it had a mixture of Arabic words in tune with rest of Malayalam in it (eg. Kozhikode, a vibrant city of Kerala was called as 'Moorgicode' in Arabic-Malayalam, where 'moorgi' is corresponding Arabic word for hen which in Malayalam is 'kozhi'). This shows an

amalgamated character of the 'Maappila' society which in turn made its literature intricate, which for a person to study or merely understand 'Maappilappaattu' needed to be a scholar of both the Arabic and Malayalam languages. The purists among the Malayalam literature scholars weren't able to digest this very fact and has strongly negated the argument of existence of Arabic-Malayalam. This negation cannot stand as through the timeline of Malayalam literature shows many such instances, arguing the 'Manipravalam' of Cherussey and his other works are a fine example of Sanskrit-Malayalam which is nothing but another linguistic amalgamation, such is the Arabic-Malayalam.

The origin of Maappilappaattu when investigated, its very purpose was nothing but prophesying Islam as a religion and popularizing its culture. Later like any folklore 'Maappilappaattu' lost its original idea of prophesying religion and shed its fundamentalism through the passage of time. It evolved itself into a part and parcel of the lifecycle ceremonies of 'Maappila'. Without any exaggeration every occasion of a Maappila had its corresponding 'Maappilappaattu', may it be the occasion of a birth of a child or if the 'Maappila' is lying in his deathbed, 'Maappilappaattu' integrated itself into every festivities and sorrows of a 'Maappila' as a prayer to the supreme one. Therefore tracing through the political idea in 'Maappilappaattu' we could find that it has transformed itself from a vendor of religious ideas to a prayer of common man to the supreme one then turned itself into a part of the cultural life of 'Maappila' it later developed itself as a voice of 'Maappila' community to appreciate the esthetic beauty and also condemn the social evils through sarcasm. This evolution of 'Maappilappaattu' is very interesting to be when studied, through ages as said above from a vendor of religious ideas it has transformed itself into the voice of the 'Maappila' community, amassing a rich folklore that could represent itself as timeline of the community. The debate of whether the postmodern Maappilappaattu that has denounced itself from all the traditional music and rhythms could itself claim to be a part of the original Maappilappaattu is irrelevant, as all the changes that it has received is a change that the community itself has endured and it is to be remembered as argued above that

Manoj.V.T

Maappilappaattu is nothing but the community's voice. The rhythm and music of Maappilappaattu derives its energy from its patriarchal and matriarchal roots and the linguistic tradition that it holds. Maappilappaattu along with its original tunes has further developed itself by taking inspiration and sometime making an equivalent another from songs and rhythms of the indigenous rites and rituals and art forms. Later on the Maappilappaattu version superseded in popularity over the original indigenous work, it went to an extent that the rhythms got appropriated to the Maappilappaattu to which it is part to.

The similarity is not unique to the indigenous work, on a magnified view it could be seen that Maappilappaattu had a spot on similarity to the periods popular sing songs. For this the similarity of Muhyadeenmala and Ramayana Kilipaattu could be cited. The works has likeness in rhyming and in other poetic elements. Apart from this we could see a resembling rhythms in Maappilappaattu to the songs and tunes of Ottamthulal, Parijamuttu, and Kolkalli.

Further when tracing the history of Malayalam poetic literature, it could be categorically arranged into ancient, medieval, modern and postmodern. The subject matter of ancient period used to be 'Bhakti' (or devotion towards God) and stories from 'Puranas' and rhythms and rhyming had its very utmost importance. While when arriving to the modern period the subject matter became compassion, humanity, love, romance etc. this period lacked importance for rhythm, rhyme and syntax of the poems. The period in between ancient and modern is attributed as the medieval, during this period the subjects of creativity were nature and social injustice. The period later to the modern is the postmodern period, abstract is the fashion of this period, the poems defied the traditional norms of rhythm rhyme and syntax in poems, often its theme is itself abstract. These changes that accorded with time in Malayalam literature also amply effected the Maappilappaattu tradition. As an example, the early stages of Maappilappaattu is congruent to the ancient period mentioned above. The subjects in the nascent stages of Maappilappaattu were religion and its sole idea was prophesying its ideas. Later in the medieval period

Maappilappaattu shared the subjects of the period such as nature and social injustice. The case with the postmodern period is no different Maapilapaatu yet again shares the character of the period of defying all traditional norms. Hence to conclude it is to be understood that Maappilappaattu understood the vibe of time and space and enjoined with it always making it distinctly popular at all times. Further, arguing, if the postmodern poems of Malayalam which similarly has denounced the traditional norms could still stand as a part of the rich poetic culture, then the same arguments which enjoins the postmodern Malayalam poems to the traditional ones also enjoins postmodern Maappilappaattu to its rich traditional folk.

Many cultures had the fortunate chance to be a part of this fertile land that has always nurtured and accommodated the tradition and folks that it brought. But rarely it escapes the process of appropriation, that when appropriated it loses its distinct identity and becomes a part of the existing ethos of the land or when such appropriation fails, it erodes itself from the society losing its popularity leaving only its traces in micro level. However interestingly 'Maappilappaattu' and the Maappila is part of this land for centuries unaffected by the process of appropriation and never during its life time has faced an existential crisis and has strived without any fear of erosion. This brings a legitimate and an intriguing question what is so special about the 'Maappilappaattu' and its enjoined folk that it still, as described earlier it has taken its form for the postmodern era, has its own distinct identity. On having a magnified view of the whole folk treasure imbibed in the 'Maappilappaattu' one can find that the reason is evident, 'Maappilappaattu' and the 'Maappila' culture is itself is nothing but a synthesis. It has its patriarchal roots from Arabia and matriarchal roots from the native. An example to this claim is the similarity in 'Muhyadeen mala' and 'Ramayana Kilipaatu'. Further we could see a rhythmic nexus to the native art forms such as 'Kolkali', 'Parijamuttu kali', 'Ottamthulal', 'Udukkukotti paatu', 'Pulluvan paatu', 'Kalamezhuthu paatu', 'Thotam paatu' etc.. Therefore it has to be said that 'Maappilappaattu' was motherly nurtured by the native land, which it even today draws its lifeblood from the native culture that then existed. It is nothing but a reflection of

romantic songs to sing and it today is part of cinema, sports and even advertisement, what not it is, it is everything as it has bewitched everyone. This gracious outlook has led it to strive through centuries and will strive through the centuries to come.

References

1. Kutty,V,M.,Mappilapattinte lokam,Lipi books,2014.
2. Muhammed,S.V.,Charithrathile Marakkal sannidyam, Vachanam books,2008.
3. Kutty,V,M.,Mahakavi Moyinkutty Vaidyarude Kavya prapanjam,Lipi books,2014.
4. Ahammed,K.M.,Vakkukal thedunna esalukal,Kerala Folklore Academy,2012.
5. Kutty,V,M.,Vaikkam Muhammed Basheer,Malappattu,Lipi books,2012.
6. Kutty,V,M.,Mahakavi Moinkutti Vaidyar,Sahithya Academy,Delhi,2007.
7. Kutty,V,M.,Esal Nilavu,Lipi books,2013.
8. SakkeerHussain P., Kunchayin musaliyarude Kappalppattu oru darsanika padanam, Moinkutty Vaidyar Mappilakala Academy, Kondotty, 2014.
9. Ibrahim,Meharinte samboorna krithikal, Bevinja,Mehar,2014.
10. SakkeerHussain P., Kunchayin musaliyarude Noolmaduhu Kavithayum kalavum,2014.
11. JamalMuhammed,t., Arabikaludecarithram, Keralabhashainstitute, Thiruvananthapuram, 2012.
12. JDP More, Origin and early history of muslims in Kerala 700 AD-1600 AD, translated by Shibu Muhammed, Lead books, 2012.

Concept of local culture in times of globalisation

Dr. P.J.Vincent*

Colonial experience is not something of the past in the post-colonial world. It is a day to day reality as it continues in new and divergent forms. Colonialism as a hegemonic organization of international production relations succeed in integrating the economies of the colonized into the world capitalist system. The appropriation of the economic surplus produced in the colonies enabled the colonizers to accumulate vast wealth and achieve enormous material progress. The imposition of internal division of labor under formal colonialism laid the foundation for neo colonialism after decolonization. Kwame N Khruma viewed neocolonialism as the last stage of imperialism and presented a model of neo- colonial expansion through cultural hegemony (1).

In the neo-colonial phase of capitalist expansion the erstwhile colonizers are in a position to continue the total control over the resources of the decolonized states even without direct political control and administration. An extensive and very complex inter- state, inter- social and inter- cultural network is developed to dominate the world system which contain a plurality of societies and cultures. The developed West integrated other parts of the world primarily through geographic and commercial ties with the globalization of western culture the so called universal culture. This stage of capitalism shows specific traits of cultural imperialism which is the most subtle and most successive of imperialist policies (2). It aims not at the conquest of territory or at the control of economic life but at the conquest and control of the minds of people as an instrument for changing power relations (3). culture more specifically ideology is the devise to conquer minds.

In the 1990s , after the inglorious demise of USSR and socialist bloc , the process of neo colonial exploitation intensified.

* Asst. Professor, Dept. History, Govt. Arts & Science College,
Kozhikkode-18

There is a sea change in the international socio-political and cultural scenario and as a result the world has become a global village. This process has been started in the early 1980s itself. As Paul Sweezy put it, "in the periphery, foreign capital has penetrated more widely and deeply than ever before" (4). The world has internationalized in its basic dynamics. The market forces started virtually controlling almost all aspects of human activities. An ever-intensifying network of human interaction across national boundaries became a reality. The historical process of globalization or natural integration of mankind is entirely different from the imperialist globalization which is undemocratic and hegemonic. As a result of contemporary globalization the post-colonial world became the victims of an indirect and subtle form of domination by political, economic, social, military or technical forces (5).

The globalization phase of capitalist development is viewed as a phase of deepening dynamics of capitalist integration (6). It restructured the capital-state relations, capital-labor relations, and core-periphery relations. The change in the state-capital relations resulted in the internationalization of the state in which the states become a vehicle for transmitting the global market discipline to the domestic economy (7). The new capital-labor relations gave rise to a new global world of work. The core-periphery relations became increasingly unequal because of monopoly control over capital, technology, market, media and weapons of mass destruction. The monopoly control of these key factors enables the developed countries to appropriate the labor and resources of the rest of the world and integrate them into the global culture.

Globalization gave rise to a new global class and a new social structure which resulted in the formation of what Susan Strange has called the "international business civilization" (8). Nobel laureate V.S. Naipaul argues that the post-colonial world is witnessing the emergence of a "universal civilization" (9). The idea implies a process of cultural integration which acquired momentum with the end of cold war and the beginning of unipolar world. 'The new world order' globalized the western cultural values and established hegemony over national and local cultures. The civilized

societies have many things in common which distinguish them from pre-modern societies. The common standard which qualifies a civilization is set by western world and imposed through hegemonic practices.

The concept of universal civilization is the product of the Western world more specifically the cultural agenda of imperialist globalization. It is the contemporary version of nineteenth century idea of the 'white man's burden'. 'Universalism is the ideology of the West for confrontations with non-western cultures' (10). The centers of great civilizations with continuous and glorious traditions out rightly rejected the cultural homogenization agenda of the West. 'What Westerners herald as benign global integration, such as the proliferation of worldwide media, non-Westerners denounce as nefarious western imperialism. To the extent that Westerners see the world as one, they see it as a threat' (11). The cultural invasion intends to destroy the heterogeneity of historical and cultural experiences of people in different parts of the globe and to create a homogeneous multinational culture which is essentially western culture. This process liquidates the tradition oriented life styles of local collectives and creates a cultural condition for the globalization of late capitalism.

Local collective is an ensemble of human relations formed during the process of appropriating the resources of a particular locality (12). It is an organic entity and has its own distinct characteristics. The identity markers or lived cultural experiences such as common values, belief system, customs and practices, orientation and institutions are conserved and transmitted through orality. Although the local cultures engage in a give and take relationship with multinational culture they preserve and perpetuate their own distinct identities.

The uniqueness of local cultures enable them to face the unilateral invasion of multinational culture with strong underpinnings of cultural homogenization. The local cultures have to confront and combat the disastrous thrust of the multinational culture.

The local culture is a collective of various folks and sub

folks. Each folk have its own world view, social system and cultural values transmitted orally to the new generation. Tradition can be regarded as the most essential trait of folklore and folk culture. Like folklore, oral history is also a kind of verbal tradition which is transmitted orally from one generation to another. According to Gervold, 'back of all literature stretches an unmapped and immeasurable world of oral tradition. Before man began to write, they made songs and sang them, put together stories and told them'.(13).Jan Vansina writes, 'oral tradition is a socially sanctioned reported statement or hearsay account of testimony of the past'.(14).The elements of folklore, oral history and oral traditions are assets of local cultures as they provide identity and strengthen their cause.

Along with multinational culture, local cultures confront the ghastly communalization process which try to homogenize it on religious lines. Oral traditions and folklore have been manipulated and misrepresented to create fanatic religious consciousness. History is latent element in myths , legends, traditions and various types of memories about the past. Manipulating academic history and making 'popularized history' which is deliberately introduced into popular memory are parts of communal agenda to destroy the internal coherence and consciousness of unity of people at the grass root level. The democratic India stands on its cultural values which are evolved through centuries and based on great Indian tradition and secular political values provided by the national movement. The construction of history in the view point of communalism is a conscious act to revive the political authority of the elite caste. This process will lead to the re-division of secular India on caste and religious lines. The secular public sphere will be transformed into a turbulent communal sphere.

It is a wrong view that communal divisions existed in every sphere of Indian society. The local folks based their existence on secular popular culture. The local history can extract this lived experience from various types of oral sources and provide an ideological firewall for a culture of unity against divisive politics. The multinational hegemonic culture debases the values and identities of national culture while the

communalization undermines the very foundation of local culture. In the changing circumstances it is necessary to rearticulate the experience of local culture to engage globalization as well as communalism.

References

1. Kwame N Khroma, *Neo-Colonialism: The Last Stage of Imperialism*, (Nelson, London, 1965).
 2. Hans.J.Morgenthau, *Politics Among Nations: The Struggle for Power and Peace*
- Revised by Kenneth.W.Thomson, 6th Edition, (KalyaniPublishers , New Delhi, 1997), p.85.
3. Ibid
 4. PaulSweezy, "Globalisation: To What End?", *Monthly Review*, 42(9), Feb.1992), p.1
 5. J.O Connor, "The Meaning of Economic Imperialism", in R.Rhodes, *Imperialism and Under Development*, (Monthly Review Press, New York, 1970), P.117.
 6. AnkieHoogvelt , *Globalisation and Post-Colonial World : The New Political Economy of Development*, (Macmillan, London, 1997), p.115.
 7. Robert Cox, " Social Forces, States and World Orders: Beyond International relations Theory", *Millennium*, 10(2), 1981, p.139.
 8. Susan Strange, "The name of the game" in N.X.Rizopoulos, (ed.), *Sea-Changes : The American Foreign Policy in a World Transformed*, (Council of foreign relations, Washington, 1990), p.260;Also see Danielle Matthes, "culture, globalization and international relations" www.culturaldiplomasy.org accessed on 11-01-2015
 9. V.S.Naipaul, "Our Universal Civilization", The 1990 WristonLecture, The Manhattan Institute , *New York Review books*, 30 Oct.1990, p.20.
 10. SamuelP.Huntington, *The Clash of Civilizations and the remaking of world order*, (Penguin Books, New Delhi, 1997), p.66.
 11. Ibid
 12. P.J.Vincent and A.M.Shinas , "Local history and oral history: Cousins in disciplinary symbiosis", inP.J.Vincent and A.M.Shinas (Edited), *Local History: Explorations in Theory and Method*, (Kozhikode, 2010), p.42.
 13. Gorden Hall Gervold, *The Ballad Tradition*, (New York, 1957), p.1
 14. Jan Vansina, *Oral Traditions*, Tr.H.M.Wright, (London, 1965), p.19

communalization undermines the very foundation of local culture. In the changing circumstances it is necessary to rearticulate the experience of local culture to engage globalization as well as communalism.

