

**SOCIAL PSYCHE, WORLD VIEW AND THE FOLK
A STUDY BASED ON KARIMBALA TRIBE IN
KOLATHUR VILLAGE (KOZHIKODE DISTRICT)**

**Thesis submitted to the
University of Calicut for the Degree of
DOCTOR OF PHILOSOPHY**

By

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**SCHOOL OF FOLKLORE STUDIES
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OCTOBER 2019

DECLARATION

I hereby declare that the thesis **SOCIAL PSYCHE WORLD VIEW AND THE FOLK A STUDY BASED ON KARIMBALA TRIBE IN KOLATHUR VILLAGE (KOZHIKODE DISTRICT)** is a bonafide record of genuine research done by me under the guidance of Dr. Soman Kannacham Kuttikuni, Asst. Professor of Folklore (Former), School of Folklore Studies, University of Calicut and that it has not been submitted before the award of any Degree, Diploma or any other title or fellowship.

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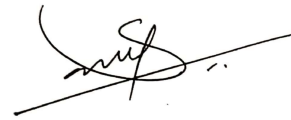
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CERTIFICATE

This is to certify that the thesis **SOCIAL PSYCHE, WORLD VIEW AND THE FOLK A STUDY BASED ON KARIMBALA TRIBE IN KOLATHUR VILLAGE (KOZHIKODE DISTRICT)** is a bonafide record of genuine research done by **Mrs. DEEPTHI C.K.** under my guidance for the degree of Doctor of Philosophy and that it has not been submitted before the award of any degree, diploma or any other title or fellowship.

The thesis is revised as per the modifications and recommendations reported by the adjudicators and resubmitted. Soft copy attached is the same as that of the resubmitted revised copy.

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Dr. Soman Kannacham Kuttikuni

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INTRODUCTION

Folkloristics is a significant discipline as it is people centered and life related. This requires a close probe into collectivity and its implication is conspicuous through cultural factors. Society is a totality of a small collectivity and each collectivity is different in rituals, customs and believes. Each tribal community emphasize the factors like common tradition, common language, common culture, common frontier and common name. Tribes lead a diverse life and culture and it reflects in their cultural communion. The identity of a society represents its culture and the collectivity of each social psyche have its own distinctiveness and uniqueness. The Singularity and culture of a collectivity devises in accordance with World view and Social psyche. The life and culture of tribes is formulated with their distinct world view. To learn the social psyche of each society and to nurture a mutual amity among the society is the need for the present day. This thesis explores the World view and social Psyche of Karimbala tribe at Kolathur village in Kozhikode district.

2. Research Problem

Tribes have accumulated a prolific cultural life through their arts. They keep their own identity in culture, rituals and customs and these are not lost with their interaction with other communities. This research focuses on

Karimbala tribe whose life and culture is not contaminated with the interaction with the main stream society. Here the hypothesis is that each community devise their culture with a world view based on their own social psyche.

3. Objectives of the proposed investigation

The tribal communities lead a diverse life and culture of their own. The identity of a society represents its culture and the collectivity of each social psyche have its own distinctiveness and uniqueness. Objectives of the study to know the social psyche and world view of Karimbala tribe. The study emphasize on following points.

- a. To investigate the world view and the self of Karimbala tribe based on their life and culture.
- b. To explicate the role played by worldly experiences in devising their identity and culture.

4. Review of Literature

Tribal life is analyzed from the stand point of social sciences, cultural studies and anthropology. Most of them are a close appraisal of tribal life from different perspectives. Edgar Thurston inquires about life of tribes in South India in his book Caste and Tribe of Sothern India. In Tribal situation in Kerala, P.R.G. Mathur expound the socio-cultural situations of the tribes in

Kerala. In *Tribal Culture of India*, the editors L.P. Vidyarthi and B K Rai construe the diverse culture of the tribes in various states in India. In *Tribes of Kerala*, A.A.D. Luiz introduces the life and culture of tribes in our state. Pramod Kumar discloses the cultural signs of tribes from their life in his book *Folk Icons and Rituals in Tribal Life*. Soman Kadaloor explore into the nuances of tribal life in his book *Tribes : Languages, Nativity and Culture*. K Panoor explicate the tribal culture and their miseries in the book '*Ente Hridhayathile Adivasi*'. Jose M.J. in his article Karimbalar analyses the life and culture of Karimbala tribe in Kannur district.

There are many studies came out unfolding the tribal life from diverse stance. It is presumed that no study of this kind which explores their world view and social psyche has not been come out so far. This study is anti-thetical to the dominant construct devised by colonial historians and this is an attempt to unwrap the self of the tribe from their own perspective.

Research Methodology

The methodology of folkloristics and sociology are chiefly used to study tribes and their culture. The facts revealed through the interviews of Karimbala is the primary sources of this investigation. Interview is an effective method to study social psyche, world view and the folk of Karimbala Tribes. Observation is also used in the study because in an observational study the researcher actually witnesses social behaviour in its

natural settings. This observation help to understand the folk among Karimbala. The facts emerged through the structured interview schedule and the insights get through the observations of their daily life are the basic edifice of this study and it makes the study fruitful and complete. The ideas emerged from the works of tribal life can be used to strengthen this research. The hypothesis like the world view in folklorists and the social psyche in sociology are used as the theoretical basis for this study.

6. Relevance of the study

It is a difficult task to know the social mind of a community and hence the attempt of folklorists is highly relevant in the present scenario. The ideas like the reality and significance of a collectivity is manifested through their folklores. The World view and Social psyche of the tribe are identified through a close probe into their folklores. So the research which inquire the social psyche and the world view of Karimbala tribe is highly significant. It is their right to preserve their culture and self and reiterate identity in the society. This thesis accentuate the significance of their identity and hence it is socially relevant.

7. Area of the study

There are many tribes living in different parts of Kerala. They are dominant in Idukki and Wayanad districts. Some tribes are kept aloof from the main stream society. This research is about the Karimbala Tribes in

Kolathur village (*Kariyani Mala* and neighbouring area). This study emphasises on the customs, oral tradition, religion, language, art, worship, food, festival, literature, medicine, traditional occupation, views and taboos of Karimbala. The World view and Social psyche is analyzed through their life and culture. Their own folklore is used to appraise the world view and social psyche.

8. Chapterisation

The thesis *Social Psyche, World view and the Folk*. A study based on Karimbala tribe in Kolathur village (Kozhikode District) contain five chapters, apart from introduction.

The first chapter *Folk Culture, Social Psyche and world view* discusses about the relationship between world view of collectivity, culture and social psyche.

The second chapter *Life and Culture of Karimbala*, the real life situations of Karimbala is thoroughly studied.

Third chapter *Social psyche of Karimbala*, the peculiarities of social mind is assessed.

Fourth chapter *World view of Karimbala* discussed the uniqueness of their world view.

The fact which is emerged from the hypothesis that each society devise their own culture from the social psyche is based on the world view is mentioned in the conclusion which constitute the fifth chapter.

CHAPTER I

FOLK CULTURE, SOCIAL PSYCHE

AND WORLD VIEW

Origin and expansion of human race is imprinted in history and culture. In biological evolution human race originated very late. At first human beings started an isolated life and gradually they became aware of grouping. Extreme cold and hot, availability of food, plentiful water, protection from wild animal - these factors led them to a collective life. This collective life helped them to face difficulties in their life. They jointly engaged in hunting, fishing and collection of food for their mere subsistence. This collective action created strong solidarity among the members.

The primitive man was living in caves and on large trees. By the invention of fire, they fried tubers, animals and grains. Man changed from raw food to fried food. Invention of fire was an important age in human evolution. In this stage language and culture slowly emerged. By the course of time they began using language and communicated each other. This is the first stage of human culture. They hunted elephants, bear and tiger with the help of rough stone weapons. Their main food was tuber, and fruits. Before the invention of fire primitive man used raw foods. By the invention of fire they began to use cooked food. In this culture they put on clothes made of

animal hides. They lived as small groups and leader of the gang was the strongest person of that group.

Human transformation from Paleolithic to Neolithic age was a milestone of human history. This period was important because man settled in river basin and started agriculture. In Neolithic age man used different weapons, started animal husbandry, developed the concept of family and witnessed revolutionary changes in social, economic and cultural sphere. The concept of family to state arose during Neolithic period. The neolithic culture spreaded all over the world. Next stage was metal age. This stage was characterised by the use of metal weapons and cultural evolution. The term culture has covered all aspects of transformation. Culture can be considered as a mixture of facts, ideals, attitudes life style, beliefs, customs which men acquired through the evolution of human race. Grahamwallas an English sociologist has defined "Culture as an accumulation of thoughts, values and objects; its the social heritage acquired by us from preceding generations through learning as distinguished from the biological heritage which is passed on to us automatically through genes."¹

Human beings acquired culture through socialisation process. Culture is transmitted from generation to generation in the form of artifacts, ideas, symbols, beliefs, attitudes, values, social customs. In this sense culture is

¹ Shankar Rao, C.N., S. *Sociology*, Chand and Company Ltd., Ram Nagar, New Delhi, 1990, p. 217.

'growing whole' which includes in itself the achievement of the past and present and makes provision for the future achievements of mankind. Robert Bierstedt opines that "Culture is the memory of the human race".²

When we consider culture we can see two important aspects of it that is material and psychological or non material. The material aspects includes external, mechanical and utilitarian objects. On the otherhand psychological aspects insist ideas, beliefs, attitudes. In this sense culture is the totality of human life.

The famous anthropologist E.B. Tylor considers culture in the following way. "Culture is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society."³

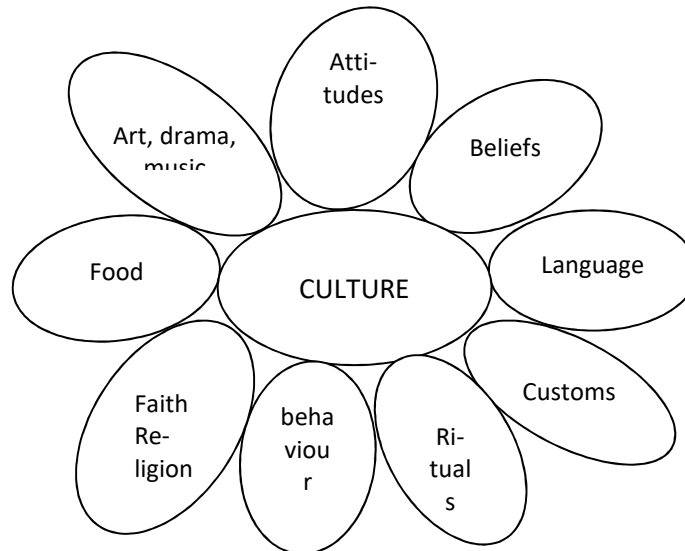
Culture is

- a way of thinking, feeling, believing.
- The total way of life of a people
- an abstraction from behaviour
- learned behaviour
- a store house of pooled learning

² Shankar Rao, C.N. *Sociology*, S Chand and Company Ltd., Ram Nagar New Delhi, 1990, p. 219.

³ Dr. Kumar, *Social Anthropology*, Lakshmi Narain Agarwal Anupam plaza Sanjay place, Agra, 1992, p. 73.

- the social legacy the individual acquires from his group
- a set of standardised orientations to recurrent problems
- a mechanism for the normative regulation of behaviour



Culture is the keystone of man's history. 'Collective Conscious' is the essence of culture which is transmitted from generation to generation. This transmission enriches the life of new generation by sharing their knowledge, experience, enquires and their collectivity. The study of culture, the researcher finally reaches their collectivity. Grouping is the basic urge of human beings. In this sense human progress, collectivity is the basic foundation.

1.1. Folk and culture

The term 'folk' is used to denote the collectivity of people in a wider sense. The term derived from the word 'Bal' which means strength or

⁴ <https://Culture.www.google.com>

multitude. 'Collectivity'; is the strength of a group. A group of people acquiring internal and external learning is one of the important determinant factors of their identity. In olden days the term 'folk' referred as *nadodi*, primitives, barbarians, peasant, backward class, downtrodden class etc. Nowadays, in a wider sense, the term folk denotes the collectivity of people. The famous folklorist Alan Dundes defines "The term folk can refer to any group of people whatsoever who share at least one common factor. It does not matter what the linking factor is it could be a common occupation, language or religion - but what is important is that a group formed for whatever reason will have some traditions which it calls its own".⁵

This definition of Alan Dundes explains the importance of sharing, irrespective of linking factor. Folk, share traditional knowledge, rituals, customs, thoughts, beliefs among the members. Language is important in cultural exchange. Language motivates people for grouping. It reveals the close relation between culture and language. Language is important in the collectivity of the folk. In cultural studies researchers identify the importance of language.

The term culture is closely associated with agriculture. The water resources in the rivers attracted people and they started agriculture and this gradually led to permanent settlement. They exchanged their ideas through

⁵ Alan Dundes, *Study of Folklore*, Prentice Hall, 1965, p. 2.

language. This language became their mother tongue. The collectivity based on agriculture and language slowly formed the concept of customs, beliefs rituals. These consciousness transmitted from generation to generation with some modification. This transmission caused cultural evolution because surroundings influenced the culture. This changes in culture were studied by folklorist, sociologist, historian and anthropologist.

1.2 Elements of Folk culture

The folk culture consists of various folk elements such as rituals, custom, language, riddles, tales, songs, myth, legend, beliefs, costume, architecture, medicine etc. In this sense it covered all aspects of folk culture. Most of its elements transmitted orally. Observation also is important. The elements of folk culture is discussed below.

1.3 Belief, Rituals and Customs

The belief, customs and rituals are closely associated with non-material thinking. These non-material aspects strongly influenced the life of folk. The folklife was basically connected with beliefs. These beliefs influenced other aspects of life such as customs, rituals, medicine etc.

1.3.1 Folk customs

Native people are different from one place to another according to their folk customs. The term 'folk custom' covered all material and non-

material activities of natives. Some external actions of person as a member of folk is known as 'folk custom'. These actions may be the expression of their belief. These customs transmitted from old generation. Some times these actions are momentary or it may be extended more than day. Folk customs are seen in *Mandravada*, folk religion, folk medicine, *Badochadanam*, rituals etc.

Festival and celebration integrate different people. Some new customs are added and some other are disappeared. Some customs are related to daily life and some others related to life cycle. eg: customs of birth, pregnancy, death, puberty, marriage. Customs are formed in course of time and sometimes they disappeared. Many customs are personal but it comes from old generation. This means customs are acquired. These folk customs are the expression of the 'social mind' of a collectivity.

1.3.2 Folk Belief

A folk forms their customs, rituals and festivals on the basis of their belief. These beliefs are based on a person's experience or the experiences of a collectivity. The belief of folk may be considered superstition by outsiders. But for folk it is their strong belief. Many actions of tribals are considered superstitions from the view of non-tribals. Eg: Many tribes believed that *Velichapadu* is the representative of God and that will solve their problems. Likewise *Vasoori* also is considered to be caused by the anger of *Mariayama*.

They also believed that Offering of pepper to *Kodungalloor Amma* may give them an easy relief from *Vasoori*.

1.3.3. Folk Medicine

Belief is the basic foundation of folk medicine. Folk medicine is traditionally transmitted among folk. Every folk is aware of the diseases and its solutions from their immediate surroundings. In folk life disease is associated with belief. For eg: the skin disease is connected with 'Snake's angry'. In rural community diseases were treated by *Komaram*. The folk believed that the *Komaram* will give relief from disease and he possessed divine power. These are the types of treatment one is related to medicine and other is related to unearthly things.

In medicinal treatment the *Vaidhyan* used different types of medicine made up of different natural resources. In unearthly treatment belief is the corner stone. As a part of treatment people offer *Nercha* or *Kolamkettiadikal* etc. Unearthly treatment is usually controlled by supernatural elements. Different unearthly treatments are *Badochadanam*, *Mandravada*, *Odivekkal*, *Malayankettu*, *Naverupattu*, *Kenthronpattu*, *Uzhinidal* etc. In folk culture belief and ritual are closely connected with religion. Most of the folks believed that disease is caused by the action of dissatisfied supernatural forces. In the period of pregnancy many people offered different types of *Nercha* such as *Kuttiyum Thottilum* with Gold, *Sayanpradakshinam* etc. The

study of folk medicine helps to understand the 'Social psyche' of a folk. Folk medicine is a holistic treatment as it covers different aspects of life that is mental, spiritual, natural and material.

1.3.4 Agriculture

Agriculture is the backbone of folk life. Starting cultivation and permanent settlement are the stepping stone of social development. Agriculture was used in folk life for food and medicine. Agriculture is a part of material culture but some rituals also are connected with agriculture. eg: fertility cult, *Puthari Kalasam*, *Theyyam Kettiyadikkal*.

1.3.5 Folk food

The food is an important element to differentiate from one folk to another. The food is varied from home to home, village to village , region to region. It includes the material used for food, its mixture, method of preparation, serving model, manner of eating, place of eating, time etc. In olden days folk food helped to recognise caste. Kitchen is a core of folk life. The region also determine food of their folk. The forest people used bamboo rice, tuber , fruits, honey, animal meat etc. On the other hand people of sea shore used fish in their food. In Kerala people used rice, coconut oil at the same time North Indian's used wheat, mustard oil, raw onion, raw green chilli etc. Some food taboos existed among the higher caste people of Kerala

avoiding garlic, non-vegetarian food etc. The taboos related to religious like festival among Hindus are avoidance of rice food, meat, fish, liquor etc.

1.3.6 Folk game

The people of folk culture engaged in folk game irrespective of their age. It is recreational at the same time it plays a psychological function. The success and failure in game help the children to face the difficulties in future. Moreover it is an important factor of socialisation. The folk game formed within the folk. Folk game expressed their 'World view and Social psyche'.

1.3.7 Folk craft and folk art

The folk art and folk craft can be seen together in folk culture. In many folklore items, the craft and art are mixed up in their presentation. The artist expresses his idea in art which is obtained from the folk. The difference between two are very minute. If utility is important in an article it is known as folk craft. On the other hand if artistic beauty is important it is known as folk art.

1.3.8 Folk architecture

The architecture of a folk is revealed from their construction of house, *pattayapura*, and worship etc. Every folk develop their own architecture. When we travel through different states of India we can see the difference in their architecture. The architecture is the reflection of their world view.

1.3.9 Folk costume

Costume differentiates people from one another. It also helps to identify sub group in the folk. In folk society costume helps to understand the status of individual, on special occasion etc. The age, sex, caste, religion, etc. are identified with the help of folk costume.

1.4 Oral Tradition

In Oral Tradition memory is an important factor. This tradition transmitted from mouth to mouth. The memory of old generation transmitted in the form of tales, legends, myth, proverb, folk speech, styles, folk song, riddles etc. This different types of oral culture played an important role in socialiasation, social control, education and recreation.

1.4.1 Folk tales

As one of the important elements of folk culture, folk tale played different functions in folk society. It imparts knowledge, trick, morality, confidence, imagination etc. Folktale expresses the past, dreams, imagination of the natives. It reveals the mental activity of a folk. In this sense folktale help us to observe their 'World View'. The customs, beliefs worship, life system, food, costume, ecology are imprinted in folktale of each stage. The folk tale is the reflection of the age. It is developed from immediate surroundings of the folk. It is transmitted orally.

1.4.1.1 Myth

In every society many imaginary stories are circulated in connection with famous and great persons of particular area or of the society as a whole. In this way myths do not present factual knowledge but they rather represent the fundamental beliefs of a particular group. Kimball Young has written as "stories and description of an imaginative nature, which provide a group with the meaning of their life and culture. Myths represent the fundamental belief, convictions and value of group".⁶ Most of the myths are the story of origin of man, animal, plant, God and earth. Myths are classified in two heads. Lower myth, Higher myth.

A myth associated with a specific society is known as lower myth. This type of myth prevailed among different castes, races and gotra. It is not applicable to other communities. On the other hand higher myths are applicable to different society. Usually most of the myths are non-logical. Its origin is time immemorial. The element of myth devine to one community is not devine to other communities. Myth is active in folk life.

1.4.1.2 Legend

Legend is an oral statement of traditional notion which is concentrated on sure belief. Kimball Young defines legend "a form of social myth based in

⁶ Dr. Kumar, *Social Anthropology*, Lakshmi Narain Agarwal, Anupam plaza, Sanjay place, Agra, 1992, p.213.

part on historical fact, dealing chiefly with heroes and events related to the successes and failures of a group of society".⁷ In this way legends are connected with events and heroes. Most of the legends active in specific place are part of folk life. In legends imagination is superior to facts. This is because imagination bear the message of legend. In legend fact is flavoured with imagination. It is a multi colour picture on a canvas of imagination with facts. In a wider sense legends and myths are folk tales.

Message + Imagination → Folk tale

Message + Imagination + celestial Character + Origin → Myth

Message + Imagination + History → Legend.⁸

Folk life is fertile with folk tale, legend and myth. Through micro observation of different types of tales we have seen the expression of folk's social psyche and world view. It will help folklorists for cultural studies.

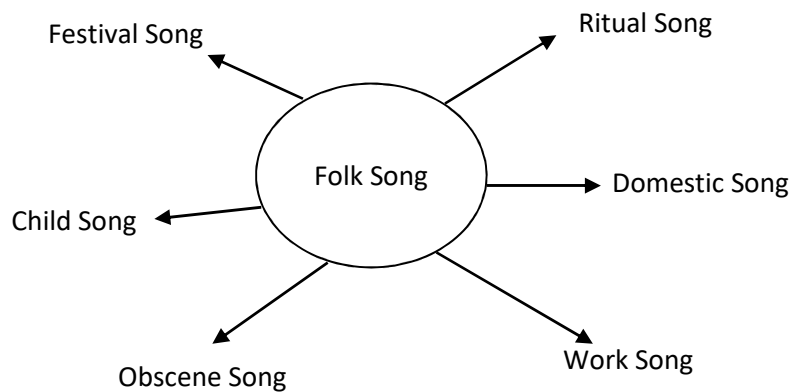
1.4.2 Folk Song

Folk song is one of the important recreational activities. Oral culture generally indicates folksong. The expression of folksong is collective. Like other folklore elements, unknown author is another feature of folk song. Their World View is expressed through this song. They sing and appreciate

⁷ Dr. Kumar, *Social Anthropology*,. Lakshmi Narain Agarwal, Agra, 1992, p. 215.

⁸ Dr. Raghavan Payyanad, *Folklore*, , State Institute of Languages, Kerala, 2012, p. 193.

folk songs collectively. All aspects of folksong is social. It is transmitted orally in rural society. There is no clear history about folksong. Different types of folk songs are working song, ritual song, domestic song, obscene song, child song, festival song etc.

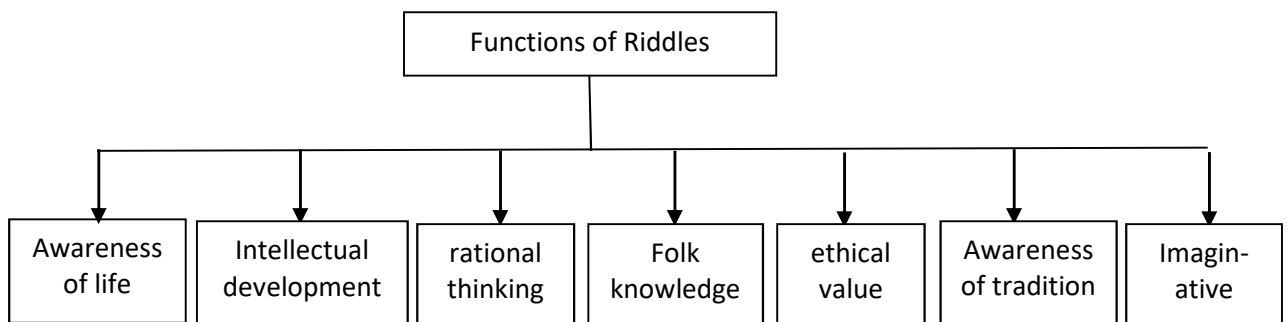


Ballad is a song in praise of a hero on special occasions. The praising of hero extend for long time. Every rural folk is enriched with ballad. In Kerala, *Thacholipattu*, *Poothoram Pattu*, *Poomathai Ponnamma* etc., are the examples. The ballads are popular in every folk culture. Most of the ballads in Kerala are work song, *Thottampattu*, ritual songs etc. Ballads are popular in tribal life also. Raghavan Payyanad in his book 'Folklore' opines that the retelling of any events, it may satisfied any inspiration of man may be caused the universality of ballad. A ballad is a long song or poem which tells a story in simple language. A ballad is a slow, romantic popular song."⁹

⁹ <https://www.collinsdictionary.com>

1.4.3 Riddles

Riddles are formed in every society from their surroundings. "A riddle is a statement or question or phrase having a double or veild meaning putforth as a puzzle to be solved."¹⁰ Archer Tylor says that we can probably say that riddling is an universal art. His view is correct in riddling because riddles are existed in all world languages. In olden days in the absence of mobile phone and internet there existed no childhood without telling riddles. The intellectual development and keen observations of nature and surroundings are the main characteristics of riddles. Like folk tale riddles also are transmitted orally. Asking riddles in an important game in rural area. It influences their view of life and ethics. It is also rhythematic and some among them are recreational. Two parts of riddles are question part and answer part. The term and its function includes in question part and answer is secret. Question is imaginative. Insight is essential for easy answering. Secret application create forms and beauty of riddle.



¹⁰ <https://en.m.wikipedia>

1.4.4. Proverb

Proverbs surround us in every day life. "A proverb is a brief, simple and popular saying, or a phrase that gives advice and effectively embodies a common place truth based on practical experience or common sense."¹¹ This is a traditional saying continuously spreaded and transmitted orally from generation to generation. It is also a medium for criticism. Occasion is very important in saying a proverb.

On the basis of its character it is classified as follows:

1.4.4.1 Metaphor speech

This type of proverb reveals or interprets a particular situation.

eg: *Uppu thinnavan Vellam Kudikum*

1.4.4.2. Simile speech (saying)

In this type of proverb they compare two facts.

Eg: *Mapalente vakkum pazhaya chakkum orupole*

1.4.4.3 Statement

This type of proverb is used to explain or justify a fact or advice to the folk.

¹¹ <http://literaydevices.net>proverb>

Eg: *Erunitte Kalu Neettavu*

Attill thoovupooshum Allanu Thoovanam

1.4.4.4 Proverb Application

In this saying fact is expressed and connected with subject. Situation is compared in this saying.

Eg: *Patham Kanda Peruchazhiye pole*

Karkitta Meenine pole

1.4.4.5 Proverb related to folk tales: Some proverbs are based on folk tales

Eg: *Kittatha Munthiri pulikkum*

1.4.5 Folk speech

Languages is an important medium to understand a culture. Folk speech refers to the dialect, or style of speaking, unique to people living within a geographic area. The folk speech of an area may be differentiated from other regions by variation in grammatical, phonetic (pronunciation) and lexical (word usage) features. The language is formed among social collectivity. The unique language of folk may not be understood by others. This unique language helps to study the folk's custom's , tradition, folkways, mores such all aspects of cultural element. Every folk develops their own folk tales, folk song, styles, kinship terms, customs language, myth legend

etc. The study of folk speech helps to understand their Social psyche and World view. Language and culture are interrelated. Culture creates language as well as language creates culture. Verbal usage of language expresses the uniqueness of language. The cognitive sense of folk member help to identify their language. Language is transmitted from generation to generation.

In Kerala, the folk speech help to understand different religion, caste, region etc. Language is the reflection of cultural identify. For eg: Pulaya community used the term *Aan, Angal, Adiyan, Ningal* etc.

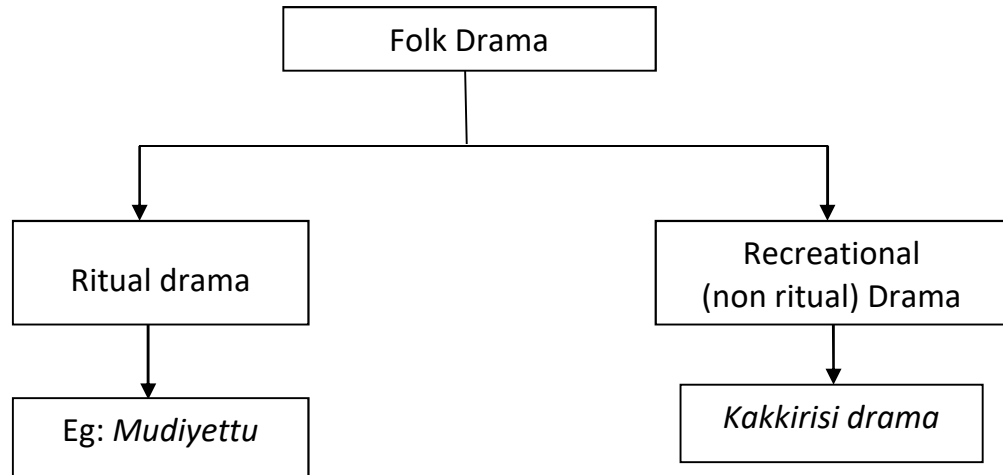
1.5 Performing Arts

The performing arts refer to the forms of art where an artist uses his own face, body and presence for emotional expression.

1.5.1 Folk Drama

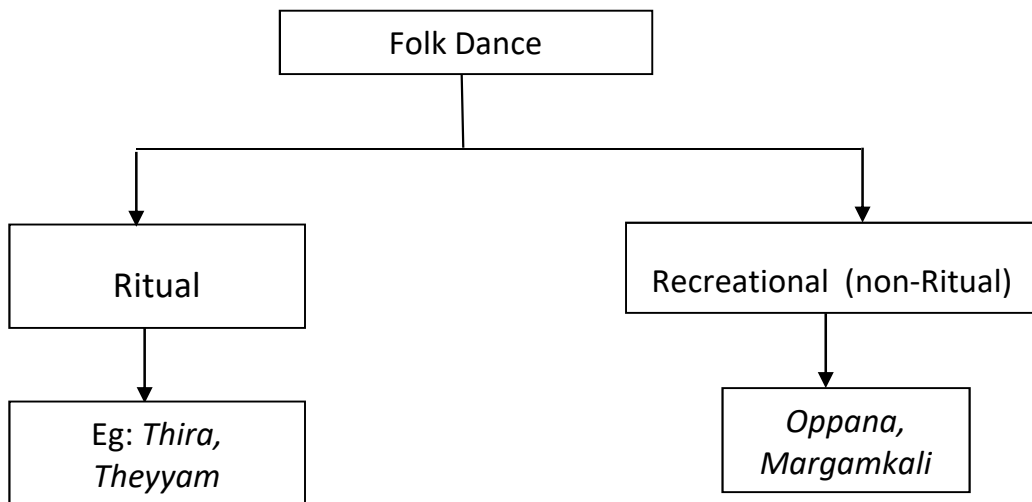
Folk drama is generally related to rituals. Folk drama refers to non-commercial generally rural theatre and pageantry based on folk tradition and local history. This drama is performed in connection with rituals, festivals and recreation. In folk drama plot is important. Drama is transmitted to viewer through plot. Most of its performances are related with rituals. In ritual drama the ritual is important than any other factors. These ritual drama may be myth which is deep rooted in their 'Social psyche'. Many ritual dramas are having strong plot. Eg: In *Mudiyettu*, *Kali* killed *Darika* is clearly

explained in this drama. Some folk dramas are recreational. Such type of dramas emphasis on recreation. The drama is generally classified into ritual 'drama' and recreational 'drama' (non ritual).



1.5.2 Folk Dance

The human beings were attracted by the rhythm of the universe and which led them towards dance. The folk dance is a type of dance in vernacular, usually recreational, expression of a past or present culture. The primitive man dancing at the time of their happy moments. Dancing is the expression of human emotion in individual life and group life. Like folk drama, folk dance also is classified into Ritual dance and recreational dance. Ritual dance is closely associated with spiritual life. *Theyyam, thira* are the examples of divine dance. It is performed in *Kavu* or *Kshetra* and not performed on stage. Recreational dance also is socially important. It unites its member of society and leads to social cohesion.



1.6 Material culture

It means the totality of physical objects made by people for satisfaction of their needs. It includes tools, utensils, machines, ornaments, art, building, monuments, written records, clothing and any other ponderable objects. Many agriculture equipments such as plough, sickle, spade and seeds, fertilizers are part of the material culture. Domestic items such as utensils, basket, knife, mat building, *muram* (winnowing fan), equipments made of areca leaf, bamboo and coconut leaf, furniture, machine all these material things include in material culture.

In that material culture refers to any activity made possible by means of materials.

eg: Using rice-flour paste design on *kolam* on floors.

1.7. Social Psyche

The human species originated at the end of evolutionary process. *Manushyan* (man) means *Mananam Cheyyunnavan* (think deeply). *Mananam* is related to mind. Self awareness differentiates man from other species. His self awareness reveals that a strong evolution is working in his brain. This brain is the centre of his thoughts and emotions. So psyche and psychology are closely related to brain.

Mind is imprinted in the conscious. Psychology is the study of conscious and mind. Human mind is discussed by different culture especially in their art, literature and philosophy. Study of 'mind' make an academic discipline by western scholars. In India 'Social psyche' is scattered in Upanishad and Veda. Sigmund Freud, the father of psychology gave great contribution in the sphere of psychoanalysis.

Psychology is the science of mind. The term is derived from Greek word 'psyche' which means breath, principle of life, life, soul, etc. These features seen in 'organism' with 'conscious' and this conscious may generally known as *manas* (mind). Nithya Chaithanya Yathi opines that psychology is related to *Jeevan, Atmav*. This concept is related to Indian psychological roots. This enquiry reaches in Veda and Upanishad. One of the Upanishads, *Mandookya* Upanishad deeply discusses about mental structure.

"Sarvam hi ethath Brahma

Ayamatham Brahma

Sooyathma

Chathushpath"¹²

This sloka discusses about '4' state of mind. Freud deals with three state of mind that is *jagrat*, *swapnam*, *sushupti*. But Mandookyopanishad discuss *jagrat*, *swapna*, *sushupti* and *thuriyam*. In India *thuriya* a state of mind is deeply analysed in *Mandookiyopanishad*.

Mind is analysed in Eastern and Western countries. Psychology is a discipline popularised by Sigmund Freud and C.G. Jung. Freud classified human mind into 'conscious', 'subconscious' and 'unconscious' and identify the action of unconscious mind in the human behaviour. He is aware of the role of universe which influences individual's unconscious. C.G. Jung's analysis of 'collective unconscious' which reveals the relation of mind with past and the role of myth. "The collective unconscious is a form of the unconscious (that part of the mind containing memories and impulse of which the individual is not aware) common to man kind as a whole and originating in the inherited structure of the brain."¹³ Human mind is related to transcendental relation with origin of species that the origin of Amoeba to present human race. Julian Huxley in his book 'Evolution after Darwin' discuss about

¹² *Mandookya Upanishad*, Prabudha Keralam Press, 1984, Slokam 2. p.8.

¹³ <https://www.britanica.com>.

mental and social evolution. 'Human evolution is not organic but mental and social. This action is the process of cultural tradition. It is the pool of mental activity and its products which help to self reproduction, self transformation. The collection and recorder of knowledge, ideas, beliefs that leads to progress, which form the evolution of 'mental stage'. In the view of Huxley biological evolution is related to mental evolution. The conscious of modern man is the pool of the memories of entire humanity. This is justified by Jung concept of 'collective unconscious', 'personal unconscious' and 'archetype'. These observations are the basic formation of the study of 'Social psyche'.

Wilhelm Wundt is popular with his book 'Elements of Folk Psychology'. This study helped him to understand how the 'folk symbol', 'character' are formed in a folk. Comparing each society with its custom, myth, stage performance help to make folk psychology. In modern time folk psychology is important because it is widely used in cultural studies.