References

1. Kwame N Khroma, *Neo-Colonialism: The Last Stage of Imperialism*, (Nelson, London, 1965).
2. Hans.J.Morgenthau, *Politics Among Nations: The Struggle for Power and Peace*
Revised by Kenneth.W.Thomson, 6th Edition, (KalyaniPublishers , New Delhi, 1997), p.85.
3. Ibid
4. PaulSweezy, "Globalisation: To What End?", *Monthly Review*, 42(9), Feb.1992), p.1
5. J.O Connor, "The Meaning of Economic Imperialism", in R.Rhodes, *Imperialism and Under Development*, (Monthly Review Press, New York, 1970), P.117.
6. AnkieHoogvelt , *Globalisation and Post-Colonial World : The New Political Economy of Development*, (Macmillan, London, 1997), p.115.
7. Robert Cox, " Social Forces, States and World Orders: Beyond International relations Theory", *Millennium*, 10(2), 1981, p.139.
8. Susan Strange, "The name of the game" in N.X.Rizopoulos, (ed.), *Sea-Changes : The American Foreign Policy in a World Transformed*, (Council of foreign relations, Washington, 1990), p.260;Also see Danielle Matthes, "culture, globalization and international relations" www.culturaldiplomasy.org accessed on 11-01-2015
9. V.S.Naipaul, "Our Universal Civilization", The 1990 WristonLecture, The Manhattan Institute , *New York Review books*, 30 Oct.1990, p.20.
10. SamuelP.Huntington, *The Clash of Civilizations and the remaking of world order*, (Penguin Books, New Delhi, 1997), p.66.
11. Ibid
12. P.J.Vincent and A.M.Shinas , "Local history and oral history: Cousins in disciplinary symbiosis", inP.J.Vincent and A.M.Shinas (Edited), *Local History: Explorations in Theory and Method*, (Kozhikode, 2010), p.42.
13. Gorden Hall Gervold, *The Ballad Tradition*, (New York, 1957), p.1
14. Jan Vansina, *Oral Traditions*, Tr.H.M.Wright, (London, 1965), p.19

Folklore as classroom strategy

K.P.Satheesh*

Introduction

Since Folklore has established its independence as an academic discipline, it started influencing the other academic discourses, including education. School curriculum has to be revised as per the time demands. The traditional concepts of teaching and learning are radically improvised now. The local texts and field interviews could achieve the status of learning materials. The sensory experience and psychic experience could also assume a place in the school curriculum. Learning by doing, learning in groups, co-operative learning, collaborative learning etc are introduced as new concepts of learning. Besides these, folk songs, riddles, proverbs, folktales, folk games etc were suggested as various means to impart curricular statements (CS) and building up of creativity among children. An activity based teaching and learning process was suggested in the classrooms. In the language classroom Chomskian model of linguistics and constructivism, humanism and discovery learning were suggested. Above all the language classes were conceived as natural and touching the daily life. Dialects were preferred to the standard language. The total learning process was re-oriented to learning by doing, learning by living together, so on and so forth. New curriculum made a new atmosphere in lower primary schools. However, the impacts of new curriculum in lower primary students are yet to be tested.

This paper approaches the pedagogical experiments made in Kerala as part of the new curriculum in which folklore and local culture were accommodated in the school curriculum for the first time. Here folklore serves, as a medium of communication for its efficiency. There is a functional shift on par with contextual change. This treatment could be conceived as an intervention by an agency, which is external to the local

* Faculty, School of Folklore Studies, University of Calicut

culture and hence as applied folklore.

The new curriculum imparted in Kerala, was aimed at a child-centered school curriculum. It was also conceived as a new learning strategy and method of teaching. While this strategy was in language teaching to make teaching and learning process more effective, they applied different forms of folklore in classrooms. Special textbooks and teachers' handbooks to implement in the new curriculum in the classrooms were prepared by DPEP. Among them the language textbooks and handbooks, suggest different 'Folklore Genres' as effective strategies to impart the curricular statements. These genres include 'Folksongs', 'Riddles', 'Proverbs', 'Folk games', 'Folktales' etc. It will be the task of the present study to see how far these forms could help the teacher to achieve the goals stated in curriculum and to see how far they are legitimate as suggested by new linguistic and psychological thoughts. The experiences play an important role in the formation of the child's personality. This very approach considers child as the centre of the learning process. This approach gets the backing of the modern child psychologists. They agree with, the playing nature of the child and his or her world of fantasy. Child has multiple intelligence and individuality. The duty of a teacher is to facilitate this development with in and with out the classroom. Applying folklore in new contexts is very important, especially in education field. Because, applied folklore is a conscious effort of an outside agency or folk itself to divert folklore from its primary context to another context, for achieving particular goals. Folklore is a powerful media to reveal the inner thoughts of the people who create it. It is characterized by its strength of communication as Dan- Ben Amos defines "Folklore as an artistic communication."

The function of folklore is associated with its context. The context of an item of folklore is the specific social situation in which that particular item is actually employed. The original context in which folklore is performed is known as 'primary context' American scholars like Richard M. Dorson and Dan-ben Amos made considerable contribution towards contextual analysis of folklore. European scholars tried, for the first time to

K.P.Satheesh

explain the appearance of 'folklore in secondary or tertiary contexts'. In 1962, Hans Mosar introduced the term folklorismus to explain these phenomena. Later 'folklorism' replaced the term folklorismus. European scholars bring 'applied folklore' into the folds of folklorismus. But in Indian context we should be able to distinguish folklorism and applied Folklore. If folklore comes out from its original context without the involvement of any external agency, it can be called as folklorism. Here the folk themselves carry their folklore from its original context to other contexts. This is an organic evolution of folklore. However, in applied folklore an 'external agency' interferes in tradition of a folk and certain ethical issues are being raised. The consent of folk is not sought here. In this sense, it is different from folklorism. They share no common features other than their existence in secondary context. The process and aim are entirely different. Applied folklore is a deliberate attempt where as folklorism is an organic development

However, there are no relevant studies in this field, which consider applied folklore as an intervention by an agency, which is external to a local culture. Similarly, for imparting new curriculum in primary schools had to endeavor a greater extent by designing classroom strategies, conducting workshops and publishing relevant reports. These reports and publications are worthy and useful for the present research. But they are not discussing the impact of converting various folklore genres as classroom strategies. Hence, this study may be the first attempt in this regard.

The data for this study is collected from selected primary schools. A prepared teaching manual is tried out in the classroom and the results are collected, classified and analyzed.

Child centered Curriculum

It is true that the child is to be prepared for life. However, this does not mean that his immediate interests should be sacrificed for the sake of future that is indefinite. This overview illustrates the gradual evolution of school curriculum towards a more child friendly discourses. The shift from teacher oriented to child centered approach in new curriculum made a

radical rupture in the course development of curriculum. Instead of individual learning, group learning was preferred. Similarly, lecture method was replaced by activity-oriented classroom. Instead of following universal textbook, students were motivated to construct their own local texts. Here the students learn by fitting new information together with what they already know. Pupils learn best when they actively construct their own understanding. Above all learners are encouraged to invent their own solutions and to tryout ideas and hypothesis. They are given the opportunity to build on prior knowledge. Learner autonomy and initiative is accepted and encouraged. The teachers and students should actively discuss issues and concepts. The classroom suggested by the new curriculum promoted through collaboration; collaboration among students and between students and teacher. Students building knowledge, not as individuals, but as group. It is an instruction method in which students are work together in small groups towards a common goal. Here the child can get use his\her knowledge to another situation. Knowledge to be useful must be situated in relevant or authentic context. In short, a more democratic space was created in our primary classrooms. This pedagogical reformation provided enough room for folklore in school curriculum. Folklore was used as an instrument for better communication among peer groups. It was also useful in developing local knowledge, oral history; myth, legend etc were collected, preserved and discriminated through curriculum. The paper attempts to study the impact of curricular practices on folklore and the impact of folklore on curriculum. For its convenience, the study is confined to the practice of riddling as a classroom strategy.

Children's folklore and its characteristics

Children's folklore includes the games, lullabies for children, folksongs used in games, folktales, riddles, children's magazines, cartoon film, audio-video programs, text books so on and so forth. Folklore is stylized performance and also a medium of communication among individuals.

Four pairs of characteristics for children's folklore are

K.P.Satheesh

given below. They are Order / order less, hierarchy / equality, male / female and Dynamic / Static. Most of the games of the children are the attempts to make an order from order less. At the same time, some games subvert the existing order. In some games both situations co-exist. The first situation interrogates social systems and cultural habits. Folk games encompass activities that are cruel, dangerous and obscene. It is a protest against the social manners and moral laws. Nonsense (absurd), mysteries of children's folklore comprising absurdity and protestations. The absurdity in children's folklore teases the world of elders. Any absurdity can create an order-less atmosphere. It is a tactics to temporarily hide the reaction towards social taboos. Children's folklore examines the relevance of social regulations. Children do communicate an unconscious rebelliousness through their folklore. In short, children's folklore is a virtual revolt. For example sometimes the boy/girl imitating their cruel parents or their cruel teacher and give punishment to their younger ones. Through this imitation he/she shows his/her rebelliousness to others.

Children like to keep and use secrets. It is coded in secret language. It is a protest against the elders' restrictions. The children are showing the nature for keeping their own belongings in a secret place. Children use some secret words to communicate between them. Certain nicknames are the examples.

The contradiction between order and disorder is structured in riddles as in the case of many other games. Riddles are a symbolic system, which show the world surrounded upside down. Riddles, present the ordered world as an embodiment of disorder. This is a negation of the world order. Negations are the soul of riddles. In the riddling, the riddle tries to establish order by appropriating the faulted element presented in the riddles. By answering the riddle, the order is retained. Hence, in fact riddling is a play between order and disorder. For example: kaaLa kitakkum kayarotum - pumpkin (The Ox lying, Coir will run). Another contradiction in the children's folklore is related with hierarchical order and

equality. Some children's folklore are structured in hierarchy and some in equality.

Children desire to be in a group always. A peer group comprises individuals with the same mentality. At the same time, children create hierarchical groups. The various roles played in the games like construct a hierarchical structure among the children who play the roles of father, mother and children. It is a re-production of the world of elders. Like this, we can see the heroes and heroines in the children's games. Age difference is a parameter in joking and teasing. Joking relation makes a strong bond among the member of a peer group of adolescence. Nevertheless, joking relation not prominent among children. A group comprising of children of different age does not promote joking relations. The hierarchy prevailing in such groups stops such relations.

Riddles are aimed at puzzling the riddlee. The riddler assumes an upper level in the hierarchy. The riddle tries to overcome this hierarchy. If he/she cannot give answer, the riddlee is obligated to the riddler. Riddles may be the creation of elders but it is for children. 'Viitu veccu Kali' (making of house). The elders experience pleasure in creating and communicating riddles with obscene context. It is also an attempt to subvert the existing system of morality. Like in any other folklore; gender distinction is seen in children's folklore. A child identifies his/her gender difference while participating in children's games. Gender difference is more social than biological. The games that boys play are more adventurous, and competitive. Where as girls prefer, the games that promote individual equality. On the other hand there are some games in which boys and girls together play without showing any gender difference. OLiccuKaLi (Hide and seek play), through this game children overcome the taboos existing between male and female genders in our society. There is no gender difference in the riddling.

Static and dynamic elements are also relevant in children's folklore. When children retain traditional rhythms and 'VaayTTaari' repeated rendering to denote the rhythm of a song, the songs related to their folk games they are sung in the

K.P.Satheesh

context of new games. Like this, some elements continue and some are changed in children's games. The new functions replace the old ones. No folklore is excluded from this transformation. We can see both static and dynamic elements in riddles. The content of certain riddles may be modern subject or contemporary phenomenon. We cannot ascertain the riddles are only ancient creations.

New riddles are formed as time passes. For example the riddles about fan, bus, tube light, torch, umbrella, radio, television, computer etc. In certain context, familiar object or facts may be presented in riddles through its new indications. For Eg :-1. KaNNil pitiykkaaTTa kaLavaaNi PeNNinu KarNNAataKa SangiiToom KuTTiveppum - Mosquito (A woman with melodious voice. She is so small to be seen. She is always in concert of Karnatic music)2. KuRu KuRu KuurKKaPPattaaLam, Vimaanam KandaPPool OotiPPooyi - Hen (KuRu KuRu - imitating the sound of chicken-onomatopoeic. A 'Gurgha' Army, ran away by the site of an airplane)3. CeRiya baluuNil Ceriyari niRaye - Brinjal (A small balloon with full of broken rice). Children themselves create riddles. The Elephant - Ant stories is the best example of it. The structure of these riddles is entirely different from common riddles. The function and discourse of these stories are different. The simple arithmetics and reasoning ability questions may be coming under the riddling. Above all factors indicate the structure, content and function are undergoing some changes. Riddles are evolutionary in nature. This may be biological. When these changes occur some riddle elements may be protected and others may be totally changed.

Context of Riddles

Based on its application riddles are categorized into six different groups. Leisure time riddles, Riddles referred in oral literature, Used for greetings, Used as part of classroom strategy, Used in legal affairs (court), Used in ritual. In the context of Kerala society, leisure time riddles and riddles referred in oral literature are common. Children have a habit of riddling for spending leisure time. The new curriculum propagates the habit

of riddling as part of the formal education.

There are three elements in each riddles (1) Riddler 2) Riddlee (3) Audience. The riddler controls the riddling. The audience of the riddling may not be always passive one. If the riddlee failed to give the correct answer, the audience may become active and try to answer. One who is giving the correct answer will become the riddler. That means, the control over the context of riddling is changing in each seconds. That means, there are no fixed elements, while riddling riddler, riddlee and audience are changing in each second. We can increase / reduce the total time of riddling according to our own interests.

The text of a riddle has four elements. 1) Correct answer of the riddle. 2) Guessed answers. 3) Replays like pass, I do not know, Sorry etc. 4) New riddles, instead of the correct answer (Ant - Elephant Stories) When time passes, form of the riddle and context are changed. The elephant - ant stories is the best example of it. Really, the riddles are in the form of a statement. However, the elephant-ant stories are in the form of narration. For example: Elephant and ant are friends. One day they went to a temple. There they saw a notice board. "Keep chapels out side". Elephant stopped and did like that. However, ant stepped forward without fear. Tell why ant did like that? Ans. Ant wore no chapels. We can see the elephant- ant stories in the college campus also. For welcoming the new comers into the campus, the senior students used these types of riddles as teasing. Now a days the video jokes in the television always use these types of riddles. The answer of these types of riddles may be irrational.