The unique contribution of Jung is his psychoanalysis on the basis of collective unconscious, individual unconscious and arche type. According to him 'social psyche' is the deep layer of human conscious. These 'social psyche' exists in all human beings in the form of archetype. The 'social psyche' of individual formed from primitive matrix of social psyche. Myth, dream and archetype are originated in individual as part of social psyche. Archetype is an important aspect of social psyche. Jung defined archetype in

his book 'Psychology and Religion'. "Forms or images of a collective nature which occur practically all over the earth as constituents of myths and at the same time as autochthonous individual products of unconscious origin".¹⁴ Chthonos, the term indicate earth, soil, bottom layer. Autochthonous means 'sprung from the soil'. Archetype, its beginning is unknown.

Nietzsche also discussed about archetype. "In our sleep and in our dreams we pass through the whole thoughts of earlier humanity. I mean, in the same way that man reasons in his dreams, he reasoned when in the waking state many thousands of years The dream carries us back into earlier states of human culture and affords us a means of understanding it better."¹⁵ The concept of archetype is discussed by scholars after and before Jung. The principle idea in this observation is archetype is the thought of earlier humanity. This archetype is influenced by individual social psyche.

1.7.1. Jungian Model of Psychoanalysis

C.G. Jung's psychological theory is also known as analytical psychology. This theory mainly discusses about the concept of collective unconscious and archetype type which are relevant in folklore. According to Jung the theory of collective unconscious is a part of man's heritage. Jung's analysis of dreams focussed on the manifest content (which constitutes the

¹⁴ C.G. Jung, *Psychology and Religion*, Yale University Press, 1938, p.63.

¹⁵ Dr. M. Leelavathi, *Adipraroopangal Sahithyathil oru padanam*, State Institute of Languages, Trivandrum, 1993, p.11.

images remembered by the dreamer) of dreams. In the words of Jung, the psyche or personality is made up of ego, persona, shadow, anima and animus. The self is not a component in every significant manner. The psyche is made up of conscious and unconscious content.

Conscious in Jung idea is that part of the psyche "which is under the control of the ego". While unconscious meant "not under the control of the ego. Jung used the term personal unconscious to refer to experiences, thoughts and memories that slip from consciousness and become unconscious. They are some times too unimportant. They never enter awareness. Again there are items which can be brought back to consciousness, if one's attention is directed to them. Suppressed items form another group. These are pushed out of consciousness, but can be recalled. There are also repressed items, that are banished from consciousness.

The collective unconscious an underlying unconsciousness shared by all human beings. Jung speaks of the two layers in the unconscious and distinguishes personal unconscious from collective unconscious. He says we have to distinguish between a personal unconscious and an impersonal or transpersonal unconscious. The impersonal unconscious as the collective unconscious because it is detached from anything personal and an impersonal or transpersonal unconscious. Impersonal unconscious also as the collective unconscious because it is detached from anything personal and is entirely

universal and because its content can be found everywhere, which is naturally not the case with personal contents.

Jung used the term ego, shadow, persona, animus and anima.

1.7.2. The Ego

The ego according to Jung is the centre of consciousness. Self is the centre of the whole personality, encompassing consciousness and unconsciousness.

1.7.3. Shadow

The shadow constitutes the contents of the psyche which a person does not prefer to show because, they are the parts of the self that are weak, unpresentable and socially unacceptable.

1.7.4. Persona

The persona which has the meaning 'mask' is that part of the personality that one projects to the outside world to gain the approval of the society. It reveals only a little of what the person really is. The person has many positive attributes that conceal the negative qualities of the shadow. It is the product of the demands of the society and needs of the ego. Hence in Jungian terms, it is a compromise between individual and society. The term 'collective psyche' has also been used by Jung for persona. This reveals that the formation of persona is universal though the contents may have individual

and personal variations. For e.g., the concept of 'mother archetype' is universal, but the expected persona of a good mother may differ from one culture to another. This persona is a collective phenomenon. He opines that every person's inner there is a shadow of inner personality. It is brutal and uncontrolled layer of mind. This shadow personality appears in dreams in the form of sublimation. These is the reflection of individual's unconscious. This shadow forms are the individual's unconscious mind. This layer of natural instinct is the phenomena of social psyche. This collective aspect of shadow is expressed as devil, witch or something similar. The shadow is a moral problem which challenges the whole ego personality. Individual's psyche is completed with participation of social psyche.

1.7.5. Animus and Anima

Jung states that every man has in him a masculine consciousness as well as feminine consciousness, while every woman has in her the feminine conscious and masculine consciousness. The woman has the male archetype in her, which is called animus. On the contrary, the man is composed of the female archetype also, which is called anima. Fertility is an archetype. Timelessness is one of the important features of archetype and appeared in the form of *Amma Daiva* which is the part of anima. Anima is powered by the Goddess figure of 'Virgin Mary' and *Amma daiva*. Anima is chaotic urge of life. At the same time anima has some evil form emerged in folk life. For

e.g., in many folktales the appearance of 'witches' are not accepted collectively. This 'witches' are the shadow identity of collective psyche. However, the suppressed mind is satisfied by magic stories. These magic stories are formed by man in order to satisfy their suppressed mind. In Kerala *Kuttichathan* and *Yakshi* are the products of social psyche.

The introduction of folk psychology, many scholars studied folk and tribal community. This study helps to understand folk tales, tribal tales, which is the reflection of their 'Social psyche'. The social psyche is universal because it is seen in all parts of the world in one form or another. Totem, mother Goddess are worshipped in different communities. This archetype is strong in their 'Social psyche'.

The archetype in 'social psyche' is the great contribution of Jung. It appeared in individual psyche in the form of myth or tale, custom. The tribal life is active with many archetypes.

In olden days art was the collective creation of society. At that time art was produced through 'group psyche'. In this sense, archetype is originated from group psyche which is imprinted through age. In modern time art is an individual product. But individual identity is the mixture of group instinct and individual instinct. In early stage conscious development was based on social unconscious element. The ancient art reflected 'group tendency'. Their song, tales, drawing, architecture, are the reflection of social psyche. The

people of ancient period believed that their creation is not their own ability but the ability of great forefather or spirit. This belief helped to form 'social psyche' among them.

The origin of conscious mind is not explained by any one because it is the imprint of the life of whole humanity. The analysis of myth, dream, art, literature will help to understand psyche of the group. Myth is depersonalised dreams. Art is the mixture of personal and social dreams. Art is the product of individual mind but it projects 'collective nature'.

In short, social psyche is the reflection of past and present. Individual psyche is perfect with integration of social psyche. The awareness of social psyche is scattered in Indian philosophy and western psychoanalysis. The strong social psyche is reflected in tribal culture and rural life.

1.8. Collective Conscience

Sociology also dealt with 'social psyche'. The famous French sociologist Emile Durkheim used the term 'collective representation' or 'collective conscience'. Durkheim states that the social mind also has an existence of distinct (not apart) from the minds of the individuals and is superior to them. Collective conscience refers "to the sum total of beliefs and sentiments common to the average of the members of the society".¹⁶ This

¹⁶ Shankar Rao, *Sociology*. S. Chand & Company, New Delhi, 1990, p.712.

mind or collective conscience is the higher form of psychic life. It tends to absorb the individual mind from which it differs not only in the richness of content but also in kind. Particular minds exist in the "social mind as the atom exists in the molecule absorbed by the higher synthesis of the whole".¹⁷ Social solidarity exists in every society irrespective of primitive or modern. The strong collective conscience existed in primitive society. The common conscience completely covers individual mentally and morally. In primitive society with strong collective conscience individuals do not differ from one another. They feel the same emotions, cherish the same values, and held the same things sacred. The society is coherent because the individuals are not yet differentiated. In this way in tribal society, people have strong collective psyche or 'social mind'.

1.9. World View

Man is a keen observer of nature. These observation helps him to identify his surroundings. He is aware of all the phenomena in the universe. Every folk have their own world view. These 'world view' generally attracted the anthropologist and folklorist. The famous Anthropologist Robert Redfield defined world view as "the way a people characteristically look out ward upon universe".¹⁸ This definition discussed about specific observation of people.

¹⁷ Gisbert P, *Fundamentals of Sociology*, Orient Longman, 1957, pp.44-45.

¹⁸ Redfield, Robert, *Primitive world and its transformation*, Cornwell University Press, 1953, p.83.

Kluckhohn, gives detailed definition to world view. He defined "Generally it is assumed that world view in the sense of a cognitive set by means of which people perceive, consciously or unconsciously, relationships between self, others, cosmos, and the day to day living of life is patterned".¹⁹

In modern time world view is the enquiry, how a folk observe the universe and their place in the universe. Different folk identified plants and colour in their own way. Some folk identified very few plants and colours. eg: Common man identified one or two snow but Eskimo's identified '18' snow. The world view has no importance for folk without their environment. In this way world view is the study of collectivity.

The world view is dissolved among different folklore elements. The dissolved nature of world view and its study is difficult. Many dual concept such as good and bad, hell and heaven, these are identified by every folk according to their world view.

To understand world view which is dissolved, Alan Dundes introduced the units of 'Folk idea'. By folk idea I mean traditional notions that a group of people have about the nature of man, of the world and of man's life in the world. Modern society believed that institution is the centre of knowledge. This notion must be changed. Every folk have their own treasury of

¹⁹ Kluckhohn, Clyde, *The philosophy of Navaho Indians in ideological difference and world order*, FSC Northrupyalc University Press, New Heaven, 1949, p.358.

knowledge. They have notion about sea, forest, plants, stars, sun, which they developed from their immediate surroundings. The civilized society believed that these notions are superstitions. Modern men are reluctant to accept their world view, but their knowledge is sometimes great compared to modern technology. For eg., Tsunami in 2004, which affected some parts of Tamil Nadu and Kerala coast as well as the Andaman and Nicobar Islands in India. The people on the mainland and island suffered large scale devastation and much loss of life. On the other hand, the 'primitive' tribal communities in the islands like Onges, Jarawas, Great Andamanese or Shompens who had no access to modern science and technology, foresaw the calamity based on their experiential knowledge and saved themselves by moving on to higher ground. This example reveals that the modern technology and knowledge is not superior to tribal knowledge. Likewise 'Flood in 2018' the fisher folk saved many life with their knowledge in water.

For the study of tribal life, the researcher keeps 'insider view' which will help to deep understanding of tribal culture. 'Field work' is the best method of tribal study. It will help to understand their rhythm and knowledge of life. The researcher tries to think according to tribal world view as a member of the folk.

1.9.1. Tribal World View

Tribes are closely associated with nature because nature is their home. Most of the tribes worship nature. For tribes, trees, plants, animals are their *Ganachina* or *Kulachinna*. They strongly believed the presence of supernatural element in their life. Hunting tribes offered a share of animal meat to *Nayattu devan*, and cultivating tribes offered rice to their *Maladaiva*. In connection with *Kulachinna* the tribe protects specific plants and animals. Tribes consider rivers are their refrigerator, trees are their medical shop, forest is their super market. The invasion of non tribals in tribal area destroy the nature and the life of tribes. For this reason many tribes terminated from earth in different parts of the world. Tribes consider forest is divine and protection of them is their duty. According to C.R. Rajagopal the following are the common criteria of world view.

1.9.2. Common criteria of World View

1. Small and large societies have their own world view.
2. It is a way to identify difference.
3. World view is the philosophy which helps to understand inner essence.
4. World view is nature centred totality.
5. World view gives knowledge about unknown layer of conscious.

6. It helps to retain the flow of culture.

The root of culture is dissolved in the uniqueness of tribe. The cultural richness reflect in their identity. The existence of collectivity is the essence of their life. All the cultural element in their life actually the reflection of their 'Social psyche' and 'world view' opined by folklorist and psychologist. The scholars of cultural studies, search their world view and social psyche finally reach the life and culture of tribals.

CHAPTER 2

THE LIFE AND CULTURE OF KARIMBALA TRIBE

The tribes are natives of the land and they reside in different parts of the world. Most of them are living in mountains, dense forests or deep valleys. The word tribe itself is derived from latin term 'tribus' the administrative division and voting units of Ancient Rome. During the colonial period these natives were referred as *Vanavasi*, primitives, or uncivilized people. Gillin and Gillin defined "A tribe is a group of local communities which lives in a common area, speaks a common dialects and follows a common culture."¹

2.1. Common Characteristics of Tribes

2.1.1. Geographical Isolation: The tribals are geographically separated from the rest of population. About more than hundred 'uncontacted tribes are there in the world. They live in unapproachable physical area such as hills, mountains, deep valley and dense forests. These types of tribes are found in South America, Central Africa, New Guinea, Andaman Island. In sentinel, an island of Andaman in India there is an uncontacted tribe called sentinelese. The different tribes live in different places. For eg: Eskimos live in ice,

¹ Shankar Rao, C.N. *Sociology*,. S. Chand & Company, 1990, p. 655.

Kombais lives in trees, some tribes live in *Erumadam* cave etc. The colonial invasion is one of the causes of this isolation.

2.1.2 Exhibiting primitive level of technology in their livelihood

Tribes acquainted with nature and their livelihood is directly based on nature. The main source of their livelihood are hunting, fishing, collection of honey, fruits and tubers. They used primitive techniques in extraction of their subsistence. Eg: The Kombai's of 'Papua' used bow and arrow and stones as tools for their subsistence. 'Daasanach tribe of Omo river in Ethiyopia earn their lievelihood by catching crocodile and fish, even today.

2.1.3 Unique Language

Every tribes have their own language for their inter communication. In a country different tribes reside in different surroundings and each tribes have their own language. Colonial invasion imposed their language on tribes most of the times.

2.1.4 Non-literate society

The primitive tribes live in the dense forest, deep valley and mountain. They have no chance for formal education. They believed that their God becomes angry if they send their children to school.

2.1.5 Tribal Religion and custom

Every gotra have their own specific rituals and customs. According to the great anthropologist Edward Tylor, "Religion had its origin in primitive man's belief that non physical substances like soul inhabited the physical and inanimate objects like stones, trees etc."²

The tribal religion is closely associated with Animism and ancestor worship. The term animism, derived from the Greek word 'Anima' meaning soul, is a belief in the non-physical, transemperical substances existing independent of body. Theory of Animism is found in E.B. Tylor's work 'Primitive society'. According to him, "Animism is essentially a belief in the spirit of the dead".³

Tribals pay ample respect to ancestors. They also beleived in ghosts and fairies by their collective experience. Herbert Spencer opines that ghost of ancestors were transformed into gods. Totem and taboo are important in tribal religion. Totemism is the object or animal who is supposed to have mystic relationship with the members of a tribe. The members of the tribe very much respect their totem.

² Dr. Kumar, *Social Anthropology*, Lakshmi Narain AGARWAL, Agra, 1992, p. 201.

³ Shankar Rao, C.N. *Sociology*, S. Chand & Company, New Delhi, 1990, p, 453.

E.A. Hoebel has written, "Totem is an object, often an animal or plant, who feel that there is peculiar bond of emotional identity between themselves and the totem".⁴ The totem is considered to be the beginning of their tribal existence and all the members are related with it.

2.1.6 Physical Characteristics

Black colour, strong hands and legs are the similar traits of the tribes of India, Africa, Australia. But contact with non-tribals, spoiled their blood purity.

2.2 List of Famous Tribes of the World

Tribes	Place of Habitat
Abhors tribe	Arunachal Pradesh and Assam
Afridis tribe	Pakistan
Akunstu (Akunt'su or Akunsu) tribe	Brazil
Awa tribe	Brazil
Batak tribe	Indonesia
Bantus tribe	Africa
Berbers tribe	Morocco, Algeria, Tunisia
Boers tribe	South Africa
Bindibu tribe	Western Australia
Cossacks tribe	Russia
Eskimos	Greenland, Canada
Flemings tribe	Belgium
Gaicho tribe	Uruguay, Argentina

⁴ Dr. Kumar, Social Anthropology, Lakshmi Narain Agarwal, 1992, p. 137.

Hamits tribe	Africa
Jarawas tribe	Andaman and Nicobar Islands
Korowai tribe	Papua (New Guinea)
Krygyz (Kirghiz) tribe	Central Asia
Kikuyu tribe	Kenya
Kurds (Kurdish) tribe	Iraq
Magyars tribe	Hungary
Maoris tribe	New Zealand
Masai tribe	East Africa
Negroes tribe	Africa
Papuans tribe	New Guinea
Pygmies tribe	Congo Basin (Africa)
Red Indians tribe	North America
Sentinelese tribe	Andaman and Nicobar Islands
Veddas tribe	Sri Lanka
Zulus tribe	South Africa
Zo'e tribe	Brazil

5

2.3 Common Problems Tribes

As a tribe, they faced common problem from different parts of the world. They are listed below.

2.3.1 Forcible Eviction

The tribes all over the world faced the problem of forcible eviction from their wild life Environment. It is more applicable in the case of primitive tribes. They depend natural settings for their livelihood. The eviction not only

⁵ <http://www.playquizzwin2.com/index.html>

destroy their livelihood but also their tribal collectivity. For tribes, forest is their home but government policies destroyed their homes. Government or business men appropriated their land in the name of development. In South Africa 'Bushman' tribes were evicted from their wildlife environment. The Kayapo Red Indians says, river is their refrigerator and forest is their super market and medical shop. These words are the reflection of their close relation with wild life environment. This eviction is the problem faced by every tribe irrespective of their region.

2.3.2 Economic problems

The contact with non-tribals and commercialization change their traditional extraction from the nature. They lost their home by govt policy. Most of the forests are declared as reserved forests. Due to the establishment of large projects in industrial sector or the construction of dams or educational institutions forcibly displaced them from their land. Tribals generally engaged in fishing, hunting, honey collection, tuber collection, etc. from their natural settings. Deforestation completely changed their economic life and many tribes are suffering from starvation. In Kerala Attapadi is the best example of poverty and starvation. More over they are exploited by money lenders.