Each riddle is a knot, tied with language. By answering, one tries to break these ties. Therefore riddles have different names in different language. Katam paRayal, katam kaTha, Azhippaan KaTha are different malayalam names of riddling. In Tamil language it is named as VituTai. In kannada and Thulu language, it is named as ogatu. In Sanskrit language it is called as Goodhapreshnam, CiThrapreshnam, GuutookTTi, Preheelika. All folklore performances are the stylized discourses in the daily life. For example the prayer, reception, respecting elders, eating food are common activities in the daily life. However, on a

marriage we give more attention to these. We intensify these things. This is a kind of stylization. But in the case of riddle the stylization is not done like this. The stylization in the riddles is done by functional reversing of the question type sentences in the language. Stylizations are main characteristics of riddling as a performance.

Between stories and songs, riddles may come into a motif. The riddles in the English language are more in question type. The riddles in the Indian languages are more in statement type and more related with stories. The various names of the riddles in the Indian languages denote this. E.g. In Malayalam it is known as 'KatamkaTha', kaTha means story. In Thulu it is known as 'EruTu kaThai.' 'Eruthu' means 'Infront of'. There are different riddling Context in our 'Puranas', 'Yakshaprashana' in 'Mahabaratha' and the story of Samson and the story of Vararuci are best examples of it. The above said riddles were performed with a condition that is, if one can give correct answer, he may live. Otherwise, he will be killed by the riddler or some times giving a marriage proposal. These types of riddles are known as 'neck riddles.'

Riddling is same as a game. Each game has an aim, rules and regulations, participation of the members, different places of the participants, reward, skills, relationships, physical set up and tools. Riddling also has these elements. To defeat the opponent is the main aim of each game. Riddles also have this aim. Here the riddler always tries to give pressure upon the opponent and tries to defeat him. Comparatively less activities. Questioning and answering are the only two activities in the riddling. Rules and regulations in the riddling are not complex. If riddlee gives correct answer in time, the riddler will indebted to him. Recently, riddling is included as a competition item in the school youth festival. The game riddling needs at least two persons. All games give different roles to each participant. Nevertheless, in riddling there are only two places. That is the riddler and riddle. Some cases audience also get a role. The places of riddler, riddle and audience are not fixed.

In the riddling the least due one will be the winner.

Majority of riddles indicate it's due also. For example:-

AnTiyKKuVaatilatayKKunna, AmmeetepeerupaRajjal, ENNiyeNNi ToLLayiraVum, OTtaKataVum- sun (If (you) name the mother who closes the door in the evening, I will be in due infinitely.) In some riddles, there are no indications of due in the text of the riddle. If the riddling may come as part of learning activities, the more scored team would get proficiency prizes or gifts.

Commonly the skills in the game are measuring in three levels, that is; (1) Cognitive domain (2) Sensory motor domain (3) Affective domain.

1. Cognitive domain:- Numerical ability, symbol recognition or reproduction of symbols, recalls, evaluation etc. coming under this level. **2. Sensory motor domain:** Accuracy in body movement, accommodations, order, power of vision, power of hearing etc. are coming under this level. **3. Affective domain:** Happiness, angry, disappointment patience etc. are coming under this domain. The victory in riddling is mainly depends upon the ability of cognitive domain. According to Piaget, in the elementary stage is characterized by seven types of conversation number, length, liquid, mass, weight, area and volume. Intelligence is demonstrated through logical, systematic manipulation of symbols related to concrete object. Above all, an operational thinking develops. Really, the riddling is an attempt of untying the linguistic and experience oriental things hidden in the riddle. Therefore, we can say riddling is an intelligent testing. All riddles are in the metaphoric language. There is an object and a metaphor. If the relation between object and metaphor are reasonable, the answer of that riddle will be authentic.

The rationality with in the limits of the experience and linguistic limits are the helping factor of a riddlee to give correct answer. There is no role of sensory motor domain and affective domain in the games of riddling. The riddling promotes the relationship between the individuals. The co-operation among the riddler and riddlee is very important at the time of riddling. A good riddling, progresses through only true conversation

K.P.Satheesh

between the riddler and riddlee. There is no need of any physical set up. Where ever the children are gathering there an immediate context of riddling. We need some pre-requisites to conduct riddling in the classroom viz, a scoreboard, chalks, paper and supervisor, etc. Generally, there is no need of any tool to conduct riddling. In short, we can find out nine features of the game in riddling.

In riddling we hide a familiar object with a metaphoric language. The children like it. Riddling is an extension of hide games of the children. In hide games the children are always hiding physical materials. Riddling comes under the hiding of the linguistic things.

The following are the main characteristics of a riddle.

Exaggerations: - E.g. amma kaRuTTittu, mooLu veLuTTittu, mooLute mooLoru, SunDari kooTa-White leaf (Mother is black ,daughter is white ,grand daughter is missworld)

Incongruity: - E.g. kalundu, kayyilla ,kaNNundu, kombilla, ellundu, pallilla ,Taatiyundu, miisayilla-Cock, (It has legs, but no hands, it has eyes but no tusk. It has bone but no teeth. It has beard, but no moustache)

Surprise: - Eg. vayaTtinmel kaNNan (Eyes are on its stomach)

Verbal humour:- E.g. caLukkaan vaLukkaan naalaaLu, Tappittu kottan randaLu- Elephant Four people four caLukkaan vaLukkaan (meaningless expression) Two four clapping hands)

Visual humour: - E.g. oramma petta maKKalellam caati caati- Frog (Mother is common. Her children showing the nature of jumping)

Abstraction: - Eg. veLLaTTil piRannu, vayuvil vaLarnnu - mosquito (Born in water, grew in the air)

Body movement: - E.g. Sancarikkumbol Tiivandi Sankocikkumbol cakRam -Millipede (While moving it is like a train. While shrinking it is like a tyre)

Logical element: - E.g. appam poole Tatiyundu, alppam maaThram Talayundu-Tortoise (It's body is big like appam (a kind of pudding). But its head is very small.)

Cognitive complexity: Eg. randukalil nilkkunoon, nalukalil natakkunoon, iruttill prakasikkyunnoon, peeticcal goolamaku-nnoon- Ant eater (I stand on two legs, I walk on four legs, I shine in the darkness, If I am feared I will take the shape of a globe)

Intellectual sophistication:- E.g. cetimel kaya ,kaya mel ceti-Pineapple (Fruit on the plant, plant on the fruit)
Personal experience E.g. muuLippattum patinatakkum, gayakanalla, kuTTiveppu, nataTTiitum nezhsumalla-Mosquito (I am neither a singer to hum around nor a nurse to inject .Who am I?)

Creativity: - Eg. kannil pitikkaTTa kaLavaNi peNNinu karNNataka SangiiTavum kuTTiveppum-Mosquito (A woman with melodious voice. She is so small to be seen. She is always in concert of Karnatic music)

Fantasy:- E.g. Manattoru koLukandalkutavattam banGi varuTTikaLiyay cila cuvatu TirinJu palapaatum soobhayinakk, kaThakaLiyatum njaanaranu?-Peacock(Seeing the dark clouds in the sky unfurling the beautiful umbrella , making some play full steps spreading the beauty all around then performs kathakali . Who am I?)

Some scholars try to define riddles. According to Raghavan Payyanadu, "Riddle is a move from the reality of an object to its mythical representation through metaphors'. Here, the negation used by the riddler causes metaphor and the riddler tries to overcome this negation.

In short, we can assume, the riddle is a rhythmic verbal folklore including three elements, signifier, signified and negation. What the child sees in the universe is signified. Signifier is disguised form of signified. Negation is hiding factor between signified and signifier. E.g.: njettilla vattayila - Pappatam (round leaf which has no stalk) Here the signified is 'Pappatam'. The signifier is, rounded leaf, which has no stalk.

K.P.Satheesh

Stalking is the nature of all leaves. However, in the above riddle, we assume that the particular nature of leaf is not considered. This is known as negation. A riddle includes all these three elements.

Rhythmic nature and form equilibrium are the main characteristic of riddles. We can see rhythmic nature in riddle's upper structure and lower structure. The following riddle is an example. Utalundu, kaiyundu, Talayilla, Kaalilla - shirt (It has body and hands but no head and leg.) Here we assume the shift as the riddle pointing out two characteristics of a human being. Sametime the riddle is pointing out two negative cases, that is, there are no head and hands. We can see this type of a balance in other riddles also. By appearance most of the riddles are in question type. Eg. acchan Suuryan, amma Katal Kutil Tottu Kottaaram vare praveesanamuLLa iTTirikKKunJante peeru parayaamoo ? - Salt. (Could you name the little fellow, who is permitted to enter anywhere irrespective of the status of the dwelling, may be a hut or a palace. His father is sun and mother is ocean). aayiram Taccanmaar ceTTipaNiTa MaDhura KottaaraTTinte PeerenTu ? Honey bee-hive (What is the name of the sweet palace constructed by thousands of carpenters?) KettaaTTa TuuNillaTTa MeelPPurayeeTu? - Snail (Which is the roof that is neither renovated nor supported?) Speculation is the most important characteristics of this types of riddles.

Eg.1. VeLuTTorammayKKu KaRuTTa MaKKal-Cardamom
(White mother has black children)

2. akaTTuTiriyittu PuRaTTu Muttayittu -Pepper (Marching wicks inside, layingeggsoutside).

There are two or more sentences in these types of riddles.

E.g.1. ootumkuTira, caatumKuTira, VeLLamKandalnilKKumKuTi
ra-(chappal) (The horse run, jump but stop see water)

Eg.2. PuliyundaTinmel, PuKayundaTinmel, ilayundaTinmel, Tiyu
ndaTinmel, KalayundaTinmel, KaliyundaTinmelKaanSaRin
uVakayundaTinmel - Smoking (There is a tiger on it, smoke
on it, leaf on it, fire on it, mark on it, wrath on it and it is

good enough to cause cancer)

Functions of Riddle

Actually, riddle is an entertainer. Same time it nourishes intelligence and reproductiveness. Riddling develops the ability of rational thinking. For E.g. *ati Para natu Vati, MelKuta - Mushroom* (Rock at the bottom, stick in the middle, umbrella on the top) Here, the riddlee is relating these three things. A mental construction happening in his mind. Another function of a riddle is its educational value.

Riddle as a class room strategy:-Reasoning

Children have a habit of riddling. Elements of riddles are so attractive to them. In general, riddle is a question to guess the answer. Questions are made up of metaphors. This is helpful to create curiosity among children. Indirect meaning is another peculiarity of riddles. They are featured by defamiliarisation or *vakrookti*. Metaphors are created by comparison. While comparing, it conceals the differences or making over statements on similarities between the objects of comparisons. Most of the riddles are generating *LaKshaNa* (indicative meaning). Riddles can develop the power of imagination of children, especially in primary classes. E.g. When the riddle '*aanakkombil uNakkallari*.' (dried rice in elephant's tusk) presented in the class room, the children get a picture of incongruent objects. Here the answer is '*brinjal*'. The child recognizes the similarity of elephant's tusk and the shape of brinjal and similarity of dried rice and brinjal seeds any example of riddle would reveal the fact that the more indicative its meaning, the more complex it would be. Riddles are composed on minute natural phenomena and daily life practices. They embrace all aspects of natural and social elements of human life. Riddle is composed of metaphors, which brings it nearer to poetry. Poet makes use of metaphors, metaphors to create ambiguity. However, poet's usage of metaphors is personal; where as riddle makes use of collective in nature. While the poetic metaphor illuminates the individual wisdom, the riddle metaphor reflects the folk wisdom.

Eg. niRameezhuLloru puumottu, (A bud with seven colors)
 niilamezhunnoru puumottu (A longest one)
 kaiyyilirikkum puumottu, (A bud in the hands)
 nJettu TilanGum puumottu, (A bud with shining stalk)
 manaTTenGaan mazha kandal, Tanee vitarum
 puumottu. (Unfurts involuntarily, by seeing the shadow
 of rain in the sky) (Rainbow)

Riddle is a language game. At the time of hearing a riddle, the riddlee gets different meanings in it. He/she may get different levels of meanings to it. This makes the riddling too much challenging. E.g. valiya muTTassi ceRiya muTTassiite vayil ccarDDikkunnu -staining of rice (a grand mother vomiting into another grand mother's mouth) Many riddles are non-senses also. It is a reverse picturing of the facts. It is an attempt to see the other side of the commonsense. Many riddles are the picturisations of the irrational thinking. E.g. naalu kaaluLLoru nanGeeli peNNine koolu naaraayaNan kattoondu pooyi-snake catching its prey (A snake has four legs). In the present time, riddle - poetry gets a place in the riddling. It is comparatively a new genre. For example 1. aana KeRaa Mala, aatu KeRaa Mala, aayiram Kaantari puuTTirangi-stars (A mountain inaccessible to elephant or goat, thousands of flowers came down blossoming). 2. PaTTuKaalaa caTTu Pongi, naalu Kaalan nooKKi ninnu, randuKaalaa Knodu Pooyi—crab, dog, eagle (One fellow with ten legs died and floated one with four legs witnessed and the one with two legs took it away). The tune of the above riddle is just like traditional Tiruvatirakali paattu (aatanamPool, PaatanamPool)

The subject of riddles can be classified into two categories as nature and culture. Animals, birds, fruits, plants, non-livings, natural phenomena etc. fall under the first category. All man made goods come under the second category. The study of riddles is so helpful to the primary students acquiring mother tongue and other general subjects. In short, riddles have a structure. It can be included in the children's folklore. The order and order less are the peculiarities of the riddles. It presents the ordered world as an embodiment of disorder. The main aim of the riddling is to puzzle the riddlee. This is helpful to increase the intelligence ability of the children. All natural phenomena

and man made articles come into the subject of the riddle. It has an aesthetic ability. Riddles make use of ambiguities in language too much. Generally, riddles are in the form of metaphors. While, riddles used in the classroom may be an applied folklore.

Riddling

Text:Riddling is common among children of the age group 8-12. Riddle is a small linguistic form, which contains contradictory statements on a topic. The leisure time, which facilitates riddling among children constitutes its natural context. Here one among them poses a riddle. He/she is not able to respond to the question; anyone among the group can assume the status of a riddlee and make an attempt. If every body fails, the riddler himself/herself has to tell the answer. The losers are levied by a 'debt'. The person who could make the correct guess would be the riddler for the next round. This is the common course of riddling in a natural context. But when riddling is used as a classroom strategy, an induced context has to create by an improvised form.

Improvised text for classroom activities

Class1:The following are the curriculum statements suggested to standard 3.

To answer simple riddles. To observe the school surroundings and their environment. To present the observed data. To listen the conversations. To listen the observed understanding ideas of information. To listen brief descriptions. To context, events and animals, To explain familiar objects, practices using words, questions, sentences. To make brief explanation about surrounding objects. To guess meanings and to write sentences based on contexts. To make suitable changes in instructed words and create various meaningful words. To discriminate tone and rhythm. To make metaphoric conversations.

K.P.Satheesh

Activities and responses

After entering the classroom, at first the teacher divides the whole class into six equal groups. Then the teacher asks a riddle to one group. *kaattil oru piti pazha yari.* (Handful of old rice in the forest) Each members of the group are guessing. 'White ant', Akhil gives correct answer. The teacher appoints him as the leader of that group. Then the teacher asks a riddle to second group. *Kuttikkaattil Simhakkutti* (A lion in the bushes) Each members of the second group guessing. 'Lause', Vipin gives the correct answer. The teacher appoints him leader of that group. Then teacher asks a riddle to the third group. *VayaTtinmeel kaNNan* (Eyes are on its stomach). Each members of the third group guessing. 'Crab', Sindhu gives the correct answer. Teacher appoints Sindhu as the leader of the third group. Then teacher asks another riddle to the fourth group. *maNNinuLLil ponnu nuulu* (Golden thread in the soil). Each members of the fourth group guessing. 'Earth worm', Shibu gives the correct answer. The teacher appoints Shibu as the leader of the fourth group. Then teacher asks another riddle to fifth group. *VeLLaTTil piRannu,vayuvil vaLarnnu* (Born in water, grew in the air). 'Mosquito', Nayana gives the correct answer. The teacher appoints Nayana as the leader of the fifth group. Then teacher asks another riddle to the last group. *iruttu kaattil kuruttu panni* (Clever pig in the dark forest). 'Lause', Vineeth gives the correct answer. Teacher appoints Vineeth as the leader of the six group. Then the teacher gives instruction to collect more riddles and they decide next day as a riddling day. Each group has discussion in the group and they decide to participate and win the next day's riddling.

Class2: Listening and presenting according to their ideas. To answer simple riddles. To collect and present different games, riddles and pictures in the classroom. To listen the conversations. To listen brief description. To participate in games. To understanding ideas of information. To read and write familiar words and sentences. To listen and participate in conversation related to their environment. To explain familiar objects, context, events and animals. To make and write questions. To make metaphoric conversations. To collect riddles

and participate in riddling. To participate in games following rules.

Activities and responses

The teacher examines the collected riddles of each group and notes the names and sources of the collection. Irshad, Anand and Sruthi have collected riddles from their neighbors. Vinayan collected riddles from his mother. Sunanda and Maya collected from written books. Teacher appreciates the group collected more. Then prepares the game riddling. He draws a scoreboard on the blackboard. Then teacher is asking them to sit as group wise. Students follow the instructions. Teacher gives some instructions of the riddling. Each group can ask five different riddles to the next group in rotation. The first group, if it is successful in answering the riddle, gets five points, if not the second group may try and get four points. The chance goes to other groups and get 3, 2, 1 point respectively.

Riddles used in the classroom for riddling:

1. Aunt lies in the side of oven. (cat)
2. This mother's children are showing the nature of jumping (frog)
3. This mother's children are black in colour (black ant)
4. A hen and children showing cruel to others always (wasp)
5. I am neither a singer to hum around
Nor a nurse to inject. Who am I? (mosquito)
6. All children of a mother are red in colour (wood ant)
7. My father brought an ox. It has no head (tortoise)
8. A tree, that is not mountable by anyone, is easily mounted by this 'little fellow' (ant)
9. A mother has two dust sieves not for cleaning the rice,

- but for fanning. (elephant)
10. Diamond in the hole of a fence (firefly)
11. While younger it was red.
Became black while grown up (varaal fish)
12. Its face is like GaNapati
It eats like BadrakaaLi and
Plays like SrikrishNa (mosquito)
13. Never sprouts in the soil but creeps around the wood
(white ant)
14. Born in water, grew in the air (mosquito)
15. It has legs, but no hands.
It has eyes, but no tusk.
It has bone, but no teeth.
It has a beard, but no moustache (cock)
16. At the bottom it is like chilly.
At the center, it is like forest.
Head is like flower (cock)
17. It holds umbrella by its tail (peacock)
18. Scab all over the body and itching all the time
(pineapple)
19. A brown palace in the green forest and with in that
white palace a small lake within that (coconut)
20. This grand mother stands on the bank of a rivulet by
wearing a silk sari (pineapple)
21. A black stick ran off through the narrow passage
(snake)
22. Handful of old rice in the forest (white ant)

23. There was a stick lying. While about to take, it ran away (snake)
24. I stand on two legs I walking on four legs, I shine in the darkness, if feared, I will take the shape of a globe (anteater)
25. Mother is black, Daughter is white, and Granddaughter is miss world (White leaf)
26. Younger sister is red, Elder sister is green. Grandmother is yellow (Leaf)
27. Name the grand mother who has upper and bottom ceiling (tortoise)
28. Golden thread in the soil (earthworm)
29. Its eyes are on its stomach (crab)
30. Golden pen in the hole of a fence (rat snake)
31. She bathes every day, Oils every day, but this mother is black (Stone grinder)
32. This wood never touched by a carpenter, never decomposes while in the water (crocodile)
33. Little stick on the tiny branch, always jumps (squirrel)
34. A small box with full of flesh (shell)
35. While moving, it is like train, while shrinking it is like a tire (millipede)
36. He is glamorous in the group, If he appears in front of any one; the villagers kill him (snake)

The teacher facilitates the game. He allows minor discussions among the group. Finally, teacher appreciates the winner group.

K.P.Satheesh

Class 3: Listening and presenting according to their ideas. To answer simple riddles. To participate in language exercises with the help of different words and letters. To observe the school surroundings and their environment. To present the observed data. To listen the conversations. To order the letters. To participate in conversations, including explaining and framing questions based on pictures. To listen brief description. To understanding ideas of information. To read and write familiar words and sentences. To explain familiar objects, context, events and animals. To engage in different language practices using words, sentences. To make brief explanation about surrounding objects. To discriminate tone and rhythm. To participate in different language games using different words, sentences, and questions. To make and write questions. To make metaphoric conversations. To make new riddles. To make suitable changes in instructed words, sentence and questions.

Activities and responses

The teacher gives opportunity to build up new riddles according to the opinion of the students. Here one group suggests a subject to the next group. Animals, birds, kitchen wares, fruits, plants etc. Teacher gives some instructions. The following are the new riddles constructed by the students.

1. A round leaf without a stalk, seen only in the light
(moon)
2. Held umbrella by the tail
Danced by the foot
Would you name this beauty?
Who starts on the rock? (peacock)
3. It has four legs
It has no head. What is it? (chair)

Class 4: Drawing and coloring- Classifying different non-livings and livings. To present the observed data. To read and write familiar words and sentences. To prepare magazines including collections and creative works.

Activities and responses

Teacher gives instructions to the students about preparing a riddle magazine. Each group sharing their collected riddles to others and classify all riddles in subject wise like birds, animals, fruits, plants, non-livings, kitchen tools and natural phenomena etc. Then each child draws pictures relating to any riddle. End of the class, all pictures are collecting and binding it as a riddle magazine and keeping it to the school library.

Linking curriculum objectives with improvised text

- Through the riddling in the classroom the curriculum objective suggested to third standard, that is to improve the ability of collection of riddles of the child is made true.
- It provides opportunity to gaming in the classroom.
- It provides opportunity to group discussion.
- Here the teacher gives opportunity to build up new melodious, rhythmic riddles.
- Here the children get a chance to share their collected riddles to others.
- It provides a chance to classify things.
- Riddle magazine provides creative opportunity in the classroom.

Findings

Riddling in the classroom satisfies the psychological aspects recommended by the new curriculum imparted on primary classes. It is helpful to develop creativity and conscience among primary students. For example when the teacher giving opportunity to build up new riddles according to the opinion of the students, their creativity is developing. For example, raaThriyil maaThram kaaNunna njettilla vattayila-----Moon (A round leaf without a stalk, seen only in the light). This is a riddle

K.P.Satheesh

made in the classroom. We can assume the child already knew the riddle, *njettilla vattayila-----Pappatam*. He/she used the format of this riddle to make new riddle or while learning of a new riddle this earlier riddle influences the child. *vaalu kondu kutapiticcu, kaalu kondu niRaTTam veccu, paRappuRaTTu nilkkunna Sundari kuttiite peeru parayaamoo? Peacock (Held umbrella by the tail, danced by the foot, would you name this beauty who starts on the rock?) It has four legs, but no head. What is it? (Chair)*. These are riddles made in the classroom. Though it is purely imaginative, it keeps the pattern of a traditional riddle. It is an individual's creation in a collective mould.

While riddling is conducted in the classroom, students are encouraged to invent their own solutions or to try an intelligent guess. They were given opportunity to build up new structures of imagination on prior knowledge. The learner's autonomy and ability to initiate are accepted and encouraged here. As a beginning, the teacher gives training to the children of primary classes to collect folklore. It gives a chance to the child to interact with the society. This provides many opportunities for the children to interact with their elder generations, like grandfather, grandmother etc.

Social interaction plays an important role in the development of cognition. Every thing is learned on two levels. First through interaction with others and then integrated into individuals mental structure. Vygotsky states "Every function in the child's cultural development appears twice, first, on the social level and later on the individual level; first, between people (inter psychological) and then inside the child (intra psychological). This applies equally to voluntary attention to logical memory and to the formation of concepts. All the higher functions originate as actual relationships between individuals." The new curriculum imparting in primary schools gives importance to social context, while planning and executing activities. According to Vygotsky, students need socially rich environments in which teachers and peers are involved. Opportunities to work with more experienced peers are especially important to help the student to develop a higher

level of cognitive function.

Another aspect of Vygotsky's theory is the idea that the potential for cognitive development is limited to a 'Zone of Proximal Development'. This zone is the area of exploration for which the student is cognitively prepared. Nevertheless, requires help and social interaction to fully develop. Vygotsky also states that, "learning awakens a variety of internal development processes that are able to operate only when the child is interacting with people in his environment and in co-operation with his peers." In a Vygotskian classroom learning is promoted through collaboration i.e. Collaboration among students and between students and teacher. It is known as collaborative learning. From a social constructivist perspective as students share background knowledge and participate in the give and take of collaborative and co-operative activities they are negotiating meaning. They are building knowledge, not as individuals, but as a group. People who surround the individual student and the culture within which that person lives, greatly affect the way he/ she makes sense of the world. Riddling in the classroom provide many chances to share, and construct knowledge.

Riddling gives opportunity to intelligent guessing also. According to Jerome S. Bruner, learning is an active social process in which learners construct new ideas or concepts based on current / past knowledge. The students select information, originate hypothesis and make decisions in the process of integrating experiences into their existing mental construct. In the case of riddling in the classroom, the teacher encourages students to discover new riddles by themselves. Here, the teacher and the student should engage in active dialogue or discourses.

Bruner observes, "The process of constructing knowledge of the world is not done in isolation but rather with in a social context. The child is a social being and through social life, acquires a frame work for interpreting experience." Bruner also notes that, "there is no unique sequence for all learners and the optimum in any particular case will depend upon a variety

K.P.Satheesh

of factors including past learning, stage of development, nature of the material and individual differences. Effective curriculum then must provide many opportunities and choices for children". Riddling in the classroom provides such type of opportunities.

According to the new curriculum, learning is a process of the construction of knowledge. In constructivist perspective, learners actively construct their own knowledge by connecting new ideas to existing ideas based on materials/activities presented to them (experience) as well as guidance and support gained from the members of the society. Construction indicates that each learner socially and individually constructs meaning as she or he learns. New curriculum nurtures the learner's instinctive curiosity and it encourages the spirit of enquiry. Riddling in the classroom satisfies all these curriculum visions. Piaget's theory of cognitive development proposes that humans cannot be 'given' information, which they immediately understand, and use. Instead, humans must 'construct' their own knowledge. They build their knowledge through experience.

According to Piaget, "experiences enable the pupil to create 'schemas', mental models in their heads." Riddling in the classroom gives enough room to develop schemas and mental models as suggested by Piaget. Interaction lends opportunities to the child to have cognitive conflict, which results in arguing or debating with peers. These types of interaction require children to decanter or consider another person's point of view. Piaget observes that children are most challenged in their thinking when they are with peers because they all are on an equal footing and are freer to confront ideas than when interacting with adults. In the constructivist's theory the emphasis is placed on the learner or the student rather than teacher. In the case of riddling in the classroom learner's autonomy and initiative is accepted and encouraged. Here gives emphasis to learning than teaching and it encourages learner's inquiry. While riddling, the pupil interprets the world in terms of similarities and differences, which are dictated among objects and events.

According to Howard Gardner, "there are a number of distinct forms of intelligence that each individual possesses on varying degrees". He proposes eight primary forms. Verbal/linguistic, bodily kinesthetic, logical and mathematical, visual /spacial, musical, intra personal, inter personal and natural intelligence". The application of riddles in the classroom can invoke the intelligence like verbal/linguistic, bodily kinesthetic, logical mathematical, visual/spacial, musical, intrapersonal, interpersonal and natural intelligence. Verbal/linguistic capacity to use words both oral and written appropriately and effectively in time. At the time of riddling in the classroom the child could get the chances to speaking and writing. The existence of logical and mathematical intelligence will enable an individual to think logically, to find out the inter relations between ideas and to carry out some abstract thinking. This forms the basis for some systematic and orderly actions, finding out the logic behind some patterns, experimentation and observations, following a scientific analysis, inductive and deductive reasoning.

When the teacher asks to find out the rhythmic and melodious riddles and giving instruction to build up new riddles, the logical and mathematical intelligence is developing. The presence of visual-/spatial intelligence enabled the geographical discoveries and travelers to find out directions by observing the place of some stars. The riddling in the classroom increases these kinds of intelligence and enquiries. Musical intelligence includes the ability for perceiving, discriminating, transforming and expressing musical forms. Majority of riddles are rhythmic in nature. Therefore, the riddling in the classroom can improve this intelligence also.

Bodily-kinesthetic intelligence refers to the ability of an individual for keeping normally, increasing speed etc. related to the physical and motor movements of his/her body .The organism's response to the varied physical environment through bodily movements is a result of a kind of innate awareness. Construction of something, imitation, dramatization, miming using gestures and body language, excelling in games, experiments, dancing, swimming etc. which need physical

K.P.Satheesh

movements also involve this intelligence. Classroom riddling provides a little chance to improve this intelligence also. Being a social animal, an individual has to interact with his fellow beings, understand them properly and interpret their behavioral patterns. Inter-personal intelligence enables the individual to perform such tasks efficiently. Some politicians, cultural leaders, social activists can respond effectively to the public by feeling and evaluating their thoughts, emotions, likes and dislikes can be said to possess this type of intelligence. This deserves special mention in a democratic country.

Classroom riddling is actually a group activity. Sharing, co-operation, collaboration etc. are running here. Intra-personal intelligence denotes the ability of a person to analyze his/her strength, weakness, opportunities and threats and to attain self-actualization that is the highest point of his potentiality. This factor helps an individual to analyze his own inner conflicts, problems and to solve this himself/herself. This introspection (ability to look within one self) and self-awareness will boost self-confidence in him/her. Strong willpower, intrinsic motivation, sense of responsibility, self discipline etc. are some of the related characteristics of this factor. Riddling in the classroom allow, pupils to express freely and frankly, engage them in magazine preparation, reporting and in some imaginary and creative writings. Naturalistic intelligence is revealed in the ability of an individual to observe nature keenly to identify the characteristic features of diverse plants and animals, to classify and categorize and to predict the changes in climate. This type of intelligence gives importance to enjoyment and appreciation of nature and natural resources, to gain insights in their interdependence etc.

Riddling in the classroom provides opportunities to observe nature keenly, to identify the characteristic features of diverse plants and animals and to classify them. The application of riddles in the classroom can develop the child's basic linguistic skills like hearing, speaking, reading and writing. In the game of the riddle, there are at least two persons, riddler and riddlee. The riddlers verbal and non verbal explanation analyses the riddlee before giving the answer The riddlee notices the inter

relationships of the different ideas, suggestions, stressing points, the presentation skill, presentation order, body language, appreciation items, vague ideas, of the riddler before giving the answer. The riddling in the classroom promotes all these linguistic skills like hearing, speaking, reading and writing. The preparation of the riddling helps to increase the ability of reading. During the time of constructing a riddle magazine, the child's ability of writing is also improved.