2.3.3 New disease and Malnutrition

The tribals lost their forest and at the same time they lost their immunity. The invasion of non-tribals on tribal area caused spread of disease

among tribals. Eg: The Matis, an indigenous people of Amazon forest in Brazil died with disease and this disease occurred there due to the appearance of a study team in 1970. The contact with others caused epidemics in this area. The changing livelihood due to marketisation caused malnutrition among tribals and this led to tribal death.

2.3.4 Illiteracy

The chance for formal education is rare among adivasis. Their illiteracy is exploited by non-tribals and appropriate their land illegally. Money lenders exploit them by imposing exorbitant rate of interest. The tribal language also an obstacle in acquiring formal education.

2.3.5. Poverty and Starvation

The change in their wild life environment caused poverty and starvation. Most of the tribals depend on hunting, fishing, honey collection, tuber collection. Deforestation changed their livelihood. Many tribes disappeared from the earth due to starvation and malnutrition. In the modern society tribals failed to seek a job due to lack of skill.

2.4 Material and Spiritual life

The tribes live in island, dense forest, ice they follow a different material life. Hunting, fishing, crocodile catching, honey and tuber collection, agriculture, cattle rearing are their main occupation. Each tribe live

differently. Eg: Ninets of Syberia used reindeer' skin to make their tent that is their home. Many people live in caves, rock etc. Most of the tribes used bamboo, grass, bow and arrow and stone in their life.

In their spiritual life, they generally worship nature, supernatural things and ancestors. Ghost worship is one of the important features of tribal life. Totem and totemism are important in their religious life.

2.5 Indian Tribes

About 622 different tribes lived in 29 states and union territories of India. Like all other tribals of the world, each Indian tribes possess unique culture. The primitive tribes of India reside in geographically isolated area. "Article 336(25) of the constitution says that "Schedule Tribes are the tribes or tribal communities or parts of or groups with in such tribes or tribal communities which the Indian President may specify by public notification under Article 342(1)".⁶ Each tribes in India have their own unique cultural identify. Indian primitive tribes are geographically isolated from other people. However, Black magic, worship of *Maladaiva*, tribal religion, cheerful dance, ghost fear, totem are some cultural element common to all Indian tribes.

⁶ Shankar Rao, C.N, *Sociology*, S.Chand & Company, New Deli, 1990, p. 654.

2.5.1 Physical Characteristics

As per the physical characteristics Indian tribes are classified into three categories.

Mongloid

Racial features

1. Yellowish skin colour
2. Straight and dark hair
3. Flat nose
4. Prominent cheek bones

These categories are generally found in Assam, Nagaland, Mizoram, Meghalaya, Arunachal Pradesh, Manipur and Thripura, Northern parts of West Bengal, Sikkim and Ladakh. The prominent tribes in this racial groups are naga, chakma, Lepcha etc.

Negrato

Racial features

1. Short stature
2. Black skin
3. Black wooly
4. Thin lips

5. Broad nose

They are predominantly seen in Andaman Island, Assam, Rajmahal of eastern Bihar. The major tribes in this group are *Kadar, Irula, Paniyan, Angaminagas* of Assam, Onges.

Proto Austroloid

Racial Features

1. Short to medium stature
2. Long and high head
3. Broad and small face
4. Small flattened nose
5. Thick Jaws and large teeth
6. Small chins

Chencu, Bills and Karimbala are included in this category.

The tribes are racially classified people. However, some similarities can be seen mixed among them. For example a tribe which shows the characteristics of proto Austroloid at the same time shows the characteristics of Negrito and vice versa. According to anthropologist Negrito in India's sub-race. Gradually austroloids entered in India driving off Negrito in their residence and stood their place. Anthropologists opine that the chance of hybriding is not discarded. According to J.H. Hutton Indian Tribes are

included in Negrito race and after them 'Austroloid' came in India and believed to be predecessors of Palestine.

2.5.2 Geographical classification

Every tribal collectivity is emerged from their geographical environment. They reside in dense forest, rocks, deep valley and river basin. This geographical environment, determined their livelihood and customs. Their economic life was commonly based on forest products. In South India the Western ghats and its neighbouring area are the main centres of tribal inhabitation. The Himalayan ranges also is the other main home of different tribals. Newly formed states Jarkhand, Utharkhand, Chattisgarh are tribal states. Highest number of tribals reside in Madhya Pradesh followed by Bihar. The state having the highest percentage of tribal population is Mizoram followed by Nagaland and Meghalaya. On the basis of geographical characteristics tribes are classified as the following.

Northern and North Eastern Zone

This zone comprises Himalayan region and mountain valleys in Eastern frontiers. Kashmir, East Punjab, Himachal Pradesh, Northern UP, Assam include in this zone. Aka, Defla, Miri, Nagas, Kukis, Garo tribes reside in this zone.

Central Zone

The central zone consists of plateau and mountain belt between the Indo-Gangetic plains to the North and the Krishna river in South. Prominent region in this zone are Madhyapradesh, Southern Bobay and Bakstar. The main tribals reside in this area are savara, Gadaba, Bordo, Khonds, Mundas, Santhals, Oraon, hos. But highest number of tribe in this area are Gond.

Southern Zone

This zone comprises of Kerala, Tamil Nadu, Andhra Pradesh, Karnataka. The western Ghats is the centre of tribal inhabitation. Todas, Paniyar, Konda Reddis, Kurichian, Konda Kapus, Urali, Ulladan, Kadar, Malavedan, Koragas, Karimbalan etc.

Tribes of Andaman and Nicobar Island

It is a small isolated group comprising Andaman and Nocobar Island. The major tribes in this area are Jarava, Andamanees, Nichobarees.

Geographical classification

Category	Area/Place	Tribes
Northern and North Eastern Zone	Kashmir, Eastern Punjab, Himachal Pradesh, Northern UP, Assam	Aka, Defla, Miri, Nagas, Kukis, Garo
Central Zone	Madhya Pradesh, Hyderabad, Northern Rajasthan, Bombay, Bakstar	Savara, Gadaba, Bordo, Khonds, Munda, Santhals, Oraon, hos
Southern Zone	Kerala, Tamil nadu, Andhrapradesh, Karnataka	Todas, Paniyan, Konda Kappus, Urali, Ulladan, Kurchian, Kadar, Malavedan, Koragar, Karimbalan
Andman and Nicobar Island	Andaman Nicobar	Jarava, Andamanees, Nichobarees

2.5.3 Linguistic Classification

Every tribal collectivity have their own unique language. The tribal languages developed from their circumstances. They formed song, myth, legend, riddles, proverbs, folktales and it is transmitted orally from one generation to another. The tribal language is expressed orally than written forms. This language is powerful force in their collectivity. Different tribes use different symbol, sign and words. The linguistic classification of Indian tribes are listed below.

Linguistic Classification of Indian Tribe

	Name of Linguistic family	Area	Tribes
1.	Austro-Asiatic linguistic group	Central and Eastern India, some areas of Assam, Nicobar Island	Kol, Munda, Khasi, Santhals, Khariya, ho, Nicobarites
2.	Dravidian	Central and Southern India	Paniyan, Gonds, Oraon, Kadar, Mala Kuruvan etc
3.	Tibeto Chinese or Sino-Tibetan	Southern slopes of Himalayan from Northern Punjab to Buttan and Assam	Nagas, Kuki, Dafla, Khasi

Dravidian family has about more than twenty languages. Every tribal language include their name, kinship term, gotra name etc. The tribal difference can be seen in their language too. In Kerala they use the tribal language as a version of Malayalam. Commonly tribal language is closely related with state language with slightest difference. However, in Nagaland people use English language. Language is an obstacle in formal education of tribes.

2.5.4 Economic Typology of Indian Tribe

The tribals are differentiated according to their livelihood. Most of the tribals depend on primary sector that is agriculture and allied activities. Primitive tribes engaged in fishing, hunting, honey collection, tuber collection because they lived in dense forest or caves.

Classification of Indian Tribes on Economic Typology

2.5.4.1. Hunters and Food Gatherers

The prominent among them are Chenchu, Khariya, Kadars, Orga, Jawara, Korva, Birhor of Assam. They live far away from the rural-urban way of life. The tribes live in dense forest mainly depending on hunting. Such tribes are the Kuki, Bhil, Santhal and Gond.

2.5.4.2. Pastoral or Cattle rearing

Todas of Nilgiri hills, and Bhils are the examples of this group.

2.5.4.3. Shifting Cultivators

This category include Gond, Naga, Khariya, Khasi, Karimbala, Savara, Garo.

2.5.4.4. Settled Cultivators

Oraon, Munda, Gond, are included in this category.

2.5.4.5. Industrial tribes

This group includes Khariya, Naga, ho.

2.6 Tribes of India

State/Union Territory-wise list of Scheduled Tribes in India

Andhra Pradesh

- | | | |
|-----------------------------------|--|--|
| 1. Andh, Sadhu Andh | 15. Kondareddis | 27. Rona, Rena |
| 2. Bagata | 16. Kondhus, Kodi | 28. Savaras, Kapu Savaras, Maliya Sarvaras, Khutto Savaras |
| 3. Bhil | Kodhu, Desaya | 29. Sugalis, Lambadis, Banjara |
| 4. Chenchu | Kondhs, Dongria | 30. Valmiki (Scheduled Areas of Vishakhapatanam Srikakulam, Vijayanagaram, East, Godavari and West Godavari districts) |
| 5. Gadabas, Bodo, | Kondhs, Kuttiya | 33. Yenadis, Chella Yenadi, Kappala Yenadi, Manchi Yenadi, Reddi Yenadi |
| Gadaba, Gutob | Kondhs, Tikiria | 32. Yerukulas, Koracha, Dabba Yerukula, Kunchapuri, Yerukula, Uppu Yerukula |
| Gadaba, Kallayi | Kondhs, Yenity | 33. Nakkala, Kurvikaran |
| Gadaba, Parangi | Kondhus, Kuvinga | 34. Dhulia, Paiko, Putiya (in the districts of Vishakapatanam and Vijayanagaram) |
| Gadaba, Kathera | 17. Kotia, Bentho Oriya | |
| Gadaba Kapu | Bartika, Dulia | |
| Gadaba | Holva, Sanrona, Sidhopaiko | |
| 6. Gond, Naikpod, Rajgond, Koitur | 18. Koya, Doli Koya, Gutta Koya, Kammara Koya, Musara Koya, Oddi Koya, Pattidi Koya Rajah, Rasha Koya, Lingadhari Koya (ordinary) Kottu Koya, Bhine Koya, Rajakoya | |
| 7. Goudu (in the Agency tracts) | 19. Kulia | |
| 8. Hill Reddis | 20. Malis | |
| 9. Jatapus | 21. Manna Dhora | |
| 10. Kammara | 22. Mukha Dhora, Nooka Dhora | |
| 11. Kattunayakan | 23. Nayaks (in the Agency tracts) | |
| 12. Kolam, Kolawar | 24. Pardhan | |
| 13. Konda Dhoras, Kubi | 25. Porja, Parangiperja | |
| 14. Konda Kapus | 26. Reddi Dhoras | |

Arunachal Pradesh

All Tribes in the State including

1.	Abor	5.	Galo	9.	Momba	13.	Hrusso
2.	Aka	6.	Khampti	10.	Any Naga Tribes	14.	Tagin
3.	Apatani	7.	Howa	11.	Sherdukpen	15.	Khamba
4.	Nyishi	8.	Mishmi, Idu, Taroan	12.	Singpho	16.	Adi

Assam

1.	In the autonomous Districts of Karbi Anglong and North Cachar Hills	(vii)	Hanneng	(xxx)	Selnam	8.	Miri
		(ix)	Haokip, Haupt	(xxxi)	Singson	9.	Rabha
		(x)	Haolai	(xxxii)	Sithou	10.	Dimasa
		(xi)	Hengna	(xxxiii)	Sukte	11.	Hajong
				(xxxiv)	Thado	12.	Singpho
1.	Chakma	(xii)	Hongsungh	(xxxv)	Thangengeu	13.	Khampti
2.	Dimasa, Kachari	(xiii)	Hrangkhwal Rangkhoh	(xxxvi)	Uibuh	14.	Garo
		(xiv)	Jongbe	(xxxvii)	Vaiphei		
3.	Garo	(xv)	Khawchung	8.	Lakher		
4.	Hajong	(xvi)	Khawathlang, Khothalong	9.	Man (Tai speaking)		
				10.	Any Mizo (Lushai) tribes		
5.	Hmar	(xvii)	Khelma	11.	Karbi		
6.	Khasi, Jaintia, Synteng, Pnar, War, Bhoi, Lyngngam	(xviii)	Kholhou	12.	Any Naga tribes		
		(xix)	Kipgen	13.	Pawi		
		(xx)	Kuki	14.	Syntheng		
				15.	Lalung		
7.	Any Kuki tribes, including:-	(xxi)	Lengthang	11.	In the State of Assam including the Bodo land territorial Areas District and excluding the autonomous districts of Karbi Anglong and North Cachar Hills:		
		(xxii)	Lhangum				
(i)	Biate, Biete	(xxiii)	Lhoujem	1.	Barmans in Cachar		
(ii)	Changasan	(xxiv)	Lhouvun	2.	Boro, Borokachari		
(iii)	Chongloi	(xxv)	Lupheng	3.	Deori		
(iv)	Doungel	(xxvi)	Mangjel	4.	Hojai		
(v)	Gamalhou	(xxvii)	Misao	5.	Kachari, Sonwal		
(vi)	Gangte	(xxviii)	Riang	6.	Lalung		
(vii)	Guite	(xxix)	Sairhem	7.	Mech		

Bihar

- | | | | |
|-----------------|---------------------|---------------------------|--------------------|
| 1. Asur, Agaria | 13. Gorait | 21. Korwa | 29. Sauria Paharia |
| 2. Baiga | 14. Ho | 22. Lohara, Lohra | 30. Savar |
| 3. Banjara | 15. Karmali | 23. Mahli | 31. Kawar |
| 4. Bathudi | 16. Kharia, Dhelki | 24. Mal Paharia Kumarbhag | 32. Kol |
| 5. Bedia | Kharia, Dudh | Paharia | 33. Tharu |
| 6. Omitted | Kharia, Hill | 25. Munda, Pata | |
| 7. Binjhia | Kharia | 26. Oraon, Dhangar (Orao | |
| 8. Birhor | 17. Kharwar | 27. Parhaiya | |
| 9. Birjia | 18. Khond | 28. Santhal | |
| 10. Chero | 19. Kisan, Nagesia | | |
| 11. Chik Baraik | 20. Kora, Mudi-Kora | | |
| 12. Gond | | | |

Chattisgarh

- | | | |
|---|---|---|
| 1. Agariya | 17. Halba, Halbi | Dhamdha, Balod, |
| 2. Andh | 18. Kamar | Gurur and |
| 3. Baiga | 19. Karku | Dondilohara tahsils |
| 4. Bhaina | 20. Kawar, Kanwar., Kaur, Cherwa, Rathia, Tanwar, Chhatri | of Drug district, (v) Chowki, Manpur and Mohala |
| 5. Bharia Bhumia, Bhuinhar Bhumia, Bhumiya, Bharia, Paliha, Pando | 21. Khairwar, Kondar | Revenue Inspector circles of |
| 6. Bhattra | 22. Kharia | Rajnandgaon district, |
| 7. Bhil, Bhilala, Barela, Patelia | 23. Kondh, Khond, Kandh | (vi) Mahasamud |
| 8. Bhil Mina | 24. Kol | Saraipali and Basna |
| 9. Bhunjia | 25. Kolam | tahsils of |
| 10. Biar, Biyar | 26. Korku, Bopchi, Mouasi, Nihal, Nahul Bondhi, Bondeya | Mahasamund |
| 11. Binjhar | 27. Korwa, Hill Korwa, Kodaku | district, (vii) Bindra Navagarh Rajim and Deobhog tahsils of Raipur district, and (viii) Dhamtari, Kurud and Sihava tahsils of Dhamatari distirct |
| 12. Birhul, Birhor | 28. Majhi | 37. Parja |
| 13. Damor, Damarua | | |
| 14. Dhanwar | | |
| 15. Gadaba, Gadba | | |
| 16. Gond, Arrakh, Agaria, Asur, Abujh, Maria, Badi Maria, Bada Bada Maria, Bhatola Bhimma, Bhuta, Koilabhuta, Koliabhuti, | 29. Majhwar | 38. Sahariya, Saharia |
| | 30. Mawasi | Seharia, Sehria, Sosia, Sor |
| | 31. Munda | 39. Saonta, Saunta |
| | 32. Nagesia, Nagasia | 40. Saur |
| | 33. Oraon, Dhanka, Dhangad | |

Bhar, Bisonhorn Maria, Chota Maria, Dandami Maria, Dhuru, Dhurwa, Dhoba, Dhulia, Dorla, Gaiki, Gatta, Gatti, Gaita, Gond Gowari, Hill Maria, Kandra, Kalanga, Khatola, Koitar, Koya, Khirwar, Khirwara, Kucha Maria, Kuchaki Maria, Madia, Maria, Mana, Mannewar, Moghya, Mogia, Monghya, Mudia, Muria, Nagarchi, Nagwanshi, Ojha, Raj, Sonjhari, Jhareka, Thatia, Thotya, Wade Maria, Vade Maria, Daroi	34. Pao 35. Pardhan, Pathari, Saroti 36. Pardhi, Bahelia, , Bahellia, Chita Pardhi, Langoli Pardhi Phans Pardi, Shikari, Takankar, Takia (In (i) Bastar Dantewara, Kanker, Raigarh, Jashpurnagar, Surguja and Koria districts, and (ii) Katghora, Pali, Kartala and Korba tahsils of Korba district (iii) Bilaspur, Pendra, Kota and Takhapur tahsils of Bilspur district, (iv) Durg, Patan	41. Sawar, Sawara 42. Sonr
	37. Parja Gunderdehi	