According to Chomsky, "Every human being, there is an innate language acquisition device. That process shapes and enables children to acquire the basic and fundamentals of speaking and indicated relationships among the words." Riddling in the classroom provides the evidence for the existence of the innate language acquisition device. It appears from the number of observations, exposure of language in the form of stimulation etc. In short, riddles have a structure. It is an important genre of children. The order and chaos co-exist in riddles. It presents the ordered world as an embodiment of disorder. The main aim of the riddling is to puzzle the riddlee. This is helpful to develop the rational faculty of the children. All natural phenomena and man made articles are subjects for riddling. It has an aesthetic domain. Riddles make use of ambiguities in language for its discourse. Generally, riddles are in the form of metaphors. The above stated peculiarities of riddles that are the structure of the riddle, its function, and content, linguistic characteristics are helpful to make use of riddles as an effective tool for language acquisition of the children. These findings can be further tested with other forms of folklore, which may be the further scope of this study.

Notes and References

D.P.E.P: District primary education programme is the most intensive effort to date by the central government to increase the enrollment retentions and quality of primary education. It was established in 1993 by the department of education in close consultation with the state governments to implement the recommendations of National Policy on Education 1986. The meeting of Centre for Advisory Board of

K.P.Satheesh

Education (CABE) in March 1991 decided to accept foreign aid to implement new project. According to that decision and contract of international Development Agency (IDA) with government of India D.P.E.P project was started in Kerala. Earlier it was implemented in three districts (Kasargode, Waynad, Malappuram). Later it was extended to Thiruvananthapuram, Palakkad, and Idukki districts. For implementing DPEP in Kerala a special society named Primary Education Development Society of Kerala (PEDSK) was formed. DPEP put forth a child-centered school curriculum and it is an integrated method, which gives importance to the creativity of child.

References

- A.K.Ramanujan, The collected essays of A.K.Ramanujan, Ed Vinay Dharwadker (New York:Oxford,UP,1999)
- Avasya patana nilavaaram primary level,DPEP, Kerala, 2000.
- Barre Toekan,The Dynamics of folklore (Boston Houghton Mifflin company,1979)
- Dan Ben -Aoms, Folklore in context (New Delhi :South Asian publishers,1982)
- E.G.Parameswaran,C.Beena , "An invitation to Psychology" Neelkamal publications private limited Ed.2002.
- E.M.Avedon, "The structural elements of games" The study of games,Ed.Robert.E.Krieger(New York Huntington publishing company,1979)
- Gardner H(1983) 'Frames of mind', New York. basic books
- Harippad,Sreedevi varyiar,TiruvaaTira,nirTTa patanam,1999,TVM
- Jack glazier and Phillis Gorfain, "Ambiguity and Exchange". "The Double Dimension of Mbeere Riddles," Journal of American folklore, 1978
- Jay Mechling , Children's folklore,folkgroups and folklore genres,Ed.Elliot oring (Logan Utab :state U.P. 1986)
- John Holmes M.C Dowell, Children's riddling (Bloomington London :Indiana U.P1979)
- Kerala ManasaasThra ParishaTTu Patana Report,Calicut University,1998.
- K.M.Anil, 'Vaamozhiyum praTyaya saasThravum' (Ph.D dissertation submitted in M.G. University,2006)
- Kunhunnimaster, iTTiri oTTiri,SUNCO Publishing division,TVM, April 2004
- M.V.VishnuNamboothiri, KatamkaThakaL oru patanam (Kottayam

current books,1994)

- Nancy Julia chowdorow, Gender, Relation and Difference in Psycho-analytic perspective, Feminist social thought. A reader, ed. Diana Tictjens Meyers(New York and London: Routledge,1997)
- Raghavan,Payyanad,Folklore,TVM,Kerala bhasha institute,1993
- Raghavan,Payyanad,Keralafolklore,editor,FFMtrust,article-ammakallilum muLLilum mooLu kalyana panthalil,K.M Anil,1997
- Robert. A. George "Recreations and games": Folklore and folklife: An introduction Ed.Richard.M.Dorson (Chicago ,1972)
- Roger,D.Abrahams and Alan Dundus, "Riddles" Folklore and folklife Ed.Richard. M.Dorson (London:The University of Chicago,1972)
- Thomas.A. Burns "Riddling occasion to Act" Journals of American folklore (1976)
- Peter .J. Class and frank J. Koram,Folkloristics, and Indian folklore,Udupi RRC, M.G Memorial College (1991)
- Vygotsky,L, Mind in society, development of higher Psychological processes,Cambridge,Harwad, university press.

Webliography

- <http://www.ccrel.org/sdrs/areas/issues/methods/instructn/in5ik2.4.html>
- <http://curriculum.calstatela.edu/faculty/psparks/theorists/501Piaget.Html>
- <http://www.lin.ad.nz/edue/tip51.html>
- <http://www.ncrel.org/sdrs/areas/issues/methods/instructn/in51K2.4.html>
- <http://www.Vaidosta.peachnet.edu/whuitt/psy702/cogsys/Piaget.Html>

Vanishing material culture and vanquishing paddy lore

Vijisha.P*

Rice is pre-dominating on Asian crop, majority of its production and consumption being confined to the Asian countries. Rice is the staple food of the people of this continent and that is the reason for its popularity. Paddy is easy to handle in bulk and to keep in storage. The climatic condition of Kerala is very favourable to grow paddy. The variety of rice like *Chemba*, *Chembhavu*, *Chemban*¹ have been brought to Syria through Arab countries from Kerala. That is how Syria began to cultivate special variety of rice named *Chempei*. It is reminiscent of the above said words like *Chemba*, *Chambavu*². Abdul Razak, the Persian ambassador who visited the Zamorin of Calicut at Calicut in 1442, depicted the people of Calicut as follows "As soon as I landed at Calicut, I saw beings such as my imagination had never depicted the life of". The first sowing of the seed in the year was done on lands belonging to large *devaswams*³. The temple authorities turned out with music and drums to supervise the progress of sowing.

For the performance of ritual and customs, the main ingredient is rice. All these prove the importance of the rice in Kerala. Until 1970's Kerala had been cultivating paddy in a large scale. We had sufficient production of Paddy for our own livelihood. Presently Kerala primarily depends upon the rice imported from neighboring states. Today the production of paddy in Kerala is very limited on account of various reasons.

After the implementation of Land Reform Act at least five cent land was distributed to the common people and that was the same period people began to move to overseas for better opportunities, especially to middle east countries. The people can easily get land mortgage loan from the bank. By this money they arrange visa from foreign countries. When the traditional

* Research Scholar, School of Folklore Studies, University of Calicut

workers and technicians were left to get other jobs, the paddy production became very low due to the scarcity of skilled labourers. The availability of mill rice through shops also discouraged the traditional rice production. The educational renovation was taken place in 1970. The active propagation of literacy and reading habit through libraries brought a new awareness of the availability of new job opportunities. And the traditional workers and farmers slowly removed themselves from the cultivation and other traditional jobs and got into many other new sectors. It is one of the most important reasons for collapsing the traditional paddy agriculture.

The increasing population is another reason for the diminishing of paddy cultivation. Prima facie, we will think the population is not increasing due to family planning. In reality, the average life span of man is increasing in Kerala. So the population is increasing more than that of social order is changed from joint family system to nuclear family system. It demanded new houses for the nuclear families. During this period families were living together, nearly up to twenty families. Each plot of an area of five cent was necessary. Since this joint family was split into nuclear family in modern times the demand of land area has been multiplied. Consequently the area of paddy field has been reduced.

Urbanization is another reason for diminishing paddy field. The urbanization without considering the future in the name of development brought a disaster in the field of agriculture. The drastic changes in the geography of Kerala, which include the township, municipality, and corporation, are being the prime causes for loosing the cultivating fields. The building of apartments and villas are constructed without considering even the folk culture, architecture and technology.

The material culture is the real representation of our life. In the passage of time, material culture may change according to the new invention and the application of modern science. But the lore may be flourished among the folk with various contexts as museum, archives, etc. These are tangible knowledge at the same time the outcome of the material culture like certain proverbs, myth, legend, etc. disseminating among the folk as intangible knowledge. This knowledge is helping to build up a

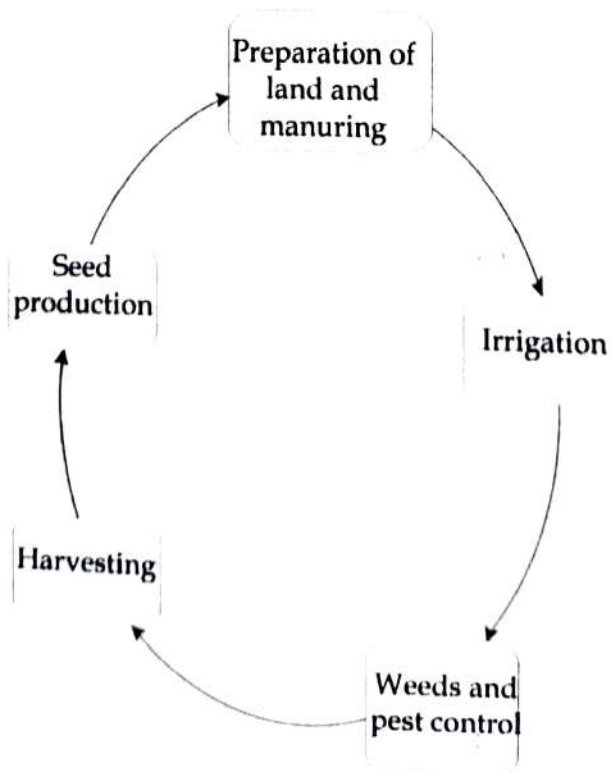
meaningful oral narrative.

The material culture is deciding the way of human relationship. In olden days man used to make attention to another man by uttering their name loudly. But now it is very common for the communication to use mobile phones or intercom among persons in adjacent rooms. This is mainly due to the invention of new devices.

Agriculture includes cultivation of land and rearing and maintenance of livestock. Agricultural labour is different from non-agricultural labour as it is not selective whereas the latter is selective.

Directly or indirectly each member of the peasant family is involved in the traditional cultivation. There were no clear cut division between the employee and employer relationship, where as there were classification of skilled and unskilled workers in industrial sector. Even the landless farmers had an emotional attachment with the land and the tools and instruments.

The paddy cultivation is undergoing a chain of processes from seed sowing to harvesting. We can classify it in the following way.



Preparation of land

The traditional way of preparation of land has certain material culture. To preparing the land for seeding by using bull with the plough and also using *thoomba*⁴ to make boarder to the field. The *Kattakkol*⁵ is used to break the mud block in the paddy field.

Irrigation

There are two traditional irrigation systems prevailed in Kerala. They are *chakram*⁶ and *thekku kotta*.⁷ The traditional farmers used water wheel, a specially prepared garden bed. It was made of wood. There is a tripod fixed in the water course and water pool. A wooden rectangular lengthy container open at one side and top) to hang on the tripod's top. Manually it was immersed in the water and the same is lifted up and water is poured out in a drain. The bull draws water from the well and transfers it into a drain tube. It is also a traditional way of irrigation system. Those who are involved in the folk irrigation system are also ousted from the agricultural labour field.

Harvesting

The main tool of harvesting is *arival*⁸. After harvesting the bunch of paddy grain beaten over a stone and separate the seed from straw. Then the paddy is separated from empty seed through winnowing fan.

Winnowing fan

It is a process which separates the various parts or components from different shades. It separates or drives of small pieces of grain from full form of grain. Usually after separating paddy grain from chaff the paddy was boiled to get boiled rice and dried by sunlight for new rice to cuff, beat in a mortar and got rice in different shades with the help of a bamboo fan. It is again separate same shades grain in separate pots.

In the modernized and mechanized system to put the paddy in a machine it will be undergoing through several processes, to get the perfect shaped rice in a pot. So today there is no need of *muram*⁹. A mat named *chikkuppaya*¹⁰ is used for drying paddy. It is a kind of mat which is a made up of pandanus. This leaf of Pandanus is boiled in milk and water. The

upper layer of the leaf should be finer than lower. Paddy boiling in a particular vessel, named *chembu*¹¹. By using this big vessel paddy boil as bulk. *Thumba, Kaikot, Vettarivaal, Kalappa, Nukam, Chakram, Jalasuthram, Kaalatheppu, Kari, Kuttatheppu, Kayattukotta, Vethitheppu, Eerchamutti, Jouri, Mutti* are the tools using for paddy cultivation¹². There is wooden rooms for storing grains named *pathayam*¹³.

The preservation of paddy seed

Before filling the *pathayam* dried mango leaf is put in the box. These leaves are put in the bottom and on top of the paddy seeds. This type of seed may overcome one year without any damage. For sowing seed there is a traditional technology among the folk. The seed is soaked in water on a copper container and it will be taken up after 12 hours and it is kept in a jute bag with moisture along with the leaf of arrowroot and Indian horse radish (*Hyper Nathera murings*). A speedy sowing of the seed is used by arrowroot leaf and Indian horse radish leaf. It is not sprouted on time they keep more arrowroot leaves and mix them with seeds and tie in a jute bag.

Seed and traditional technology of seeding

For planting paddy the peasant keep a particular portion of the land for cultivating paddy seed. This field is known as *Vithu kandam*¹⁴. The harvesting of this field is after a perfect ripening of the seed. The harvesting of this seed is after one week of the harvesting of ordinary seed. The harvesting of these seed is with rituals. Usually the female member of the family will harvest the seed. All the process is very special to separate grass and seed. The drying of seed is very important. It is not completed in a day. The heavy sunrays is necessary. One and half a day of sunrays is necessary for paddy seed. It keeps in the courtyard against the sun noon to noon. The dryness is measured by brokenness of the seed. At the time of drying every ten minutes the seeds may be shuffled. On second day of cooling seeds are kept in a particular globe pot made by paddy straw. Before keeping the seed in *pathayam* dried mango leaves are put in the bottom and on top of the seeds. This seed will be alive up to one year. Early morning the seed is put in a copper vessel and water poured around 8'O' Clock. The seed is taken out and kept in a jute bag or kept in a corner and covered with a jute bag and a stone kept on it. Along with seeds there may be

arrowroot leaves spread or the leaf of *Hyperanthera moringa*. The seed will be sprayed by water. Usually it may be done thrice in a day. Gem is come out from the seed within four days it may be strewn in the paddy field. They carry the container of the seeds from house to paddy in bamboo basket or jute bag. It will be pasted with cow dung. The seeds were spread by hand. The preparation of land is using traditional tools and seed sowing in a paddy field very thickly. After two weeks it will be transplanted in the real paddy field. The women peasant plant these by singing songs like Vadakkan Paatukal or Edanaadan Pattukal, on the basis of rhythm and metric, the nursery is planted.

Keni¹⁵ is a folk technology to eliminate rat and other insects. It is a kind of trap for catching birds, rats, and other insects, who destroy the grains it is made out of in wood and metal. A tasteful piece of food kept on a liver inside the trap when the rat tries to eat the food the liver will change its position and suddenly the door of the trap closes.

According to Karl Max, economy is the base of social structure. Culture is the roof of the social system. When a change takes place in the social strata, it will be affecting the foundation and the roof simulteneously. However the roof may remain as it is for a period of time. For example the Chimaana Kali of Pulaya community was the part and parcel of Punam agriculture (Punam Krishi). This system deteriorated long back but the performance Chimaanakali is prevailing here and there of North Malabar at present. Likewise there are rituals, customs cultural performance practiced nowadays. The density of these practices indicates the inter folk communication of the sub folk of Kerala is still alive. The folklore genres related to folk culture will be classified as follows.

Classification: Folklore Genres related to folk culture		
Oral folklore	Social folk customs	Material culture
Proverbs	Festival	Folk craft
Riddles	Folk genres	Folk art
Folk narrative	Folk medicine	Folk architecture
Folk speech		Folk costumes
		Folk cookery

Classification-oral folklore related to agricultural			
Sl. No.	Proverbs	Seed	Te
1.	Mannarinju vithedanam (The seed should be sown according to the quality of the land)	Mannarinju vithedanam (The seed should be sown according to the quality of the land)	
2.	Mannilitaal ponnu (When you invest your money on land it will become gold)	Mannilitaal ponnu (When you invest your money on land it will become gold)	
3.	Mannineyum pennineyum Rakshichal avarum Rakshikum. (If you safeguard the land and lady they will safeguard you)		
4.	Mannu Parich unnaruth (Not feed yours self by selling your land)		
5.	Mannu vittu ponnu vangaruthu (Don't buy gold by selling your land)		
6.	Mannundenkil pennundu (If there is land lady also available)		
7.			
8.	Mannarinju vithidanam (Sow the seed knowing the soil capacity of the paddy field)	Mannarinju vithedanam (To sow the seed according to the capacity of the paddy field)	

Vanishing material culture and Vanquishing paddy lore

9.		Kala illathe vila illa (There is no grain without weeds)	
10			Kathirinme vekkaruthu (Don't put the spike o
11.		Vithu vittu virunnu uttaruthu (Don't Entertain the guest with the cost of selling seeds)	
12.		Vilayum vithu mulayil ariyaam (The quality of the paddy seed will identify at the time of germing)	
13.		Vilanjaal pinnee vachekkaruth (When the grain becomes ripened it should be harvested)	
14.		Vilanjathileku thevaruth (Don't pour water into the ripened grain)	
15.			Vila purath velikettaru make a bo the fruit ou

Vanishing material culture and Vanquishing paddy lore

21.		Kaalathu vithachal nerathu koyaam (If you sow the seed in time you will harvest in the apt time)	
22.		Pathirillathe kathiralla (In a bunch of paddy grain there should be empty grain also)	
23.		Vilanjaal kathirvalayum (If the paddy grain is ripend, the plant will be bent)	
24.			
25.		Velithanne vilathinnunnu (The owner himself has stolen the grain)	
26.		Vithu gunam pathu gunam (The quality of the seed become the total quality of the production)	

27.		Aswathiyil erinja vithum achanu janicha makanum (The seed sown on the star Aswathi equals the son born to a father)	
28.		Vith ittu veli kettaruthu (Don't make the fence after sawing the seed)	
29.		Punnardhathil nellu pothinpurathum mulaykum (On the Punardham star the seed will grow even on the back of the buffalo)	

Folk Sayings

1. Vithu Gunam Patthu Gunam (From evil grain no good seed can come)
2. Kumbathil Mazhapeythal Kuppayilum Manikyam (If the rain will shower in the Malayalam month of Kumbam we can harvest the grain in the heap of dirt)
3. Onampiranalum Unnipirannalum Koranu Kumbilil thanne kanji (The downtrodden always get little bit of food in the birth of baby and even a festival)
4. Elamayil Pazhakam, Muthumayil Swabavam (Habit is second nature)
5. Thina Vithachal Thina Koyyam (One reaps the harvest of his own deeds)
6. Pathirum Maniyum (Chaff and seeds)

Riddles

1. Varambathirunnu vaalondu vellam kudichu = Vilakilethiri
sitting on the boarder of paddy field and drinks the water with tail =wick
2. Kandaal Mundan Karyathinu Vamban = Kurumulak
In the appearance dwarf but he is very able and efficient to solve the problem =Pepper
3. Illathamma Kulichu Varumbol Vellikinnam thulli thulli. = The boiling of the rice. When the brahmin housewife returns back from pond after bath the small silver pot is boiling.

Ritual performances

Kandanaar *Kelan*¹⁶ is a martyr of professional shifting

from hunting to agriculture. The myth described as Kelan trying to cultivate paddy and other grains. For the preparation of land, he set fire on the forest. He has no skill in the field. While fire was spreading he climbed up on a *Nelli*¹⁷ tree. On to that same tree two black serpents also climbed. The serpent bit him and all of them fell down in the fire and became ash. At that time the God *Wayanatukulavan*¹⁸ came that way. With his bow he touched the ashes of Kandanar Kelan and the serpents. At that moment itself they became alive and went with *Wayanattukulavan*.

*Kuttichathan*¹⁹ was a cowboy of landlord, Kaalakatt Namboodiri. Once gave away the wages to coolie the landlord measured out chaff instead of grain. *Kuttichathan* questioned this injustice. The gundas of Kalakkattu Namboodiri cut him into 64 pieces and burned him alive on fire. From the burnt body 64 chathans sprang up viz. *Pookuttiichathan*²⁰, *Parakuttiichathan*²¹, *Karimkuttiichathan*²² etc.

*Kaliyanum Kalichiyum*²³ is a ritual performed in the Malayalam month of Midunam. It is the eve of the Malayalam month Karkidakam. Whenever a folk is facing a scarcity they depend on Gods. The month Karkidakam is giving so many difficulties to the body and mind. To overcome these problems the folk adores certain Gods. *Kaliyan* is known as evil God but these Gods may help the people. The last day of Malayalam month Midunam is dedicated to *Kaliyan*. Early morning the householders cook their food and keep a portion of food to *Kaliyan*. At the same time the children make some models with arrowroot leaves and the coconut leaves stem like cow, bull, calf etc. And with plantain and the coconut leaf stem are used for making ladder and shelter for cow. So it is directly related to agricultural material culture. At the twilight the whole folk make a slogan like 'Kaliya Kaliya Kooii Kooii' and uttering sentences like a 'Ye kaliya'. You bring seed and store box and bull to bring the coolies for cultivation. For getting prosperity from the land, the folk worship the land. It is also known as *Urvara Pooja*. This worship is taken place at the land itself. *Pongal*, *Pongaala*, *Kalamkanipp* etc., are examples for *Urvarapooja*. We can see these symptoms in several ritual

performances. Aatukaal Pongala is the festival related to Attukkal temple near Thiruvananthapuram. It is an offering of row rice which is prepared at the premises and adjacent places of the temple by women devotees. It is a fertility worship. A part of the product of cultivation is given to Goddess is the concept of these ritual. On the pongala day thousands and thousands of women make row rice pudding at roadsides over kilometers from the temple with temporary stoves. Pongal is a fertility festival. This festival is celebrated on the first day of Malayalam month Makaram. This is known as Thaipongal. The festival lasts for four days. Each day is designated with each term that is Bodhi Pongal, Soorya Pongal and Kaanam Pongal. The agricultural work which commences on the first of Malayalam month Karkkidakkam, ends with Makara Sankramam. The second day is known as soorya Pongal, third day as Maatupongal, Fourth day is known as kaanam Pongal. All these are celebrated with Pastimes. The rice boiled in milk in a new earthen pot and the pudding are offered to the Goddess. Then on Maatu pongal day clean all cows and bulls and decorate them with costumes and make a procession. The term Ucharal²⁴ is related to agriculture. This is the time of harvesting after Makaram Makara Koith. The concept is the land becomes *Rajaswala*²⁵. It is for three days. These days the peasants do not take any tools, do not open the store room, do not sell the grains, do not do anything on the land. In olden days the tenants' period was calculated according to Ucharal period. There is a tradition the land is not given to anybody before ucharal. The social custom Mannapedi and Pulapedi is related to these Ucharal. In certain places the folk is conducting *Vela*²⁶. The prime time of the custom is only three days. But it may be celebrated from *Magara Sankranthi*²⁷ to next Pathaam Udhayam. There is a particular food prepared by the lower caste people. It is known as Paalayada. Take a piece of Arecanut film and the row rice paste smear over the areca film and inside keeping Jangrine and coconut and keep in the stove and boil without any vessel.

Nira

Nira²⁸ is a festival for bringing wealth and blessing. Usually in the month of Karkidakkam or Chingam Nira is celebrated by the folk of Kerala for wealth. It is an agricultural festival. After the vavu day a cooli is assigned to pluck the spike of paddy from the paddy field and he keeps it in a plantain leaf on the ritual stool at the tharavadu (home). At this auspicious moment these spikes of paddy are tied with Baniyan leaf, Mango leaf and ten flowers are tied at the roof and other important corners of the house. Sometimes certain people keep these bunches on a traditional stool and do some rituals. Following that the spikes of paddy are bring into the house with the uttering of words 'illamnira, vallamnira'. These spike is considered as the God of wealth Lakshmi.

Puthari

Puthari²⁹ also closely related to agriculture. This ceremony is celebrated between harvesting of paddy and Thiruvonam festival. Puthari itself two kinds. One of these is Cheriya Puthari (small puthari) and the other is Valiya puthari (Big puthari). It is prepared out of tender paddy rice , leaves of thakara , honey and jankrin etc. Later reciting a certain hymn the elder male member of the family shares this mixture with the other members of the family. But in the case of Valiya Puthari the maiden matured rice used for the preparation of meals and pudding. Meals are prepared with boiled rice. Row rice is used for payasam³⁰ and traditional dishes with herbal leaves.

Maramadi

Marmadi³¹ is an agricultural festival. It is carried out with the race competition of bull and buffalo. The season of the performance is before sowing second crops.

Ushiratta or Ucharkali

Ushiratta or Ucharkali³² is performed by tribal folk under the leadership of Mullukurumas. It becomes regional

festival. The Uchar festival commences on the first of Malayalam month Kumbam. On the last day of Uchar festival Mulluvakurumas get a fire from the shrine of God from the senior most male member of Mullukurumas and light it on fire woods and dance around it. They are using a music instrument named Odhalaal. It is a type of flute and they use the music instrument thapatta.

Chimanakali

Chimaana Kali³³ is a folk performance which is related to Kannal Kalampaatu of Pulaya community. This song is sung for Chimaana Kali known as Chodhiyum Pidayum Paatu. It is a music drama with mime. There are several characters in this drama Maavilan, Maavilathi, Mappila, Chadhiyan. They are dancing with the rhythm of folk music instrument 'Thudi'. In the midst of performance the characters were uttering satiric dialogue. The characters miming to harvest 'Punam' and fire the forest and levelling the field and sowing the seed. When the male members of the family engaged in Punam agriculture at forest, a Muslim came into their house and perved at the housewife. When maavilan returned back to the home and witnessed this incidence he set the hut on fire. Wife and the new boy friend were burned in the fire.

Poothanum Thirayum

Poothanum Thirayum³⁴ is a traditional performance which is related to agriculture. It is performed after the harvest. The performers belong to Mannan community. There are three kinds of Poothams. Elampootham, Perumpootham and Vadakkanpootham. They are wearing masks with the colours white, black and red respectively. This mask is made by Carpenters. It is decorated with the phallus symbol of serpent and decorated ears which are carved on the mask. They are wearing very attractive costumes.

Kaalayum Kudayum

After the harvest of Mundakan the folk make a artificial bull with a height of one and half feet. This artificial bull is

kept on a bamboo ladder. This festival includes umbrella dance also. It is known as Kaalayum Kudayum.³⁵

Poorakali

Poorakali³⁶ is a kind of martial art. It is very popular in North Kerala. It is a fertility ritual performance.

Kumatti

During the Onam season the performance of Kumatti is so common in middle Kerala. In certain places it is considered as ritual and other places it is for leisure time jokes. The costumes of Kumatti made of grass cover the body and a mask is worn on the face. There is a crowd following the Kummatti and dancing with the rhythm of songs. The stick on the hands of Kumatti is for hitting on the land on the basis of rhythm. Kumatti is very much liked by children.

Kothamuriaatam

Kothamuri is a satiric dance drama performance. It is a form of moving theatre. After the Kanni harvest this satire performance is performed in front of the each and every house of the village. This is performed for getting more products in the next harvest. This is performed by Malaya Community. There are a minimum two Paniyans and a calf and a singer will be the characters of this item. The costumes of the Paniyans are Araca film mask on face and the ribbon of tender coconut leaf on the waist and with row race paste on the body. A child is wearing an artificial bull form on his waist which is made of coconut leaf. The front portion of the waist is fixed with an artificial face of a bull made of wood.

Njattuvela

Njattuvela is a phenomenon held in a particular climate on particular days according to solar system.

Folk Games

Palaamkuzhi

(A game practised in Kerala with a wooden board with 14 small pits and each pit filled with 4 seeds). This game is very popular all over the world with different names particularly in South India. The game board is an integral part of Tamil Brahmins marriage ritual. It symbolically represents seeding and harvesting.

Folk Medicine

The bran of rice is prime a medicine for skin allergy prescribed by the folk medical practitioners

Broken rice

The soup of rice is a medicine for fever.

Husk

When a scorpion stings a human body a small portion of the scorpion's tail remains in the body. As a first aid paddy husk can be used to rub the same body part.

Kaady

Kaddy³⁷ is a solution. This is solution is a combination of certain folk medicines like a paste applying over the skin.

Rice paste

Rice paste is a first aid medicine at the time of burning.

Folk craft

Tharika

It is a round ring prepared by paddy straw. It is used to keep vessels in a stable position. It is also used to sit on.

Grass vessel

A vessel is made with paddy straw to keep seed without any damage.

Kathirkkula

A Kathirkkula³⁸ is spun artificially and hanged in front of the house as part of their auspicious belief

Folk agricultural tools

Arivaal, Nilamthalli³⁹, Thumba, Oolakuda⁴⁰, Vallam⁴¹, Para⁴², Chengazhi and Nazhi⁴³, Kuttavum Vattiyum⁴⁴, and Bull and plough⁴⁵ are main agricultural tools.

Conclusion

The paddy transplanting process was done with the accompaniment folk songs. The distance of the plants and lines of the planting are done with the accompaniment of folk songs. The rhythm and melody of which were controlling the movement of hand and body is in accordance with the rhythm of melody. The paddy plants are collected from agricultural depot and planted with the help of a twine tied horizontally to the boarder of the paddy field. These agricultural songs have now faded out.

In the modern stage all the farming processes of agriculture are done by machines. The total alienation of the farmer is the outcome of the new system. To make the land fertile we were using organic fertilizers where as today we are using artificial fertilizers, which are completely injurious chemicals to the health. The traditional manure included cow dung and fallen leaves, green leaves and excrements of goats. The paddy threshing techniques of the traditional labour folk were in two ways. One is the bunch of paddy kept under a leg and separate the grains from the plant forcing by the other leg, the other method is to beat the bunch on a stone. Instead of this technique machines are used now. In this area also the traditional agrarian labourers lost their jobs. The traditional

pesticide used in the rural Kerala was the solution of Tobacco leaf and ashes. So it may be used by labourers without the help of any equipment.