Goa

1. Dhodia	3. Naikda (Talavia)	5. Varli	7. Gawda
2. Dubla (Halpati)	4. Siddi (Nayaka)	6. Kunbi	8. Velip

Gujarat

1. Barda	8. Dhanka, Tadvi,	Mota Nayaka, Nana Nayaka	26. Siddi, Siddi Badshan (in Amreli, Bhavnagar, Jamnagar, Junagadh, Rajkot and Surendranagar districts)
2. Bavacha, Bamcha	Tetaria, Valvi	19. Padhar	27. Omitted
3. Bharwad (in the Nesses of the Alech, Barada and Gir)	9. Dhodia, Dhodi	20. Omitted	28. Varli
4. Bhil, Bhil Garasia, Dholi Bhil, Dungri Bhil, Dungri Garasia, Mewasi Bhil, Rawal Bhil, Tadvi Bhil,	10. Dubla, Talavia Halpati 11. Gamit, Gamta Gavit, Mavchi, Padvi 12. Gond, Rajgond 13. Kathodi, Katkari Dhor Kathodi, Dhor Katkari, Son	21. Pardhi, Advichincher, Phanse Pardhi (excluding Amreli, Bhavanagar Jamnagar Junagadh, Kutch Rajkot and	29. Vitola, Kotwalia, Barodia 30. Bhil, Bhilala, Barela, Patelia 31. Tadvi Bhil, Bawra, Vasave 32. Padvi

Bhagalia, Bhilala, Pawra, Vasava, Vasave	Kathodi, Son Katkari	Surendranagar Districts)
5. Charan (in the Nesses of the forests of Alech, Barada and Gir)	14. Kokna, Kokni, Kukna 15. Omitted 16. Koli Dhor, Tokre Koli, Kolcha, Kolgha 17. Kunbi (in the Dangs district)	22. Patelia 23. Pomla 24. Rabari (in the Nesses of the forests of Alech, Barada and Gir) 25. Rathawa
6. Chaudhri (in Surat and Valsad districts)	18. Naikda, Nayaka, Cholivala Nayaka, Kapadia Nayaka	
7. Chodhara	Mota Nayaka, Nana Nayaka	

Himachal Pradesh

1. Bhot, Bodh	4. Jad, Lamba, Khampa	7. Pangwala	10. Domba, Gara, Zoba
2. Gaddi	5. Kanaura, Kinnara	8. Swangla	
3. Gujjar	6. Lahaula	9. Beta, Beda	

Jammu & Kashmir

1. Balti	4. Brokpa, Drokpa, Dard, Shin	7. Mon	11. Gaddi
2. Beda	5. Changpa	8. Purigpa	12. Sippi
3. Bot, Boto	6. Garra	9. Gujjar	
		10. Bakarwal	

Jharkhand

1. Asur, Agaria	10. Chik Baraik	17. Khond	25. Oraon, Dhangar (Oraon)
2. Baiga	11. Gond	18. Kisan, Nagesia	26. Parhaiya
3. Banjara	12. Gorait	19. Kora, Mudi-Kora	27. Santhal
4. Bathudi	13. Ho	20. Korwa	28. Sauria Paharia
5. Bedia	14. Karmali	21. Lohra	29. Savar
6. Binjhia	15. Kharia, Dhelki, Kharia, Dudh Kharia, Hill Kharia	22. Mahli	30. Bhumij
7. Birhor	16. Kharwar	23. Mal Paharia, Kumarbhag Paharia	31. Kawar
8. Birjia		24. Munda, Pata	32. Kol
9. Chero			

Karnataka

1. Adiyana	11. Hakkipikki	24. Koraga	39. Palliyana
2. Barda	12. Hassalaru	25. Kota	40. Paniyana
3. Bavacha, Bamcha	13. Irular	26. Koya, Bhine Koya,	41. Pardhi,

		Rajkoya	Advichincher, Phanse Pardhi, Haranshikiari
4. Bhil, Bhil Garasia, Dholi Bhil, Dungri Bhil, Dungri Garasia, Mewasi Bhil, Rawal Bhil, Tadvi Bhil, Bhagalia, Bhilala, Pawra, Vasava, Vasave	14. Iruliga	27. Kudiya, Melakudi 28. Kuruba (in Coorg district) 29. Kurumans 30. Maha Malasar	42. Patelia
5. Chenchu, Chenchwar	15. Jenu Kuruba	31. Malaikudi	43. Rathawa
6. Chodhara	16. Kadu Kuruba	32. Malasar	44. Sholaga
7. Dubla, Talavia, Halpati	17. Kammara (in South Kanara district and Kollegal Taluk of Mysore district)	33. Malayekandi	45. Soligaru
8. Gamit, Gamta, Gavit, Mavchi, Padvi, Valvi	18. Kaniyan, Kanyan (in kollegal Taluk of Mysore district)	34. Maleru	46. Toda
9. Gond, Naikpod, Rajgond	19. Kathodi, Katkari, Dhor kathodi, Dhot Katteri, Son Kathodi	35. Maratha (in Coorg district)	47. Varli
10. Gowdalu	20. Kattunayakan 21. Kokna, Kokni, Kukna	36. Marati (in south Kanara district)	48. Vitolia, Kotwalia, Barodia
	22. Koli,Dhoer, Tokre, Koli, Kolcha, Kolgha	37. Meda, Medara, Medari, Gauriga, Burd	49. Yerava
	23. Konda Kapus	38. Naikda, Nayaka Cholivala Nayaka Kapadiya Nayaka Mota Nayaka, Nana Nayak, Naik Nayak, Beda, Bedar, and Valmiki	50. Siddi (in Uttar Kannada district)

Kerala

1. Adiyam	12. Omitted	23. Malakkuravan	34. Ulladan, Ullatan
2. Arandan,Aeranadan	13. Koraga	24. Malasar	35. Ueraly
3. Eravallan	14. Omitted	25. Malayan, Nattu Malayan, Konga Malayan (excluding the areas comprising the Kasargode, Cannanore, Wayanad and Kozhikode districts)	36. Mala Vettuvan (in Kasargode and Kannur districts)
4. Hill Pulaya, Mala Pulayan, Kurumba Pulayan, Karavazhi	15. Kudiya, Melakudi	26. Malayarayar	37. Ten Kuerumban, Jenu Kurumban

	Pulayan, Pamba Pulayan			
5.	Irular, Irulan	16.	Kurichchan, Kurichiyan	27. Mannan
6.	Kadar, Wayanad Kadar	17.	Kurumans, Mullu Kuruman, Mulla Kureuman, Mala Kuruman	28. Marati (of the Hosdrug and Kasargod Taluks of Kasargod district)
7.	Omitted	18.	Kurumbas, Kurumbar, Kurumban	29. Muthuvan, Mudugar, Muduvan
8.	Kanikaran, Kanikkar	19.	Maha Malasar	30. Palleyan, Palliyar, Palliyar, Paliyan
9.	Kattunayakan	20.	Malai Arayan, Mala Arayan	31. Omitted
10.	Kochuvelan	21.	Malai Pandaram	32. Omitted
11.	Omitted	22.	Malai Vedan, Malavedan	33. Paniyan
				38. Thachanadan, Thachanadan Moopan
				39. Cholanaickan
				40. Mavilan
				41. Karimpalan
				42. Vetta Kuruman
				43. Mala Panickar

Madhya Pradesh

1.	Agariya	Khotola, Koitar,	31.	Mawasi	
2.	Andh	Koya, Khirwar, Khirwara, Kucha	32.	Omitted	
3.	Baiga	Maria, Kuchaki	33.	Munda	iv) Patan tahsil and Sihora and Majholi blocks of
4.	Bhaina	Maria, Madia, Maria, Mana	34.	Nagesia	
5.	Bharia Bhumia,	Mannewar, Moghya, Mogia,	35.	Nagasia Oraon, Dhanka,	v) Jabalpur district Katni (Murwara) and vijaya Raghogarh
6.	Bhuinhar Bhumia, Bhumiya, Bharia	Monghya, Mudia	36.	Panika (in	
7.	Paliha, Pando	Muria, Nagarchi, Nagwanshi, Ojha, Raj, Sonjhari	i)	Chhatarpour, Panna, Rewa	vi) Hoshangabad, Babai,
6.	.Bhattra	Jhareka, Thatia, Thotya, Wade	ii)	Satna, Shahdol, Umaria, Sidhi and Tikamgarh	Sohagpur, Pipaniya and Bankhedi tah sils and Kesla block
7.	Bhil, Bhilala, Bareela, Patelia	Thoty, Wade		districts, and	
8.	Bhil Mina	Maria, Daroi		of Hoshangabad district,	
9.	Bhunja	Halba, Halbi		Datia tehsils of Datia district)	vii) Narsinghpur district, and
10.	Biar, Biyar	Kamar	37.	Pao	viii) Harsud Tahsil of Khandwa district)
11.	Binjhar	Karku	38.	Pardhan, Pathari, Saroti	
12.	Birhul, Birhor	Kawar, Kanwar,	39.	Omitted	41. Parja
13.	Damor, Damaria	Kaur, Cherwa,			
14.	Dhanwar				
15.	Gadaba, Gadba				
16.	Gond; Arakh,				

Arerakh, Agaria		ERathia, Tanwar, Chattri	40.	Pardhi, Bahelia,	42.	Sahariya
Asur, Badi Maria	21.	(omitted)		Bahellia, chita		Saharia,
Bada Maria	22.	Khainwar,		Pardhi, Langoli		Seharia, Sehria,
Bhatola,		Kondar		Pardhi, Phans		Sosia, Sor
Bhimma, Bhuta,	23.	Kharia		Pardhi, Shikari,	43.	Saonta, Saunta
Koilabhuta,	24.	Kondh,	i)	Takankar, Takia(in	44.	Saur
koliabhuti, Bhar,		Khond,		Chhindwara,	45.	Sawar, Sawara
Bisonhorn Maria,		Kandh		Mandja, Dindori	46.	Sonr
Chota Maria	25.	Kol		and Seoni districts		
Dandami Maria	26.	Kolam	ii)	Baihar Tahsil		
Dhuru, Dhurwa,	27.	Koerku,		of Balaghat		
Dhoba, Dhulia,		Bopchi		District,		
		Mouasi,				
		Nihal,				
Dorla, Gaiki,		Nahul Bondhi,	iii)	Betul,		
Gatta, Gatti,		Bondeya		Bhainsdehi and		
Gaita, Gond	28.	Koerwa,		Shahpur Tahsils		
		Kodaku				
Gowari, Hill	29.	Majhi		of Betul district		
Maria, Kandra,	30.	Majhwar	iv)	Betul,		
Kalanga,				Bhainsdehi and		

Maharashtra

1.	Andh	18.	Gond, Rajgond	19.	Halba, Halbi	36.	Oraon, Dhangad
2.	Baiga		Arakh, Arrakh,	20.	Kamar	37.	Pardhan, Pathari,
3.	Barda		Agaria, Asur, Badi	21.	Kathodi, Kathari,		Saroti
4.	Bavacha, Bamcha		Maria, Bada Maria,		Dhor Kaththari,	38.	Pardhi, Advichincher,
			Bhatola, Bhimma,		Dhor,		Phans
5.	Bhaina				Kathodi, Son		Pardhi,.
			Bhuta, Koilabhuta,	22.	Kawar, Kanwar,		Phanse
6.	Bharia Bhumia,		Koilabhuti, Bhar,		Kaur, Cherwa,		Paradhi
	Bhuinhar Bhumia		Bisonhorn Maria,		Rathia, Tanwar,		Langoli
	Pando				Chattri		Pardhi
7.	Bhattra		Chota Maria,				Bahelia,
			Dandami Maria,	23.	Khairwar		Bahellia,
8.	Bhil, Bhil Garasia,						Chitta Pardhi,
	Dholi Bhil, Dungri		Dhuru, Dhurwa,	24.	Kharia		Shikari,
							Takankar.
				25.	Kokha, Kokni,		Takia
					Kuba		
	Bhil, Dongri Garasia,		Dhoba, Dhulia,	26.	Kol	39.	Parja
	Mewasi Bhil, Rawal		Dorla, Gaiki, Gatta,	27.	Kolam,	40.	Patelia
					Mannervarlu		
	Bhil, Tadvi Bhil		Gatti, Gaita, Gond	28.	Koli dhor, Tokre	41.	Pomla
					Koli,		
	Bhagalia, Bhilala,		Gowari, Hill Maria,		Kolcha, Kolgha	42.	Rathawa
	Pawra, Vasava		Kandra, Kalanga,	29.	Koli Mahadev,	43.	Sawar,

	Vasave	Khatola, Koitar,		Dongar Koli	44.	Sawara Thakur, Thakar,
9.	Bhunja	Koya, Khirwar, Khirwara, Kucha Maria, Kuchaki	30.	Koli Malhar		Kathakuer, Ka Thakar, Ma Thakur,
10.	Binjhar	Maria, Madia, Maria,	31.	Kondh, Khond, Kandh		Ma Thakar
11.	Birhul, Birhor	Mana, Mannewar,	32.	Korku, Bopchi, Mouasi, Nihal, Nahul,	45.	Omitted
12.	Omitted	Moghya, Mogia		Bondhi, Bondeya	46.	Varli
13.	Dhanka, Tadvi,	Monghya, Mudia,	33.	Koya, Bhine Koya, Raj koya	47.	Vitolia
	Tetaria, Valvi	Muria, Nagarchi,	34.	Nagesia, Nagasia Rajkoya		Kotwalia, Borode
14.	Dhanwar	Naikpod, Nagwanshi,				
15.	Dhodia	Ojha, Raj, Sonjhari	35.	Naikda, Nayaka Cholivala Nayaka Kapadia Nayaka		
16.	Dubla, Talavia, Halpati	Jhareka, Thatia, Thotya, Wade Maria,				
17.	Gamit, Gamta, Gavit Mavchi, Padvi	Vade Maria		Mota Nayaka, Nana Nayaka		

Manipur

1.	Aimol	10.	Koirao, Thangal	18.	Monsang	27.	Thadou
2.	Anal	11.	Koireng	19.	Moyon	28.	Vaiphei
3.	Angami	12.	Kom	20.	Paite	29.	Zou
4.	Chiru	13.	Langang	21.	Purum	30.	Poumai Naga
5.	Chothe	14.	Mao	22.	Ralte	31.	Tarao
6.	Gangte	15.	Maram	23.	Sema	32.	Kharam
7.	Hmar	16.	Maring	24.	Simte	33.	Any Kuki tribes
8.	Kabui, inpui Rongmei	17.	Any Mizo (Lushai) Tribes	25.	Suhte	34.	Mate
9.	Kacha Naga, Liangmai, Zeme			26.	Tangkhul		

Megalaya

1.	Chakma	vii	Guite	xxi	Lengghang	xxxvii	Vaiphei
2.	Dimasa Kachari	viii	Hanneng	xxii	Lhabgum	8.	Lakher
3.	Garos	ix	Haokip, Haupt	xxiii	Lhoujem	9.	Man (Tai Speaking)
4.	Hajong	x	Haolai	xxiv	Lhouvun	10.	Any Mizo (Lushau) tribes
5.	Hmar	xi	Hengna	xxv	Lupheng	11.	Mikir
6.	Khasi, Jaintia, Synteng, Pnar, War, Bhoi, Lyngngam	xii	Hongsungh	xxvi	Mangjel	12.	Any Naga tribes
7.	Any Kuki tribes, including:-	xiii	Hrangkhwal, Rangkhoh	xxvii	Misao	13.	Pawu
i	Biate, Biete	xiv	Jongbe	xxviii	Riang	14.	Synteng
ii	Changsan	xv	Khawchung	xxix	Sairhem	15.	Boro Kacharis
iii	Chongloi	xvi	Khawathlang	xxx	selnam	16.	Koch
iv	Doungel	xvii	Khothalong	xxxi	Sigson	17.	Raba, Rava
v	Gamalhou	xviii	Khelma	xxxii	Sitthou		
vi	Gangste	xix	Khothou	xxxiii	Sukte		
		xx	Kipgen	xxxiv	Thado		
			Kuki	xxxv	Thangngeu		
				xxxvi	Uibuh		

Mizoram

1. Chakma	vii	Guite	xxii	Lhabgum	8.	Lakher
2. Dimasa (Kachari)	viii	Hanneng	xxiii	Lhoujem	9.	Man (Tai Speaking)
3. Garo	ix	Haokip, Haupt	xxiv	Lhouvun	10.	Any Mizo
4. Hajong	x	Haolai	xxv	Lupheng		(Lushau) tribes
5. Hmar	xi	Hengna	xxvi	Mangjel	11.	Mikir
6. Khasi, Jaintia, (including Khasi Synteng, Pnar, War, Bhoi, Lyngngam)	xii xiii	Hongsungh Hrangkhwal, Rangkhoh	xxvii xxviii xxix	Misao Riang Sairhem	12. 13. 14.	Any Naga tribes Pawi Synteng
7. Any Kuki tribes, including:-	xiv xv xvi	Jongbe Khawchung Khawathlang or	xxx xxxi xxxii	selnam Sigson Sithlou	15.	paite
i Biate, Biete		Khothalong	xxxiii	Sukte		
ii Changsan	xvii	Khelma	xxxiv	Thado		
Chongloi	(xviii)	Kholhou	xxxv	Thangngeu		
iv Doungel	xix	Kipgen	xxxvi	Uibuh		
v Gamalhou	xx	Kuki	xxxvii	Vaiphei		
vi Gangste	xxi	Lengghang				

Nagaland

1. Naga	2.. Kuki	3. Kachari
4. Mikir	5. Garo	

Odisha

1. Bagata, Bhakta	22. Gond, Gondo,	37. Kondadora	Sano Paroja
2. Baiga	Rajgond, Maria	38. Koera, Khaira,	Solia Paroja
3. Banjara, Banjari	Gond, Dhur	Khayara	56. Pentia
4. Bathudi, Bathuri	Gond	39. Korua	57. Rajuar
5. Bhattada,	23. Ho	40. Kotia	58. Santal
Dhotada Bhotia	24. Holva	41. Koyua, Gumba	59. Saora, Savar,
Bhatra, Bhattgara, Bhotoera, Bhatara	25. Jatgapu	Koya, Koitur	Saura, Sahara,
6. Bhuiya, Bhuyan	26. Juang	Koya, Kamar	Arsi Saora
7. Bhumia	27. Kandha Gauda	Koya, Musara	Based Saora
8. Bhumij, Teli	28. Kawar, Kanwar	Koya	Bhima Saora
Bhumij, Haladipokhria	29. Kharia, Kharian, Berga Kharia,	42. Kulis	Bhimma Saora
Bhumij, Haladi	Dhelki Kharia,	43. Lodha, Nodh,	Jara Savar, Jadu
Pokharia	Dudh Kharia,	Nodha, Lodh	Saora Jati
Bhumija, Desi	Erenga Kharia,	44. Madia	Saora, Juari
Bhumij., Desia	Munda	45. Mahali	Saora, Kampu
Bhumij, Tamaira	Kharia, Oraon	46. Mankidi	Saora, Kampa
Bhumij	Kharia, Khadia,	47. Mankirdia, Mankria, Mankidi	Soura, Kapo Saora, Kindal
9. Bhunjia	Pahari Kharia	48. Matya, Matia	Saora, Kumbi
10. Binjhal, Binjhar	30. Kharwar	49. Mirdhas, Kuda, Koda	Kancher Saora
11. Binjhia, Binjhoa	31. Khond, Kond,	50. Munda, Muinda	Kalapithia Saora,
12. Birhor	Kanda, Nanguli	Lohara, Munda	Kierat Saora,
13. Bondo Paraja, Bonda Paroja, Banda Paroja	Kandha, Sitha Kandha, Kondh, Kui, Buda kondh,	Mahalis, Nagabanshi Munda, Oriya	Lanjia Saora, Lamba Lanjia Saora, Luara
14. Chenchu	Bura Kandha,	Munda	Saora, Luar
15. Dal	Desia Kandha,	51. Mundari	Saora, Luar

16. Desua Bhumij	Dungaria Kondh,	52. Omanatya,	Saora, Laria
17. Dharua, Dhuruba, Dhurva	Kutia Kandha, Kandha Gauda,	Omanatyo, Amanatya	Savar, Malia Saora, Malla
18. Didayi, Didai Paroja, Didai	Muli Kondh, Malua Kondh,	53. Oeraon, Dhangar, Uran	Saora, Uriya Saora, Raika
19. Gadaba, Bodo Gadaba, Gutob Gadaba Kapu Gadaba, Ollara Gadaba, Parenga Gadeaba, Sano Gadaba	Pengo Kandha, Raja Kondh, Raj Khond 32. Kisan, Nagesar, Nagesia 33. Kol 34. Kolah Loharas Kol Loharas	54. Parenga 55. Paeroja, Parja, Bodo Parojka, Barong Jhodia Paroja, Chhelia Paroja, Jhodia Paroja, Konda Paroja, Paraja, Ponga Paroja, Sodia Paroja	Saora, Sudda Saora, Sarda 'saora, Tankala Saora, Patro Saora, Vesu Saora 60. Shabar, Lodha 61. Sounti 62. Tharua, Tharua Birdhani
20. Gandia	35. Kolha		
21. Ghara	36. Koli, Malkhar		

Rajasthan

1. Bhil, Bhil Garasia, Dholi Bhil, Durngri Bhil, Durngri Garasia, Mewasi Bhil, Rawal Bhil, Tadvi Bhil, Bhagalia, Bhilala, Pawra, Vasava Vasave	2. Bhil Mina 3. Damor, Damaria 4. Dhanka, Tadvi, Tetaria, Valvi 5. Garasia (excluding Rajput Garasia) 6. Kathodi, Katkari Dhoer Kathodi,	7. Dhoer Katkari, Son Kathodi Son Katkari 7. kokna, Kokni, Kukna 8. Koli Dhor, Tokre Koli, Kolcha, Kolgha 9. Mina 10. Naikda, Nayaka, Cholivala Nayaka,	11. Kapadia Nayaka Mota Nayaka, Nana Nayaka Patelia 12. Seharua, Seharua Sahariya
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Sikkim

1. Bhutia (including Chumbipa, Dopthapa,	Dukpa, Kagatey, Sherpa, Tibetan,	2. Tromopa, Yolmo) Lepcha	3. Limboo 4. Tamang
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Tamil Nadu

1. Adiyar	Taluks of Tirunelveli districts)	18. Kurumans	30. Palleyan
2. Aranadan		19. Maha Malasar	31. palliyar
3. Eravallan	8. Kaniyan, Kanyan	20. Malai Arayan	32. Palliyar
4. Irular	9. Kattunayakan	21. Malai Pandaram	33. Paniyan
5. Kadar	10. Kochu Velan	22. Malai Vedan	34. Sholaga
6. Kammara (excluding Kanyakumari district and Shenkottah Taluk of Tirunelveli district)	11. Konda Kapus 12. Kondareddis 13. Koeraga 14. Kota (excluding Kanyakumari district and	23. /malakkuravan 24. Malasar 25. Malayali (in Dharmapuri, North Arcot, Pudukkottai, Salem, South Arcot and Thireuchirappalli dts.)	35. Toda (excluding Kanya Kumari District and Shenkottah Taluk of Tirunelveli) 36. Uraly
7. Kanikaran, Kanikkar (in Kanyakumari district and Ambasamudram	Shenkottah taluk of Tirunelveli district)	26. Malayekandi 27. Mannan 28. Mudugar, Muduvan 29. Muthuvan	
	15. Kudiya, Melakudi 16. Kurichchan 17. Kurumbas (in the Nilgiris district)		

Telengana

1. Andh, Sadhu, Andhu	14. Konda Kapus	Kottu Koya, Bhine	Mahabubnagar
2. Bagata	15. Kondareddis	Koya, Rajkoya	Medak, Nalgonda,
3. Bhil	16. Kondhs, Kodi	19. Kulia	Niza, abad and
4. Chenchu	Kodhu, Desaya	20. Manna Dhora	Warangal districts
5. Gadaba Bodo	Kondhs, Dongria	21. Mukha Dhora	30. Yenadis, Chella
Gadaba, Gutob	Kondhs, Kuttiya	Nooka Dhora	Yenadi, Kappala
Gadaba, Kallayi	Kondhs, Tikiria	22. Nayaks (in the_	Yendai, Manchi
Gadaba Parangi	Kondhs Yenity	Agency tracts	Yenadi, Reddi
Gadaba, Kathera	Kondhs, Kuvinga	23. Pardhan	Yenadi
Gadaba, Kapu	17. Kotia, Benth	24. Porja Parangiperja	31. Yerukulas
Gadaba	Oriya, Bartika	25. Reddi Dhoras	Koracha, Dabba
6. Gond, Naikpond	Dulia, Holva,	26. Rona, Rena	Yerukula
Rajgond, Koitur	Sonrona	27. Savaras, Kapu	Kunchapuri
7. Goudu (in the	Sidhopakika	Savaras, Maliya	Yerukula, Uppu
Agency tracts)	18. Koya, Doli koya,	Savaras, Khutto	Yerukula
8. Hill Reddis	Gutta koya,	Savaras	32. Nakkala
9. Jatapus	Kammara koya	28. Sugalis, Lambadis	Kurvikaran
10. Kammara	Musara koya, Oddi	Banjara	
	Koya Pattiri Koya		
11. Kattunayakan	Rajah, Rasha	29. Thoti (in Adilabad)	
12. Kolam, Kolawar	Koya, Lingadhari	Hyderabad,	
13. Konda Dhoras	Koya (ordinary),	Karimnagar,	
Kubi		Khammam	

Tripura

1. Bhil	7. Jamatia	(vii) Khephong	12. Mag
2. Bhutia	8. Khasia	(ix) Kuntei	13. Munda, Kaur
3. Chaimal	9. Kuki, including the	(x) Laifang	14. Noatia, Murashing
4. Chakma	following sub tribes	(xi) Lentei (xii) mizel	15. Orang
5. Garoo	(i) Balte	(xiii) Namte	16. Riang
6. Halam, Bengshel,	(iii) Belahut	(xiv) Paitu, Paite	17. Santal
Dub, Kaipeng, Kalai,	Chaliya	(xv) Rangochan	18. Tripura, Tripuri, Tippera
Karbong, Lengui,	(iv) Fun	(xvi) Rangkhole	19. Uchai
Mussum, Rupini,	(v) Hajango	(xvii) Thangluya	
Sukuhep,	(vi) Jangeti	10 Lepcha	
Thangchep	(vii) Kahreng	11. Lushai	

Uttarakhand

1. Bhotia	3. Jaunsairi	5. Tharu
2. Buksa	4. Raji	

Uttar Pradesh

- | | | | |
|--|--|---|---|
| 1. Bhotia | Azamgarh, Jonpur, | 10. Parahiya (in the | 14. Patari (in the |
| 2. Buksa | Balia, Gazipur, Varanasi,) | district of | district of |
| 3. Jaunagir | Mirzapur | Sonbhadra) | Sonbhadra) |
| 4. Raji | and Sonbhadra | 11. Baiga (in the district | 15. Chero (in the |
| 6. Tharu | 8. Kharar, Khairar | of Sonbhadra) | district of Sonbhadra and |
| | | | (varanasi) |
| 7. Gond, Dhuria,
Nayak, Ojha,
Pathari, Raj
Gond (in the
districts of
Mehrajganj,
Sidharth
Nagar, Basti,
Goarkhupr,
Deoria, Mau) | (in the district of of Deoria
Balua, Ghazipur, Varanasi
and Sonbhadra) | 12. Pankha, Pankika (in
the district of Sonbhadra
and Mirzapur) | 16. Bhuiya, Bhuinya (in the
district of Sonbhadra) |
| | 9. Saharya (in the district of
Lalitpur) | 13. Agariya (in the district
of Sonbhadra) | |

West Bengal

- | | | | |
|--|-----------------|-----------------------------|--------------------|
| 1. Asur | 9. Chero | 20. Kora | 30. Mru |
| 2. Baiga | 10. Chik Baraik | 21. Korwa | 31. Munda |
| 3. Bedia, Bediya | 11. Garo | 22. Lepcha | 32. Nagesia |
| 4. Bhumiji | 12. Gond | 23. Lodha, Keria,
Kharia | 33. Oraon |
| 5. Bhutia, Sherpa,
Toto, Dukpa,
Kagatay, Tibetan,
yolmo | 13. Gorait | 24. Lohara, Lohra | 34. Parhaiya |
| 6. Birhor | 14. Hajang | 25. Magh | 35. Rabha |
| 7. Birjia | 15. Ho | 26. Mahali | 36. Santal |
| 8. Chakma | 16. Karmali | 27. Mahli | 37. Sauria Paharia |
| | 17. Kharwar | 28. Mai Pahariya | 38. Savar |
| | 18. Khond | 29. Mech | 39. Limbu (Subba) |
| | 19. Kisan | | 40. Tamang |

Andaman & Nicobar Islands

- | | | | |
|--|---|---------------|----------------|
| 1. Andamanese,
Chariar, Chari
Kora, Tabo, Bo | yere, Kede, Bea
Balawa, Bojigiyab,
Juwai, Kol | 2. Jarawas | 5. Sentinelese |
| | | 3. Nicobarese | 6. Shom Pens |
| | | 4. Onges | |

Dadra and Nagar Haveli

- | | | | |
|-------------------------------|------------|----------------------------------|----------|
| 1. Dhodia | 3. Kathodi | 5. Koli Dhor including
Kolgha | 7. Varli |
| 2. Dubla including
Halpati | 4. Kokna | 6. Naikda or Nayaka | |

Daman and Diu Throughout the Union territory

- | | | |
|--------------------|---------------------|----------|
| 1. Dhodia | 3. Naikda (Talavia) | 5. Varli |
| 2. Dubla (Halpati) | 4. Siddi (Nayaka) | |

2.7 Population Distribution of Indian Tribe

Highest Number of tribal population among states	Madhya Pradesh, Bihar
Highest percentage of tribals in state population	Mizoram (94.5), Nagaland Meghalaya
Highest percentage of tribal population (Union Territories)	Lakshadweep (94.5%)
Largest tribal population among district	Bastar (Madhya Pradesh (M.P.))

The major tribes in India are Gond, Santhals, Nagas, Kharia, Garo, Bils, Munda, Savara, Birhors, Kol, Kuki, Oraon, Todas, Gadabas.

2.8. Adivasis of Kerala

A study conducted by A.A.D. Luiz, identified '48' gotra. Most of the tribals in Kerala reside in western ghats. Ethnological map of primitive published in 1974, enlist '48' tribals.⁷

1. `Adiyan (2) Allar (3) Aranadan (4) Chingathan (5) Cholanaicker (6) Eravalan (9) Hill Pulayan (8) Irular (9) Kadar (10) Kalanadi (11) Kammaran (12) Kanikar (13) Karimbalan (14) Kattunaicker (15) Kochu Velan (16) Kondakkappu (17) Konda Reddi (18) Koragar (19) Kudiyar (20) Konduvadiyar (21) Kurichian (22) Kurmber (23) Kurumer (24) Malambadaram (25) Malayarayan (26) Malayalar

⁷ N.M. Namboodiri, *Kerala Samskaram Akavum Puravum* (Mal.), Calicut University central Co-operative Stores, p. 17.

(27) Malapanicker (28) Malavedan (29) Malakurvan (30) Malamuthan
 (31) Malasar (32) Mahamalar (33) Malayan (34) Mannan (35) Maradi
 (36) Mavilan (37) Mudugar (38) Muduvan (39) Palliyan (40) Paniyar
 (41) Pulayan (42) Pulayar (43) Thachanattu Moopan (44) Ulladan
 (45) Urali (46) Urali Kuruman (47) Urithavan (48) Vayanat Kadar.

This enumeration is not important now days. Some tribes are not seen in Kerala, and some tribes are referred in different name. According to 2011 census official recognised '36' tribals.

KERALA POPULATION STATISTICS AS PER 2011 CENSUS

Districts	General			Sch. Castes			Sch. Tribes		
	Male	Female	Total	Male	Female	Total	Male	Female	Total
Trivandrum	1581678	1719749	3301427	178589	194388	372977	12624	14135	26759
Kollam	1246968	1388407	2635375	157801	170462	328263	5195	5566	10761
Pantham-thitta	561716	635696	1197412	78942	85523	164465	3947	4161	8108
Alappuzha	1013142	1114647	2127789	97183	104028	201211	3175	3399	6574
Kottayam	968289	1006262	19744551	75503	78406	153909	10974	10998	21972
Idukki	552808	556166	1108974	72399	73087	145486	27995	27820	55815
Ernakulam	1619557	1662831	3282388	131573	136838	268411	8349	8210	16559
Thrissur	1480763	1640437	3121200	156480	167870	324350	4362	5068	9430
Palakkad	1359478	1450456	2809934	197451	206382	403833	24314	24658	48972
Malappuram	1960328	2152592	4112920	151557	156709	308266	11272	11718	22990
Kozhikode	140942	1615351	3086293	97279	101912	199191	7429	7799	15228
Wayanad	401684	415736	817420	16406	16172	32578	74476	76967	1514433
Kannur	1181446	1341557	2523003	40260	43090	83350	20141	21230	41371
Kasargod	628413	678762	1307375	26385	26898	53283	23950	24907	48857
Total	16027412	17378649	33406061	1477808	1561765	3039573	238203	246636	484839

8

⁸ https://scdd.kerala.gov.in/index.php/basic_details

According to 2011 census total tribal population of Kerala is 484839. The males and females are 238203 and 246636 respectively. In Kerala highest tribal population reside in Wayanad followed by Idukki. The largest tribal community in Kerala is Paniyas followed by Irulas from Attapadi.

ST List - 2011

1. Adiyar
2. Arandan, Aranadan
3. Eravallan
4. Hill Puylaya, Malapulayan, Kurumba Pulayan, Karavazhi pulayan, Pamba Pulayan
5. Irular, Irulan
6. Kadar, Wayanad Kadar
7. Kanikaran, Kanikkar
8. Kattunayakan
9. Kochuvelan
10. Koraga
11. Kudiya, Melakudi
12. Kurichchan(Kurichiyan)
13. Kurumans, Mullkuruman, Mulla Kurukan, Mala Kuruman
14. Kurumbas, Kurumbar, Kurumban
15. Maha Malasar

16. Malai Arayan, Mala Arayan
17. Malai Pandaram
18. Malai vedan, Mala vedan
19. Malakkuravan
20. Malasar
21. Malayan, Nattumalayan, Konga Malayan (Excluding the areas comprising the Kasargode, Cannanore, Wayanad, and Kozhikode districts)
22. Malayarayar
23. Mannan
24. Muthuvan, Mudugar, Muduvan
25. Palleyan, Palliyan, Palliyar, Paliyan
26. Paniyan
27. Ulladan, Ullatan
28. Uraly
29. Malavettuvan in Kasargode and Kannur district
30. Ten Kurumban, Jenu Kurumban
31. Thachanadan, Thachanadan Moopan
32. Chola naickan
33. Mavilan
34. Karimpalan

35. Vetta Kuruman

36. Mala Panickar.⁹

To enlist ST, a tribe pass many procedure. Ethnological studies, their surroundings, customs, and tradition, primitive style, present condition are under consideration. The recommendation of state after detailed examination of authorities handed over to central government. Then central government after detailed investigation and approval of Loksahba and Rajya Sabha, submit it for the approval of Indian President. Many tribes are included in ST list in 2002 constitutional amendment. In Kerala, Karimbala, Mavilan, Thachandu Moopan, Malavetuvar, Thenkurumbar, Cholanaickan, Vettukurumar, Malapanickar are included 'ST' list.

2.9. Racial Classification of Kerala Tribe

The tribals of Kerala are included in two Racial groups. In Kerala, Kadar, Kanikkar, Malaipandaram, Muthuvan, Ulladan, Paniyan are included in Negrito group. Irular, Kurichiar, Karimabalar, Malayarayan, Malavedan are listed in Austroloid group. However the chance for interbreeding can not be discarded.