Traditional threshing floor, barn granary and related building complexes faded out. The traditional vessels, which were used for paddy cleaning, and keeping and lifting paddy and traditional measurement jars and the tools like Chikkumaram⁴⁶ plough, coir etc. have disappeared from the scene.

As a result of green revolution inequality is the one negative impact brought out among peasants. Consequently the small scale farmers could not bear the huge investment which was needed for adopting the new farming methods of the green revolution. When the tractor was introduced for ploughing, the bullocks were used. The traditional utensils also disappeared from the scene of agriculture. The traditional Thekkukota, Kundumuram, Kotta, Vatti etc. moved to oblivion. Instead new methods for irrigation and other activities of farming are introduced. This brought out a sea change in the material culture of the populace. The interpersonal and intercommunity relations also changed to the core.

Though the traditional way of approach in the field of agricultural and other folk life is vanished from the modern life, the energy which uplifted by the 'lore' is still remaining with its full spirit.

References

1. *Chemba, Chembhavu, Chemban*: Names of rice in Kerala.
2. Sahadevan.P.C., 'Rice in Kerala', 1966, Agricultural information service, Department of Agriculture, Kerala State, page 5.
3. *Devaswams*: Hindu religious establishments
4. *Thoomba*: Spade
5. *Kattakkol* :The instrument for breaking the clods after sowing consisting of the handle and the block)
6. *Chakram*:It is a wheel and fixed small pots over the wheel. A liver should be fixed for pedalling the wheel. The workers downward the wheel by pushing the liver. The rounding wheel uplifting the water in the channel. It is a one kind of traditional

- irrigation system.
7. *Thekku Kutta/Ethaam Kotta*: It is another kind of traditional irrigation technology. It is based on lever principle that is a long liver is fixed on a stem with flexible. The end of the liver is being hanged on a teak wood pot. The other side of the liver kept a weight and heavy laterite v stone was used to serve this purpose. The teak vessel always has been hanged over the well. At the time of shifting water by pulling down wards the pot is immersed in the water. Because the heavy weights that hanged on one side, the other side automatically comes downwards. The outcome of the process is the pot is brought upwards with water.
 8. *Arival*: It is a special kind of sickle used for harvesting
 9. *Muram*: Traditional tool for separating stones from paddy and rice.
 10. *Chikkuppaya*: It is a kind of mat which is a made up of pandanus.
 11. *Chempu*: Copper Vessel
 12. *Thoomba, Kaikot, Vettarivaal, Kalappa, Nukam, Chakram, Jalasuthram, Kaalatheppu, Kari, Kuttatheppu, Kayattukotta, Vethitheppu, Eerchamutti, Jouri, Mutti*: The tools using for paddy cultivation.
 13. *Pathayam*: A large chest to keep paddy and rice. This Pathayam was considered as a symbol of wealth of a family. Pathayapura was built as part of Naalukettu complex in the feudal system. This building consists of different kind of rooms for keeping grains. The lower storey of the building is used for an office of the estate manager of the tharavadu and upstairs. Actually it is a kind of granary.
 14. *Vithu kadam*: For planting paddy the peasant keep a particular portion of the land for cultivating paddy seed. This field is known as Vithu kadam.
 15. *Keni*: It is a folk technology to eliminate rat and other insects.
 16. *Kandanar kelan*: Name of a theyyam
 17. *Nelli*: Amala tree
 18. *Wayanattukulavan*: Name of a theyyam
 19. *Kuttichathan*: Name of a theyyam
 20. *Pookuttichathan*: Name of a theyyam
 21. *Parakuttichathan*: Name of a theyyam
 22. *Karimkuttichathan*: Name of a theyyam
 23. *Kaliyanum Kalichiyum*: It is a ritual performed in the Malayalam month of Midunam.
 24. *Ucharal*: It is related to agriculture. This is the time of harvesting after *Makaram Makara Koith*.
 25. *Rajaswala*: It is the menses period
 26. *Vela*: Festival
 27. *Makara Sankranthi*: Festival

28. *Nira*: It is a festival for bringing wealth and blessing.
29. *Puthari*: Maiden Rice in the New Year
30. *Payasam*: Pudding
31. *Maramadi*: It is carried out with the race competition of bull and buffalo.
32. *Ushiratta or Ucharkali*: It is performed by tribal folk under the leadership of Mullukurumas.
33. *Chimaana Kali*: It is a folk performance which is related to Kannal Kalampaatu of Pulaya community.
34. *Poothanum Thirayum*: It is a traditional performance which is related to agriculture.
35. *Kalayum kudayum*: After the harvest of Mundakan the folk make a artificial bull with a height of one and half feet. This artificial bull is kept on a bamboo ladder. This festival includes umbrella dance also.
36. *Poorakali*: It is a kind of martial art.
37. *Kaady*: Water in which rice has been washed.
38. *Kathirkkula*: Spike of paddy corn.
39. *Nilam thalli*: It is a tool for levelling the floor, a wooden beater for beating the ground.
40. *Olakkua*: It is a type of Umbrella with Palm leaf. Male agricultural workers keep these umbrellas on their heads. Ladies keep on their shoulders by the leg of the Umbrella.
41. *Vallam*: It is a container to keep the paddy grains.
42. *Para*: It is the traditional measuring vessel made up of wood. Usually it is made of jack trees.
43. *Chengazhi and Nazhi*: Measuring instruments
44. *Kuttaovum Vattiyum*: Kuttavam is copper vessel to keep paddy. Vatty is a vessel made up of bamboo.
45. *Bull and plough*: For preparing the land for seeding using the bull with the plough. It is the traditional technology of arranging the land for cultivation.
46. *Chikkumaram*: The paddy levelling instrument.

Bibliography

1. Raghavan Payyanad, 'Nellum Naattarium', Vatakara, School of Folklore Studies, 2004.
2. Shankaran Nair.V., 'Nellum Samskrithiyum', Trivandrum, State Institute of Language, 2008.
3. Heli.R., 'Krishipaadam', Trivandrum, Authentic Books, 2011.
4. Masanoba Fukuoka, Madras, The Natural Way of Farming, The theory and Practice of Green Philosophy, Book Venture.
5. Sahadevan.P.C., 'Rice in Kerala', Trivandrum, The Agricultural Information Officer, Kerala State, 1966.
6. Richard. M.Dorson, 'Folklore and Folk Life', Chikago, The

University of Chicago, 1972.

7. Alan Dundes, 'Essays in Folklore, Ved Prakash, Vatuk, Folklore Institute, 1978.
8. Alan Dundes, 'The Study of Folklore', Current printing, 1965.

List of Informants

1. Haridasan, Poyilil, Puthuppanam, Vadakara, Age 62.
2. Gopalan Master, Ayanikkad, Age 78.
3. Dr. M. Jayaram, Feroke College P.O., age 58.
4. T. Prakashan, Muyipoth, Cheruvannur, Perambra, Age 59.
5. Shankaran Namboothirippadu, Pathirissery Illam, Kozhikode, Chathamangalam, Age 64.
6. M. Bhaskaran Rtd. Joint Director, Agriculture Dept. Govt, of Kerala.

Impact and effects of spice trade of Calicut by Zamorins upon common people and peasants- An historical journey to enlighten the Portuguese period of Kerala from the agrarian view point.

Dr. P.C. Rethi Thampatty*

1.Introduction

India's south west coastal region is Kerala State. "Kera" means coconut. This name got only in 1956 when India became Republic. Before in Kerala history it was Malabar, a group of small local Kingdoms or 'nadu', viz- Kolathunadu, Kadathanadu, Kurumbranadu, Ernadu or Malabar, Valluvanadu, Cochin, Venadu etc. Among them Malabar was ruled by Zamorin raja who conquered over Valluvanadu and Kadathanadu and increased his kingdom up to Cochin in the south and Kolathunadu in the north. they became enemies. With enormous wealth and administration and war strategies, assisted by Marakkars (local Mappila family whom Zamorin had appointed as the chief of his naval wing), the Zamorin became the chief among the rulers. both agriculture and trade were progressed to the maximum and with the help of locals, export trade was going world wide especially with rome and Egypt. Meanwhile Arabia entered in the scene of trade with zamorins in spices and rice and got monopoly in the Arabian sea.

When vasco da gama from Portuguese rounded the cape of good Hope, he was looking for treasure troves of pepper, ginger, cloves, nutmeg and cinnamon. there was an enormous and growing market in Europe for these spices, since the upper classes in particular had learned to value them as medicines and aphrodisiacs as well as indispensable condiments. In 1498 May 20, Vasco d agama from Portuguese landed at Calicut in his discovery of ' silk route' in Arabian sea. he wanted to meet the

* Principal, The Zamorin's Guruvayurappan College

Impact and effects of spice trade of Calicut by Zamorins upon common people and peasants- An historical journey to enlighten the Portuguese period of Kerala from the agrarian view point. *Dr. P.C. Rethi Thampatty*

local ruler Zamorin to make trade contract in spices, since at that time, spices were very rare and costly than gold. eventhough the Zamorin made reluctance to make contracts, through the advise of his local advisers of trade, of getting more customs duty, he met Vasco da Gama and started exporting. In the first fleet he earned 60 times more than the cost.

Then another Portugal Alverez calbral came here. he was not wise as Vasco and he fixed the terms and conditions of trade which the zamorin objected. Calbral was able to strike an agreement with the Zamorin allowing him to purchase a 'factory' or warehouse where he left fifty four merchants to buy and store spices when the cost were low. But when he pirated a Muslim ship for its cargo of spices, the Muslims retaliated by destroying the Portuguese factory and killing the merchants who lived there. then with anger, Calbral burned Arab ships and bombarded the city for two days. Local Mappilas fought with him and he returned.

Da gama when he returned to India on his second voyage, with different face, started the war with modern equipments like guns which the local military was unknown and they still fought with sword and shield. Portuguese had won and they started their governance. they moved from Calicut to Cochin and Kolathunadu where the Portuguese was received, since he is the enemy of zamorin. But, vasco conquered them and renamed Cochin as Port cochin. Gradually the Portuguese conquered the entire Malabar coast including Goa and Karnataka and appointed their Administrator there. He reduced Calicut to rubble with mounted canon of fifteen ships. When he captured several Muslim vessels, he cut off the hands, ears and noses of eight hundred of their crewmen, sending the body parts to Calicut's Zamorin as ingredient of his 'curry'. By applying or threatening similar forms of naval force and general brutality, the Portuguese were able to dominate strategically located ports up and down the coast, thereby wrestling control of the spice trade from the Muslims. The architect of this achievement was Dom Alfonzo d' Albuquerque, the second viceroy. From 1509 to

1515, he was able to secure the foundations of Portugal's commercial power in India by gaining naval command of the entire Indian ocean. he also learned to manipulate communal tensions in a way the British would later master.

2. Literature review

Regarding the above history, so many studies have been made by several historians . Among them the most relevant are by Krishna Iyyer, by Sreedhara Menon, by K.M. Panicker, and by K.P. Padnabha Menon. Some of the later studies are by Sanjay Subhramhaniam, by K.N. Ganesh, by E.M.S. Namboothiripad etc. Informations are also in 'Grandhavaris' and 'Reports of the Administration of Malabar'. There are pictures and documentations in Kerala Museums and Regional archives.

K.M. Panicker, in his work "A History of Kerala"(page.381) quoted, " in relation between Portugal and India were barren of cultural and political results and there in that history nothing which any civilized nation can be proud of." But A. Sreedhara Menon gives so many political, economic and social effects as positives more. The negative effects-the Political disunity, decaying of old towns and port and trading centres(eg-Quilon, cranganore). End of the age-old connection between Calicut and Arabs and Egypt, Unemployment of old warriors knowing sword and shield, unemployment of local trade intermediaries, forced conversion of Hindus to Christianity etc. The positive effects of Portuguese trade in Malabar are- introduction of European fashions in textiles, ornamental architecture and construction of bungalows(ecclesiastical), weapons at warfare(guns and artillery), introduction of new towns(Calicut, Cochin, Port Cochin and Chaliyam) , new avenues and privileges to converts from untouched, abolition of traditional caste structure, new theological seminaries and colleges, spread of Latin and Portuguese among local people, Indological studies by European scholars (work on medicinal plants by Garcia da Orta, translation of Catechism into Malayalam and other observations by Duarte Barossa and Gaspar correa), cut out types of local language for printed books

Impact and effects of spice trade of Calicut by Zamorins upon common people and peasants- An historical journey to enlighten the Portuguese period of Kerala from the agrarian view point.

Dr. P.C. Rethi Thampatty

and printing presses (at Cochin and Vaipicotta), new art form 'Chavittu nadakam' by Missionaries etc.

Macro polo mentions the cultivation of both pepper and ginger in the Eli Kingdom during the 13th century. The English traveller Ralph Fitch visited cochin in 1589, where he noticed a group of people who seemed different from other malabaris with bushy hair, long bow and arrows. Fisk wrote, " here growth the pepper and it springeth up by a tree or a pole and is like our ivy berry...". Portuguese notion was that pepper cultivation required no labour(Bouchon, 1988:3, Fisher, 1968:45-46).

3.Scope and significance of the present study

Even though there are so many studies regarding Malabar and Kerala history, they are all either political, economic or social and educational histories. Studies of ecological, agrarian or environment history regarding Malabar are very rare. here, I am trying to present the case study of how Malabar coast effected by the Portuguese inact through the spice trade of Zamorins headed as -Impact and effects of spice trade of calicut by zamorins upon common people and peasants-an historical journey to enlighten the Portuguese period of Kerala from the agrarian viewpoint.

4.Methodology

This study is purely an inter- disciplinary historical research with secondary data.

5. Objectives

- to study the positive and negative effects as impact of spice trade of Zamorins in Calicut upon common people and peasants.
- to analyse the spice trade and exchange from the point of view of producers and extractors than traders and landlords.

Impact and effects of spice trade of Calicut by Zamorins upon common people and peasants- An historical journey to enlighten the Portuguese period of Kerala from the agrarian view point.

Dr. P.C. Rethi Thampatty

- to study the impact of Portuguese to the agriculture of Calicut. and
- to check ,were there any crisis or movement among peasants and spice cultivators of Calicut against Portuguese or against the ruler 'Zamorin'. If, the reasons for such a movement, or if not, why?

6. South -West coastal India during 15th and 16th centuries

The south- west coast of India is set apart from much of the rest of the peninsula by both physiographic and climate. Bounded by the Indian Ocean on the west and the western ghats on the east, this region consists of mountain evergreen and semi-evergreen tropical forests dissected by well- watered alluvial valleys . The ghats not only act as a rain shadow during the summer monsoon, ensuring a fairly high rainfall along their western slopes. but they also send down numerous small navigable rivers to the coast. the Malabar coast was primary locus of spice production in India (Stein, 1982-120). Of the spices, pepper(pepper nigrum) involved in expanding trade networks. further north, there was the Kanara & Konkan coasts, flat land between the coast and the mountains were rice growing regions. (now, these coasts are divided into Karnataka, Goa and Kerala). Natural harbours are relatively rare along the west coast and most port cities were located slightly inland along the rivers.

A number of hill people or Tribes were in Malabar ghats (Hockings, 1989&1997) by hunting and collecting forest products for external markets. these groups included the Kadar, paliyan, Karumba and the Hill Pandaram. Nayadi, Kanikar, Muthuvan and Urali Ulladan people also were there practising swissed agriculture. many forest group (Upland people) depended on neighbouring lowland(valley/ villages) for products of basic subsistence like food grains, textiles and uron. the lowland's market for pepper and cardom (Roman market)opened up opportunities for upland also as agents or collectors of spices. The distribution channel was like that-landlord/ Janmi- primary agent - sub agent.