⁹ Individual SC/ST tables. [http://www.census.gov.in/2011census/dchb/3204-PAR I-A. Kozhikode pdf.](http://www.census.gov.in/2011census/dchb/3204-PAR-I-A_Kozhikode.pdf)

Racial classification of Kerala Tribe	
Name of Racial group	Tribes include the group
Negrito group	Kadar, Kanikkar, Malaipandaram, Muthuvan, Ulladan, Paniyan
Austroloid Group	Irular, Kurichiyar, Karimbalar, Malayarayan, Malavedan

2.10 Language of Kerala Tribes

In linguistic perspective the tribal languages of Kerala include in Dravidian Family. Tribal language follow oral tradition. Most of their languages are version of Malayalam. However it is very difficult to understand for others.

2.11 Economic Typology of Kerala tribes

On the basis of economic pursuit, Kerala tribe categories are the following.

(1) Food gathering - The tribes who collect wild tubers, fruits, bamboo rice, leaf, Honey etc., are categorised this section.

Eg: Mudugar, Malapandaram

2. Shifting cultivators: People migrate due to low fertility and they engage in *Punam Krishi*

Eg: Karimbalar, Irular, Kalanadis

(3) Cattle rearing: Irular, Karimbalar, Kalanadi's engaged in cattle rearing because their main occupation is agriculture.

(4) Agriculturist. The tribes referred as agriculturist are Mannan, Ulladar, Paliyar, Malayarayan, Hill pulayan, Muthuvan etc.

(5) Hunting : One of the important occupation of tribe is hunting because they live in forest. Mudugar, Kurichiyar, Karimbalar, Irular Malaipandaram, Malayarayan are the hunting tribes of Kerala

In Kerala same tribe is seen in different districts. Kurichiyar are seen in Wayanad, Kannur and Kozhikode districts. The culture is developed from surroundings and create collectivity among the members. The same adivasis reside in two districts, their rituals, customs, livelihood, beliefs etc., are different because the surroundings influence life and culture. The Karimbala culture of Kozhikode district is different from Kannur district. In this sense every collectivity is understood distinctively. This will help to understand their social psyche, world view and the folk. This thesis is an attempt to understand the Karimbala's social psyche, world view, and folk of Kozhikode district especially Kolathur village and neighbouring area.

2.12. Tribes in Kozhikode district

The population of ST in the district in 2011 census is 15228 consisting of 7429 males and 7799 females.

Percentage (%) of ST population	
State/District/Taluk	ST Population
Kerala	1.5
Kozhikode	0.5
Vadakara Taluk	0.51
Quilandy	0.46
Kozhikode	0.5

The major tribes in the district are Karimbalan, Paniyan, Kurichiyan, Muthuvan and Kurumans. The largest tribe in the district is Karaimbalan with a population of 4270 consisting of 2067 males and 2203 females.

2.13 Population Distribution of major tribes in Kozhikode District

Population Distribution of major tribes in Kozhikode (Dt.)	
Name of tribes	Total Population
Karimpalan	4270
Paniyan	2579
Kurichiyan	1185
Muthuvan	1077
Kurumans	177

In Kozhikode district, Naminda C.T. Block with highest proportion of ST population. This ST population is spreaded in '8' *Malas* (Hills). The Karimbalas are the ST resides in this area.

2.14 ST Population in Naminda Gram Panchyath

The table cited below shows the number of total population, male, female, boy, girl, house and family of ST population in Nanminda Grama Panchayat.

1. Kariyani Mala

PPN	M	F	B	G	House	Family
183	90	93	12	13	42	53

2. Pukkunnu Mala

PPN	M	F	B	G	House	Family
272	122	150	16	30	77	96

3. Koliyodu Mala

PPN	M	F	B	G	House	Family
362	183	179	28	35	93	128

4. Puthoyottum Kandy Mala

PPN	M	F	B	G	House	Family
115	57	58	13	11	36	41

5. Kolladimala

PPN	M	F	B	G	House	Family
102	59	43	8	5	28	32

6. Paralad Mala

PPN	M	F	B	G	House	Family
105	53	52	6	4	30	33

7. Kappallymeethal

PPN	M	F	B	G	House	Family
58	35	23	7	8	16	21

8. Mupatta Kunnu

PPN	M	F	B	G	House	Family
30	15	15	2	1	10	10

¹⁰

2.15 Karimbala

Karimbala are the tribal community of Malabar especially in Kozhikode, Kannur, and Wynad. They are included in 'SC' list till 2002. They are referred as Karimpalan, Karimbalan, Karimbala etc. They were

¹⁰ Data from ST Promoter, Nanminda Grama Panchyat.

enlisted in ST in 2002 constitutional amendment. According to Edgar Thurston "The Karimpalans are small hunting and cultivating forest tribe in Malabar"¹¹ Thurston consider them as tribe but they have been waiting for a long time to enlist ST. They officially became ST in 2002 by constitutional amendment of revising ST list. Edgar Thurston described their life in the following way. They are *Punam* (shifting) cultivators. It means they shift their cultivation from one place to another because of low fertility. They engaged in other occupations such as collecting wild pepper, hewing wood, etc. and they reside in hills.

Many scholars opined that the Karimpalas name and their occupation are closely related. A.A.D. Luiz writes that "their name appears to have originated from their occupation of collecting *kari* (charcoal). The latter part of their name is the corruption of 'balan' meaning a fellow."¹² Another version of origin of their name is "in the early days, their people had built a *palam* (bridge) out of *Karimbu* (sugar cane) through which the name seem to have originated."¹³ Next version is that their name originated from their occupation that is taming *Kari* (elephant). These are the various opinion about origination of the word 'Karimpala'.

¹¹ Thurston Edgar, *Castes and Tribes of Southern India*, Vol. III, Cosmo publication, New Delhi, 1975, p. 250.

¹² A.A.D. Luiz, *Tribes of Kerala*, Bharathiya Adimajati Sevak Sangh, New Delhi, 1962, p. 82.

¹³ K.S. Singh (ed.) , *People of India : Kerala* Vol. XXVII, Anthropological survey of India, 2002, p. 583.

2.16 Ulpathi Puravrutham (Myth of Origin)

There is no agreement regarding the predecessors of Kerala tribe. Regarding the origin of tribe, the scholars have different opinion. According to Maheswari Prasad, in India we can see Hinduisation among tribals and *Adviasivalkaranam* among Hindus. In anthropological perspective Karimbala's show the characteristics Austroloid racial group.

2.16.1 Vamosolpathi puravrutham

Once the God Siva decided to examine the devotion of Maniyani who did *Palukachal* (prepare milk) in Thaliparamba temple. One day Siva disguised as female and appeared in front of Maniyani who is fascinated. At the same time the milk dried up. Suddenly Siva and Parvathi appeared in their original form and asked him milk. The Maniyani offered *Karinja pal* (dried milk) and Siva cursed him to become a Karimpalan. Another version of the origin of their name, is the *balans* (children) who pluck gosseberry in land is known as Karimbala, the children who go to sea for fishing is known as *Mukkuva*. This belief is supported by the worship of *Cheerma* by two communities.

2.16.2 Creation of Universe (Prapacha Srishti Puravrutham)

According to Karimbala myth God *Muthappan* (Siva) is creator and *Moothamma* (Parvathi) is the motivator of creation. In the beginning of

creation every where was covered by flood water and no universe exist. At that time in *Thirupalazhi* Siva and Parvathi lay in Gold and silver plate respectively. For a long time and they felt boredom. To avoid this boredom, with the instruction of Parvathi, Siva created *Melur Kotta*, *Melakasam* and *Thiruvellatti* for cleaning. Then he created *Godamoori* for besmear the floor with cowdung, *Chenkadali*, *Thrikkanni Kodimaram*, *Chanthamaraponkulam*, *Chenthamarapoo*, *Thek*, 'Sandal', *Urakallu*, *Thorthu kallu* and 'Gold'. After this creation Sivan and Parvathi decided to go *Mellurkotta*. They reached Melurkotta and slept after being fresh. Siva slept in Gold bed and Parvathi slept in silver bed. After a long time Parvathi asked Siva to create earth. For the creation of earth Siva created Parasurama, instruments, soil and asked him to create five continents and seven seas within '30' *Nazhika* in the night. But Parasurama took '15' *Nazhika* to create five continents. So Siva decided to start the next morning early. Hearing the cry of cock he stopped his work.

The earth created by Parasurama was empty. Seeing this empty land Parvathi felt sad and she asked Siva to create *Charachara*. First he created *Pulachipennu* and *Poovan Kozhi* and send them to earth and they married, then they created all the birds of earth. Then he created all animals and reptiles and created plants, fruits, grain for their food. Then he created God, *Asura*, *Munis* and they lived long until decay. Then Siva created human beings as male and female on the earth with the advise of Parvathi. He created human being with *Muppidi Mannu* and *Muzhukkuneeru* they are one

caste and religion. For their protection four temples were constructed, in East Kottiyoor, West Thaliparamba, South Thirunelli, North Pazhani and Siva Chtithanya reside in these temples. Gradually their population increased and gradually they engaged in conflict. Then Siva decided to classify human beings into different castes and religion. For this classification he created the king Cherman Perumal and his minister Paduvila Nayar. The king organized the human beings and classified them into castes and religions and attributed each caste its own customs and taboos.

2.17 Residing Places

Most of the Karimbala tribes reside in Kozhikode and Kannur district. The records of KIRTADS says in Kozhikode district they reside in Namnminda, Kakoor, Kayanna, Chelannur, Poonoor, Thamarassery, Kuttalida, Naduvannur, Narikuni. In Kannur district thier main areas are Thaliparamba Alakode and a few people reside in Wayanad district also. They generally reside in hilly area. Highest number of Karimbalas live in Naminda Gram Panchayat. The hills they occupied are Pukkunnumala, Koliyode mala, Kariyani mala, Kolladi mala, Muppatta kunnu, Kappalimeethal, Paralad and Puthiyotumkandy mala. They worship *Maladaiva* and beleived that protection of forest is their duty. They believed that Siva and Bhoothagana live in this hills. Another reason for their residing in hills is that their

livelihood is directly related to forest that is hewer of wood, hunting, *punamkrishi*, taming elephant etc.

There is no agreement regarding their origin in this place. Many of them believed that their ancestors came from Wyanad for iron core works. Two men and two ladies first came in Pukkunnu hills and they spreaded to other hills. Another reason for their spreading is disruption *Khani* (mine) in olden days. The place Bhoomiedinjathil and Karimabala *Kshetra* (Nanminda Grama Panchayat) is existing now as an evidence to this belief. The Karimabala Gods are closely related to Wyanad especially *Poothadi Kotta*. The *anchadi* of Karimbala referring Poothadi Kotta. In this way there is a close relation of Karimbala in Kozhikode district and Wayanad.

2.18 Social Structure

Karimbalas are known as the members of seven illoms. Tharavad is very important in their life because it is the centre for their spiritual and material life. The famous illoms of Kozhikode district are (1) Omassery (2) Kayyala (3) Thevarkandy (4) Bhoomidinjathil (5) Kizhakumpurath (6) Vellachal (7) Mathottam. Beside this illom, many famous tharavad are there in Kozhikode district. They are Paralad, Puliyakandy, Noicheri and so on. Paralad is very primitive tharavad, and it is mentioned in *Kinalur Rekhakal*. In Kannur district we can see '5' illom members. They are

1. *Munnattinakattu - Munillakkar - 11 Tharavad*

2. *Nallattinakattu - Nallillakkor - 11 Tharavad*
3. *Anchattinakattu - Anchillakar - 6 Tharavad*
4. *Aaradakkampadu - Arillakkar - 7 Tharavad*
5. *Eazhadakkam padu - Ezhillakkar - 8 Tharavad*¹⁴

The order of their social structure is *illom*, *tharavad*, Family and individual. Their life is controlled by *Tharavad*. In olden days *Marumakkathayam* prevailed. Marriage was fixed by father and maternal uncle. The boy or girl has no role in taking decision regarding marriages. Cross cousin marriage also prevailed in those days. Many roles of community is managed by *tharavad*. For eg: if death happens in a particular *tharavadu*, the death rites are conducted by the members of other *tharavadu* except the members of this *tharavad*. Likewise if death happens in a *Kshetra Tharavad* the members of other three *Tharavad* conduct *Ulsava* in order to avoid *pula*. A group of families formed *Ooru* and it is controlled by *Oorumoopen*. Now a days the power of *Oorumoopen* is limited but his position is existing. Family is the basic unit of Karimbala society.

¹⁴ M.V. Vishnu Namboothiri, *Jeevithavum Samskaravum*, vol. III, Kerala Foklore Academy, Kannur, 2003, p. 81.

2.19 Life and culture of Karimbala's in Kariyani mala and neighbouring area

Kariyathan kotta is the important worship centre in the study area. The life and culture of Karimbala in this area is deeply influenced by *Kariyathan kotta*.

2.19.1 Belief, Customs and Rituals

In Kariyani mala the main worship centre is Kariyathan kotta. About 53 families reside in Kariyani mala.

Kariyathan kotta and its lower myth exist among Karimbalas of Kariyanimala.

The place where the kotta is situated, was used for agriculture in olden days. A lower myth is spreaded among the people of this area on the origin of Kariyathan kotta people of the place cleared the forest for cultivation and during their work a Grandma passed urine near a rock. Thus she felt unconscious for a long time. To save her life they approahced *Kalladiyan* for *prasanamvekkal*. The *Prasanam Vekkal*. The prasnavekkal revealed the presence of God on the rock. Then people of that area began to worship *Kariyathan*.

2.19.1.1 God and Goddess of Karimbala

Kariyathan is one of the important Gods of Karimbalans. It is believed that *Kariyathan* is the son of Siva and Parvathi, in their *Vedarooopi* forms (Hunters). According to Keralolpathi, *Kariyathan* is a *Urpalli* God. *Kariyathan* is worshiped in different names. *Kavu Kariyathan*, *Mala Kariyathan*, *Vanalla kotta Kariyathan*, *Akkanni Kariyathan* (Agni *Kariyathan*) etc. In *Kariyathan* kotta they worshipped *Mala Kariyathan*. Offerings of *Kariyathan* is in *Uttamakarma*. In *Uthama Karma* the offerings are *Ari*, *Thechi* flower, *Poovanpazham*, *Aval* etc. The people of *Kariyathan* Kotta believed that *Kariyathan* is going to Poothadi Kotta in *Karikidakamasa*. In *Kariyathan* Kotta no important *poojas* are conducted in *Karkidakamasa*.

Karivilli is known as the *Kula Daiva* of Karimbalas. The myth related to the Origin of *Karivilli* existed among the Karimbalas of Kozhikode district with slightest change. According to this myth *Mandhan* and *Matha* are *Karivilli*'s father and mother. They cultivated *vellari* (cucumber) in the field while *Matha* was pregnant. They decided to offer first cucumber to *Kuttamboor Bhagavan* (Sivan). At the time of plucking cucumber they decided to give the offering next year as the cucumbers are *Kodinjiri* (small). After a few months *Matha* give birth to a child. The child was very naughty. One day *Matha* and *Mandhan* went outside for cutting *Manimandrakol* and the child was playing outside. At that time a *Karinagam* (Cobra) bit the child.

On the spot child felt unconscious. They approached Bhagavathi *Thampuratti* for treatment. She advised no treatment but instead asked them not to burn the child (*dahippikkuka*). Without considering the words of *Thampuratti* they tried to burn the child. Suddenly, the child was covered with *manputtu*. Usually among Karimbalans there is *Thirakettiyattam* as an offering to dead persons. At the time of Ulsava *Panan* was confused as what name and *nal* (star) to be called the unnamed baby. At that time a grandhaketu (book) was put in front of the panan, by writing *Kuttikarivilli* on it. They believed that the book was a gift from God Siva. This place is believed to be situated in Manikkunnu near Thalayad. Areca flower is must in Karivilli's rites. Karivilli became their *Kuladaiva* and one 'thiri' is offered to Karivelli in every Karimbala home.

2.19.1.2 Kelanpuli, Kelan Daivam

The heroic men of Karimbala community, were worshipped. These ancestors, named *Kelanpuli* was caught by tiger in the forest and Kelan Daivam was prominent in *Mandra* and *Thandra* achieve from Guru of Kallarikkodan hills of Palakkad. The *Kelan Diavam* is very important in their domestic life. The *Komaram* of Kelan daivam decided the place of home and well. Another prominent predecessor of Karimbala is *Paralad Muthapan*.

2.18.1.3 Malakari

Malakari is related to hunting. Karimbala's worship *Malakari*. The worship of *Malakari* in Kariyathan kotta is like the worship of *Malakari* in Waynad district. The old generation of Kariyathan kotta says the close relation of their Gods with Waynad. *Malakari* is a *Vanadaiva* believed to be the child of Parvathi and Parameswara when they lived in forest.

2.19.1.4 Poothadi daivam

Poothadi daivam is a God worshipped in Waynad. Poothadi is a place of Waynad. This God is worshipped in *Sivasankalpa* and considered to be the God of Waynadan purity. According to the song of *Kalanadi's poothadidaivam* is the son of *Pullikalli*.

2.19.1.5 Karinhrandan

Karinhrandan is one of the important Gods of Karimbala's. *Karinhranda* is worshiped in most of the Karimbala Kshetras. The Karma's of *Karinhrandan* is of two types. One is *Uthama* and other is *Madhyama*. In *Madhyama Karma Kallu* (toddy) is used. *Karinhrandan* is worshipped in Kariyathan kotta, Kallumpuram, Mathottam etc.

2.19.1.6 Thalachilon

This God was originated from *sivamsa*. Parvathi and Parameswara disguised a vedans and disturbed Arjuna who was performing Thapasya.