Impact and effects of spice trade of Calicut by Zamorins upon common people and peasants- An historical journey to enlighten the Portuguese period of Kerala from the agrarian view point. **Dr. P.C. Rethi Thampatty**

In the case of Calicut zamorin, the local ruler was the landlord, local muslims were the primary intermediaries between Arabs (in later period, Portuguese) and Zamorin and local muslims collected the spices from the above tribes or foragers from ghats. A little bit of spice cultivation were there in valleys also. the valley is classified as Kandam, parambu, Thodi etc. based on the area. The main agriculture was mainly the staple food rice and coconut.

7.Indian ocean Trade and Malabar coastal entrepot

When the Portuguese Vasco da Gama first arrived on the south west coast of India in AD 1498, the Malabar port city of Calicut was one of the most important trade centres in the region, having political predominance over neighbouring coastal Polities. As the ruler of the Calicut, the Zamorin was able to control his coastal neighbours cochin in the south and the kannanore in the North(Bouchon, 1988). he did not control much of its forested, mountaneous hinterland(Dale, 1980:15). Permanent settlement was restricted to riverine areas. With the arrival of Portuguese and establishment of their trading centres along the coast,Calicut's importance a a node in the regional exchange system was eclipsed by that of Goa and Cochin (Sybramhayan, 1993 & 2001.) Malabar coast was the primary locus of pepper gathering and production as well as many other forest products including ginger, cardamom(Morris, 1982). Goa had to bring in pepper and other Malabar products up the coast for exchange. Cities of kannanore, Calicut and Cochin prospered commercially by the bulk storage and marketing of products neither manufactured nor produced in the locality.

8.Method of Portugual Trade with Calicut

The Portuguese used intermediaries for obtaining forest products, pepper, ginger and cardamom were all procured via " native intermediaries"(Diffie&Winus,1977:319). Goods were purchased by the Portuguese on fixed price contracts and induced local rulers to supply them with spices at an agreed upon price(Bouchon,1988, Dan vers, 1966, Mathew 1983). Local

rulers employed intermediaries. Pearson(1981:28) notes that the Portuguese had no direct control over pepper- producing areas and thus were dependent upon coastal Rajas and merchants for their supplies. It increased the status of land holders. (At that time land ownership was mostly to bramhins and to inland the 'Sudras'(backward community) and to the interior inland & forests the swidden farmers and hunter- gathers or tribes. That pyramidal structure of land ownership was stretching from the forest to the inland riverine towns and coastal cities.

9. Role of Tribes in Portuguese Spice Trade

In history, there were three key periods for foragers- the early historic, between 16th and 17th century and a transition period. in the early historic period of uplands, there were large modification of the vegetation. In the second period, spice trade expansion and concomitant expansion of low land agriculture and in the third period there was a move with the following reasons-

- Increased demand for spices and other forest products. and
- The pressure on the foresters by expanding the agriculture (increased forest land use and increased spice demand in world trade).

The tribal group presumed be ethnic have shown a great deal of flexibility and integrity in relating both their mountain environment and to their neighbours- economic, ecological and political relations. Along with hunting and gathering wild plants, there was relations of exchange and interdependence between upland and Lowland peoples..

In Malabar, self ascribed identities or Adivasis became an object of resource struggle according to history. they speak past attempts not only of exclusion and exploitation by outsiders but also direction from within. According to Sivaramakrishnan and Cederlof, " ecological nationalism is a space for cultural and political struggle for identity and livelihood where competing

Impact and effects of spice trade of Calicut by Zamorins upon common people and peasants- An historical journey to enlighten the Portuguese period of Kerala from the agrarian view point. *Dr. P.C. Rethi Thampatty*

perspectives are linked both to land and its resources.”

The history of western ghats describes the impact of changes in agricultural production and exchange of forest products in 15th and 16th centuries. South west coast Hill people became more constrained against the conflicts of forest areas for spice cultivation by lowlands. There were some changes in the organization of foraging too. There were economic integration and inter dependence between foragers, peasants and agriculturists.

Here, one can see an exploitation of timid forest dwellers by outsiders. Local leaders demanded tribute from tribes for products, not directly from producers or collectors. The effects are- tribals were able restyle themselves and many of them became landless proletariats.

10. Role of coastal entrepot cities

There was ramification of lowland politics and economics to uplands. The demand for pepper and other forest products and upland crops was accelerated by direct Portuguese purchase and forcible extractions as well as by ongoing extra Portuguese trade. The same was the case with the organisation of production and distribution of food grains in the lowlands- rice. combined with increased exports of rice to coastal cities, changes in the organisation of production. There were three forms of Portuguese involvement- the demand for tribute to supply Portuguese forts and settlements. The 'contaz' or pass system for local as well as distance trade so that no ocean transport what so ever could officially take with out Portuguese approval and taxation, and the escalation in demand for rice and other staples created by Portuguese extractions of pepper and similar products from the foothills and mountains of the Ghats.

One striking effect of Portuguese involvement in southern india was the shift in area around Goa from a gain surplus to grain deficit. Before the Portuguese arrival, the focus of trade was from Calicut to Goa and vice versa. After the

establishment Portuguese city, the city became almost entirely dependent upon imported food stuff (Danvers, 1966-85, Diby 1982:147). The volume of production export pepper increased by 275% (Mathew, 1982:212-213).

The Portuguese adopted a program of regulation and taxation of the existing "country trade" (J.H. Parm, 1963). For indigenous producers, distinction between luxuries and utilitarian goods were not known. The productive demand placed on peasant agriculturists, gatherers of forest products and export oriented swidden cultivators who were structured through local power and authority. the expansion and restructuring of such demands promoted changes in the opportunities and strategies of different collectors and producers and fostered relationships of economic interdependence. the structure of intensive wet rice agriculture was predicted on the existence of markets for surplus. the basic subsistence needs of specialised foragers and sice cultivators were met through the mobilization of this surplus. Demand for forest products were rising but the areas under forests were declining. Deliberate forest removal and land clearance were common (Morrison, 1955).

11. Structures of Political authority beyond the coast in spice trade

Throughout the massive expansion of the spice trade, connections between primary producers and collectors and indigenous governments benefiting from forest produce were generally indirect. Intermediate brokers or "secondary brokers" (Dunm, 1975:990) forged relations of dominance and indebtedness with forest peoples. the brokers dealt with more political authorities. the contractual system depended on keeping foragers constantly in debt and personally dependent on broker, who also acted as the supplier of subsistence goods. Brokers were either independent entrepreneurs or agents or contractors of governments.

Many pre- colonial south Indian polities used tax

Impact and effects of spice trade of Calicut by Zamorins upon common people and peasants- An historical journey to enlighten the Portuguese period of Kerala from the agrarian view point.

Dr. P.C. Rethi Thampatty

farmers as collectors rather than directly employing government functionaries (Sinopoli & Morrison, 1966). These tax farmers bid for the privilege of collecting revenue and then had to recoup the cost of the bid through direct collections. Middle man broker positions were also have been contracted.

Tribute exacted through local leaders rather than directly from producers or collectors, a method used to collect taxes from agriculturists. Thus there was an oppression and immiseration for Ghats forager traders.

12. Pesants & Cultivators' movement against Portuguese

There is no proof in any of the literature regarding a movement against either Portuguese or local ruler 'Zamorin' in Calicut during Portuguese period. Sri. E.M.S. Namboodiripad, in his selected writings ('A short history of the peasant movements in Kerala', 1985:170) clearly wrote that the peasant movement in south India was almost a century old with Moplah rebellion ie, liberating the entire peasants of Malabar from the iron grip of the 'jenmi'(landlord) during from the last quarter of the 19th century by the Moplah of Ernadu and Valluvanadu.

According to Sri. E.M.S. , the reasons are- they were illiterate, unorganised, backward classes of the society, inability to see the exploitations, innocence, ignorance of the legal concepts etc. the peasants and cultivators of that period thought that it was their duty to safeguard their landlord in all meanings and 'he' is always above from them and treated him as protector. They were so ignorant, innocent and illiterate to think against or equal.

13. Portuguese and the Agriculture of Calicut

Agriculture is not a mere means of living to Keralites (old 'Malabar') . It impacted very much to their life's almost all sides from birth to death comprising social, cultural, environmental ecological etc. Whatever they want for their life was not manufactured by machines but extracted from soil, all

were environment friendly and not causing any pollution to environment, body or mind. (today, the most important challenge of the society is caused by the withdrawal of agriculture and its impacts which adversely affects the economic development also). the failure of agriculture and the declining of agricultural lands lead to the deficit of products from surplus and we lost our order of lifestyles, culture and cultivation which gathered through a number of centuries. we had special agricultural dilects, agro related rituals and customs, tools and equipments, medicines, tos food and lores. Indians are just imitating the west in all aspects- a blind only knows the value of eyes! We are becoming blind..

Even though Portuguese did so many cruelties towards the ariculturists and cultivators in terms of forceful cultivation, exploitation of their labour without remunerating justly, collecting tribute etc, they did a number of good thing which later used for the economic development which are (A survey of kerala history by A. Sreedhara Menon, p.234-35)-

- They introduced new agricultural products- Cashewnut, Tobacco, custard apple, Guava, Pineapple and Pappaya.
- They popularised Kerala spices like pepper, Cardomom, Cinnamon and ginger in European markets by arranging direct transportation.
- They promoted the scientific cultivation of pepper and ginger on an extensive scale.
- They took masses of people to the cultivation of spices.
- They introduced changes in coconut cultivation with improved variety of coconut seed. and
- They popularised coir (a product made of coconut husk) in the world market.

14. Conclusion and Findings

The present Kerala state of India was known as 'Malabar' during 15th and 16th centuries, situated on the south-west coast of India, which was a group of local kingdoms viz- Kolathu nadu, Polanadu, Calicut , Cochin, Venad etc. Among them Calicut was in front in terms of wealth and War strategies as well as the No. 1 exporter of spices to the world markets mainly to Rome and Egypt with the help of Arabs in Indian ocean. Besides, spices, coconut and rice also were cultivated. Spices were mainly pepper , ginger, cardamom and Sinnamon.

During the discovery ages, Portuguese under the leadership Vasco da Gama arrived in Calicut on 1498 May 20, on the way of enquiring the silk road to the east. In Calicut, he met the local ruler Zamorin and made contract to do spice trade. He came here with three fold objectives- Trade, conquest and conversion. Innocent and god- fearing Zamorin didn't understand those objectives by seeing his politeness. Gradually, he took permission to build a storage for collecting agro products, then he removed all internal distributors as collectors of spices and made direct collections. They fixed the price for our produce which to be sold to them! He found western Ghats as a great source of spices and buy declining the forest lands, extended spice cultivation besides the low lands and forced innocent and ignorant tribes for collecting spices from forests and to fill their Godown for which they had bought tributes and put the tribes always indebtedness. they captured the monopoly of spice trade of Calicut Port city to their hands. Zamorin was unable to break that Portugal monopoly and to trade and export according to their will and wish. Exporting was reduced to west only through Portuguese. Irritated locals fought with Portugals and conquered over them. Portugals approached neighbouring enemies cochin and Kolathu nadu for help and they were received and started the spice trade by making the city as Port cochin and buy building their cultural style buildings and seminaries and appointing a Portugal administrator. Cochin and Goa were made under their custody until the Dutch people

Impact and effects of spice trade of Calicut by Zamorins upon common people and peasants- An historical journey to enlighten the Portuguese period of Kerala from the agrarian view point.

Dr. P.C. Rethi Thampatty

were coming. the history of Calicut spice trade and its monopoly in the world trade from Arabs(via Zamorin) to Portuguese, from Portuguese to Dutch and from Dutch to English people.

The findings of the study are- Calicut was a famous Port city in the scenario of world trade for spice before itself the arrival of Portuguese. among spices, pepper, ginger, Cardomom were most demanding for west people. the local ruler of Calicut Zamorin did not encourage spice cultivation upto the arrival of Portuguese, he simply acted as an intermediary (through local muslims) to Arabs by collecting spices from western ghats through Tribes. In between tribes and local muslims, again there were agents as secondary collectors who immiserised the tribes several ways by deforestation, charging tributes by forced cultivation etc. Portuguese had a thorough knowledge of Kerala medicinal plants. Regarding agriculture, Kerala always gave importance to rice and coconut.

Portuguese put stop the caste system in Malabar by raising the untouchables into the mainstreams of the society. Portuguese listened only to profit and trade oriented agriculture. They deforested several parts of Ghats and used force and torture to Tribes to collect wild pepper from forests and for cultivating forest lands. They priced the produce. Local ruler could not do anything fearing of rifles and gun power since the 'chavers'(group of battlemen ready to die) only knew war with sword and shields. Portuguese used the strategy of divide and rule. there were no peasants' or cultivators' movement against Portuguese or Zamorin.

Today is the time of globalisation. global competition occurs in terms of wealth, health and rights and possessions. "Adhithi Devo Bhava"- our most famous culture- still do we have to follow? Before arrival of abroad people (may be in different forms) we may understand their objectives. Recognise the cheats in assistants and advisors. Loving of neighbouring enemies is better than making far artificial (trade) relations. Recognise eagles and devils, recognise the culture in agriculture, practice, and save at least our next generation, battle against

Impact and effects of spice trade of Calicut by Zamorins upon common people and peasants- An historical journey to enlighten the Portuguese period of Kerala from the agrarian view point.

Dr. P.C. Rethi Thampatty

deforestation, encourage agro ritual, study agricultural old lores from remaining villages, help poor cultivators, start agricultural clubs in educational institutions, give motivations to youth, I hope and dream for a colourful Indian future.

References:

1. Vijayakumar, C.N., Thirupathy sree Venkatesha Puranam; ChukkalaSingaiah chetty, Govindarajaswamy, south Mada street, Thirupathy.
2. Thirumumb, T.S Sreemad Bhagavatham (Tr.) Vagbhava Publications; Kozhikode; 1996.
3. Venkitasubramhanaiyer, S. Varahapuran (Ancient Indian Tradition and Mythology Vol.31&32) (Tr.) Mothilal banarsidass, Delhi, 1985.
4. Anitha, S., Bramhanda Puranam; Prepared by; Computech Publishers, Thiruvananthapuram, 2002.

List of Contributors

1. **Dr. E.K. Govinda Varma Raja**
Head, School of Folklore Studies
University of Calicut

2. **Ajayakumar .A.V.**
Folklorist
Kannur

3. **Manoj.V.T.**
Research Scholar
School of Folklore Studies
University of Calicut

4. **Dr.P.J.Vincent**
Asst. Professor
Dept. History,
Govt. Arts & Science College
Kozhikkode-18

5. **K.P.Satheesh.**
Faculty
School of Folklore Studies
University of Calicut

6. **Vijisha. P.**
Research Scholar
School of Folklore Studies
University of Calicut

7. **Dr. P.C. Rethi Thampatty**
Principal
The Zamorin's Guruvayurappan College
Kozhikkode



FRANK C. PAPE



Vol.1-Issue 1 -January 2015
Govt.Arts & Science College

RESEARCH JOURNAL

ISSN 2277-4246



₹150

Govt.Arts & Science College Meenchanda, Calicut -18

Reg. No.21.49489/2007