Arjuna felt angry and had war with Siva. During the war Arjuna beats the head of Siva and this resulted in the birth of a child named *Thalachilon* or *Thalachilavan*. Another explanation for the birth of *thalachilon* is that Siva's *thirumudi* was broken by the attack of Arjuna and it fell down and became a rock. A *yakshi* caught this rock and it became a child. This child was brought up by *yakshi*. This reference is cited in Kerolpathi in folklore dictionary. Many *Karimbala Kshetras* worship thalachilon and in vellachal Karimala Kshetra *thalachilon* is the main God. In Kariyathan Kotta also thalachilon is worshipped.

2.19.1.7 Muthappan Daiva (Karnavar)

Karimbalas consider their dead ancestors as God and they worship these deities. At the time of the annual festival of *Tharavadkshetra* their *Thira* is performed by Panan.

2.19.1.8 Bhagavathi

In every Karimbala Kshetras *Bhagavathi* has got a special place. In Kariyathan Kotta different forms of *Bhagavathi* is worshipped. The Komaram of *Bhagavathi* determines the proper place of home and well. At the time of *Kalsam* of Karimbalas, one *pattu* (divine cloth) is offering to *Bhagavathi*.

2.19.1.9 Kuttichathan

Kuttichathan is one of the Mandra *Moorthees* of the Hindus. It is to be believed that he is the son of Siva and Parvathi at the time of their

Valluvavatharam. The Namboothiri of Kalakattillom, worshipped siva for a child. Siva gives a child to Kalakattu Namboothiri. After his birth, *Kuttichathan* began to show his magical power. In Karyathan kotta *Karinkutty chathan* is worshipped. Cock Processin is necessary for *Kuttichathan* performance.

2.19.1.10 *Kanda Karnan*

This God is believed to be born in the throat of God Siva and came out through his ear. *Maha Deva* created *Kandakaran* to nurse him because he suffered *Vasoori*. This is the myth spreaded among Keralites. *Chirumba's* spread *vasoori* and *Kandakarnan* pacify the disease. For this duty God, Siva sent him to earth. In Kariyathan Kotta he has no thira but *Komaram* is performing.

2.19.1.11 *Ruthiralakali (Kottayil Bhagavathi)*

Ruthirala Kalli is coming from *Thekkumnirakatiha* kotta for blood. In Thekkumnira Kaithakotta she never gets blood and she comes with Namboodhiri from *Melppalli illom*. She is not satisfied at Melpally and she settled in Madavoor Karimbala Kshetra. Then most of the Karimbala Kshetra of Kozhikode district give place to this Goddess and worship her.

2.19.2 *Ulsavam, Rites in Kariyathan kotta*

The *ulsava* of Kariyathan kotta is celebrated by different castes with unity Namboothiri, Nayar, *Thiyyan*, *Asari*, *Kollan*, *Thattan*, *Karimbalan* jointly conducted '3' days Ulsava. This annual celebration is dated in *Meenam* 5,6,7 and different castes perform their duties. Brahmin performance is very limited in Kshetra. Most of the rites are performed by Karimbala with the help of temporary priest of their own community. Among three days the most important *Chadangu* is *Kavunarthal* which is performed on the first day. Before *Kavunarthral* there is a rite of *Devanu Kodukkal* in the evening. In this nercha they use *avil*, *pazham*, *Elaneer* etc. This items are prepared at home not bought from market. *Avil* is made by ladies of the home. They prepare these items with *Vradha Sudhi*. The temporary priest also take *vradha* and stay in Kshetra. In relation with Ulsava *Obenukodukkuka*, *Nalpennu Kodukaka* (offering to please God) rites also are performed. Some days before the celebration of *ulsava* to intimate *Kazhakakar*. One of the important functions before *ulsava* is *Nerathinupannam Kodukkal*. They conducts *Kodiyettam* 7 days before *ulsava*. The flag is hung on the temple and on nearby trees. *Ulsava* committee is organized before *Ulsava*. In Kariyatham kotta, *Ottakalasangam*, *Ganapathihoma* etc., are performed by Namboodhiri from Pullankode illom. Most of the *Karmas* in Kariyathan kotta are performed by Karimbala priest. This temporary priest wear *Poonool* made of *Vazhanaru*. The *Karmi's* wear *thorthumundu* at the time of performance. In

olden days the expense of *Ulsava* is bore by *Koyma*. In *jenmi-kudiyam* system the *jenmi* is known as *Koyma*. But nowadays Karimabala community themselves bear the expenses.

2.19.2.1 Kavunarthal

In *Kavunarthal* ceremony, different communitites, participate *Asari*, *thattan*, Nayar, *Thiyyar*, *Kollan* these different castes have special role and rights in this ceremony. The *Kavunarthal* is starting after *Sandhyadeepam*. The *Karanavar* of the tharavad collect *vettila* (betel leaf) and Areca nut. He give this areca and *vettila* to *panan* and looking at the *vettila* he will say *Rasi*. Next he watches two sides of areca and says the *lakshnam* of *ulsava*. He will give some instructions such as weapons to be handled with care and care some special area of kitchen etc. After that *panan* sings *Anchadi* (5 lines). He is singing the *anchadi* of the main deva of that kshetra. In Kariyathan kotta he first calls Kariyathan. *Varikayanallo*, *Varikanallo daivame*, *Arerishtanatheku vellichapettu varan kalamayallo* like this he sings *anchadi*. This *anchadi* is different from kshetra to kshetra because the main God in each kshetra is different. eg: *Vellachal- Thakachilon*, *kayyala-karinka puthiyon* etc. Karimpalan also signs the *Anchadi* and he calls the name and star of God. This *anchadi* continues till the *Komara* starts. Next rites is *mandapa Kalasamadal*. In olden days *elaneer*'is used as *Kalasa*. Now a days *Kalasa* is brought from temples prepared by namboodhiris'. Actually

Karimbalas like *elaneer* as *Kalasa* because it is the symbol of purity and also it is a gift of nature. At the time of *Mandapakalasamadal* the presence of *Kariyathan*, *Muthuvilli* and *Elavilli* is must. After *mandapakalasamadal*, *komaram* goes to hill for *villikkukoottal* rites. On every hill they have a special rock for *villikukuttan*. In *villikkukoottal*, the *Komaram* carries *chandanam*, coconut, *thechippo*, rice etc. Coconut is thrown on a rock in order to break it into small pieces and then throws these pieces on four directions and make three *Kukku* (make noise). After *villikoottal* they return back. Then *Komaras* give *kalapana* to different people such as *panan*, who is singing *anchadi*, elders of Karimbalas, Karimbalan who sings *anachdi* and other believers. Special *anugraha* is given to Karimbalan who sing *anchadi* if any *prashnam* is seen in *ulsavam* *komaram* predicts them to believers.

Thira, *Vellattam*, *Guruthi* and *Thalapoli* are the main performance in *ulsava*. Moreover, some ethnic rites also performed in this *ulsava*. *Pana's* perform *thira*, the *Komaram* come from Karimbala community. Boys start *vridha* at the age of six and the *vridha* of *Komaram* is twenty one days. Female who grind rice, *Thalapoli* also take *vridha* for seven days. *Vridha* includes some avoidance such as meat, fish, sexual relation, rice food etc. Seven illoms have the right to conduct *ulsava*. Among them any 'three' *tharavad* without *pula* can conduct *ulsava*. This decision help to conduct *ulsava* regularly.

2.19.2.2 Guruthi

It is a *shaketya pooja* in which animal or bird (cock and goat) is offered to God. In Kariyathan kotta, cock is important offering. *Kali, Gulika, Kuttichathan, Madramoorthis, Nagadaiva* are the important *daiva* to whom *Guruthi* is offered. The cock is an offering or *nercha* to *Kshetra* from believed. The believers offer *nercha* for fulfilment of their desire.

2.19.2.3 Ethnic Rites (*Vamsiya Chadangukal*)

In connection with Malakari there is a symbolic hunting. They use *pala* (part of arecanut leaf) to make dog's face and body is covered with dried *Vazhaila* (banana leaf), then go for hunting in the forest. When they return to *kshetra* they make noise and they spray ash, soil etc., over there. In this rites *chendamuttu* continue until they reach *kshetra*. Days in past they widely use dog for hunting.

2.19.2.4 *Thenedukkal Chadangu* (Honey Collection)

Honey collection is the main livelihood of Karimbala tribe in ancient time. Now a days occupational structure is changed and they take other jobs. For memorising their old occupation they perform symbolic hunting. This rite is performed during day time in Kariyathan kotta, and they use *choottu* (bundle of coconut leaf) to show symbolic attack on honey bees.

2.19.2.5 Enga Konduvaral

In Kozhikode district bringing of *enga* for their maladaivam is an important rite among Karimbalas. *Enga* or *Thodari* is a plant with *mullu* (thorn), which is an offering to their *maladaivas*, *Kariyathan* and *Karivilli*. However, in Kariyathan kotta they bring *enga* for Kariyathan alone. To bring *enga*, there is a difference during day time and night. In night they smear special *chanth*, over their body, which is a mixture of fried grind rice, *Thekkinkathal* and *pazham*. They believed this *chanth* will not be used during day time. Nobody can touch *Komara* when they bring *enga*, because it will result in losing their divine power. They believed that this special *chanth* protect them from all the problems in their way. They go to forest with one coconut and bring back one part of coconut with *enga*. They believed that the divine power help them to pluck *enga* in the forest, even in midnight. It is very difficult to pluck *enga* for a common man.

2.19.2.6 The belief of Enga

Kariyathan got his mother after long *thapasya*. She used *enga* as shampoo when she bath in river Kabani. To bring *enga* is to satisfy the *Amma daiva*.

2.19.2.7 Thalappoli

It is a rite in Hindu *kshetra*. A *kinna* (bras plate) containing rice of *pukula*, broken coconut piece fill with oil and lighten *thiri*, carried by ladies who wear Kerala *saree*/traditional costume and walk around *Kshetra* with this *kinna*. In Kariyathan kotta thalapoli take for kariyathan and Bhagavathi. the *thalappoli* of Kariyathan is taken by small girls. The *Moopathi* (elder female member of tharavad) take *pantham* than *thiri*.

2.19.2.8 Arranguvaly

In the day of *Kodiyirakkam*', the *Arang* of *Kshetra* is removed and it is known as *aranguvaly*. This arangu is made of *Kuruthola*. After *aranguvaly*, *devanukodukkal* is conducted. In this rite each tharavad has special position and share. The proper distribution of this share is the duty of *tharavattu karanavar*.

2.19.2.9 Kudikoottal

The God's call at the time of *Kavunarthal* and send back them their *sangetha* (place) in kudikoottal chadangu' in the day of *Kodiyirakkam*. In this rite panan with coconut, *veetukaranavar*, *sthaniyar*, *vilichapadu*, jointly move and beating *chenda* three times and reach all daiva in their proper centre and praying with offering *ari*, *thechippo*. Then broke coconut in its usual place.

2.19.2.10 *Kalam kari*

On the day of *Aranguvali*, the women who take *thalapoli* must participate in *Kalamkari*. They bring new pot, to prepared rice and a part of their rice, is given to *deva* as *nivedya* by their *komaram*. The God enter to person's body and he startes to *velichapedal*. Special *nivedya* is prepared in *kshetra* to give God and believers.

2.19.2.11 *Gulikanu Kodukkal*

Gulikanu kodukal is an important rite among Karimbala. Their priest Draw *kalam* and do *kaikarma*. For this ritual *naruk*, *thiri* and *pantham* are necessary. When the God enter into the body of any Karimbalan, the rite is started. Cock is necessary for this and it is performed in the south part of home or *kshetra*. This rites is transmitted from previous generation and new members observe and study the rite. In this function twenty one *narukku*, *Nilavilakku*, *pandham* etc., are used. After doing initial *karma*, *karmi* takes cock and fried it in fire, and put small, piece in *narukku*. The person who performs Karma eat some meat as *prasada* in the midst of performance. Two or three persons performs *karma*. The *nadan* liquor which offer as *prasada*. This will not be given to girls. The *sangalpa* of *Gulikan* is in Kshetra as well as home. Karimbalas are believed to be experts in *Gulikanu Kodukkal*. They beleived that the absence of *Gulikanu Kodukkal* will caused misfortune in home. The performance of *Gulikan* is *Madymakarma*.

2.19.2.12 *Uranchu Parayal*

People from different community go to Kariyathan kotta in order to find a solution to the problem from *Komaram*. All the second saturday, there is 'Special *pooja*' and *Uranchu Parayal*. The *Komara* understand the problem with the help of divine power and give solution to their problem. The *prasanam* is early inform the kshetra other wise the God not consider the problem. This believers offer to God *Chandhanathiri*, oil, *pattu* (divine cloth) etc., as *Nercha*. In second Saturday many *komaram* of different deva and people approach them to understand their problem. The *Komara* wear black or red *pattu* at the time of *Uranchu parayal*. It is a psychological treatment where the belief help them to over come their problem.

2.19.2.13 Rules and Restriction of Kshetra

The male take twenty one day and females take seven days *vradha* in *Kommaram* and *Thalapoli* respectively.

Pula is sixteen day in connection with death. This *pula* is related to mother's side. The karimbala follow *mavazhi* (mother lineage). To become *komara* twenty one days after death of kin.

Seven days prohibition in connection with *theendari* (menses).

After five month of pregnancy women not allowed to enter into temple. After delivery she will come in temple after three months. Other member of her home enter into temple after twenty eight days.

2.19.3 Worship and Belief

The Karimbalas worship *maladiavas*, rock, plants etc. However because of the interaction with Hindu community they worship Hindu Gods also. Their life is closely associated with agriculture. Many rituals such as *Pothivekal*, *Pachakkariyal*, *puthari kalasam* (Kanniputhari, Makara puthari) are the examples. In *Pothivekkal*, before cultivation a *pothi nellu*, covered in *Uppothila* and hung on tree. After sow seeds the *pothi* bring down and prepared *avil* or *ari* and give *nercha* to *kirathan* (*Kariyathan daivam*) at the top of the hill. *Mandravada* gradually disappeared among Karimbala community but *mandra* exist even today. In *theepollal* (burn) their traditional *vydhyan* uttering *mandra* and smear *marunnu*. Like that *charadu mandrichukettal* for fever and fear by their priest. They believed in the presence of *villi* and caused disease. The *villis* (Boothaganas of siva) create obstacle in their life. It is beleive to be forty one *villies* are there in the forest. A person with *villikoodal* is identified as he is not interest in anything. Medicinal treatment can not cure the disease and different supernatural element related to this treatment. *Thenga Uzhichil*, *Kalasam vekal*, *Thengayil*

Earappu theerkkal or the treatment of *Komara* are methods used in *villi Ozhikkal*.

2.19.3.1 *Otta Villikoodal*

When the *Ottavilli* enter into body, the result is death. No other treatment and there is no chance for the person to escape from death until the *Kariyathan* appear in *darshana* in his sleep. This *ottavilli* possess the power of forty one *villies*.

2.19.3.2 *Kalasang Vekkal*

In *Kalasa elaneer*, coconut, *vellari ari*, *vilakku* and *Nazhi* are placed and God enter into the Karimbalan's body and he say *prasanam* and give solution. *Kalasang* is a treatment in *Vellikoodal*.

2.19.3.3 *Worship of plant*

They worship *pala*, *Eranchi*, *Koovalam*, *poovam*, *Aal* etc.

2.19.3.4 *Shakunam and Nimitham*

This community belief in *Nimitha* and *Sakuna*. This *sakuna* and *Nimitha* give them a hint in their life.

When starting travel the cat cross is believed as *Dusakunam*.

The crying of *Kooman* (a bird) in night will bring a death news, the very next day.

The cry of crow insists the arrival of guest.

Nedulan cry in *Akkare kunnu* (opposite hill) *Ekare kunnil maranam Kelkam*.

While going to *vithuvithakkal* if they happen to see a rat, the cultivation in that year will be bad, because of the nuisance of rats.

The falling tree (*Mavu* or *Plavu*) in home indicates death of the family members.

The noise made by lizard indicates misfortune.

2.19.4 Ritual related to life cycle

Birth to death, the Karimbala pass many rituals.

2.19.4.1 Marriage

Like other communities, marriage is very important in their life. In ancient days child marriage is prevailed and giving girl is known as *pottan kodukka*. In most cases menarchy is in husband's house. The marriage proposal usually come from their *vedivettom* (time passing talk a gathering of family members and neighbours). Before moving marriage proposal it is compulsory to ensure their gotras are suitable for marriage. The marriage proposal first inform the father or brother of bride in both sides. The bride groom's family go to girl's house with the proposal. This ceremony is known

as *Pennu chodikkan povuka*. With the permission from girls family marriage decision intimate all important relatives. Next *Chadangu* is *Kanjikudi Urappikkan povuka*. In that time marriage is known as *Kanjikudi Kalyanam*. Usually if any one breach gotra law of marriage then they have no place in *gotra*. However, through some special *chadangu* like *thettuporukkal*'couple accepted in *gotra*. In *thetuporukkal* the couple give areca, *vettilla*, and tobacco to *Karanavar* and *Moopan* as penalty. Next penalty rite is *Paradevathakku Thettucheyuka*. In this rite the couple give *panam* to *Edapattil Paradevatha* and request *Mappu* for their guilty. *Edapadu* means the tharavadu with *Brahmanya*. Some days before marriage *panthal* is built in both house. The all customs of their marriage is known as *Chembathal*. The *Kalyana Nischayam* (betrothal ceremony) is conducted in girl's house. Then *Azhilam Palakombu* is posted on the *mutam* of girl's *kudi* (house). This *azhilam pala kombu* is smear with *manjal* and *nooru*. The '12' days rites conducted under the *palakombu*. *Mutam*' is smear with cowdung. Most of the rituals performed after every evening. The relatives participate in all these *chadangu*. The *parikarmi* draw *kalam* and sing *Bhadralisokthram* with *Thudikottu*. This rites extend upto midnight. The *Vattakali* also performed in connection with marriage. All this rituals are performed in girls' house. In ancient days their marriage is connected with some elements of Namboothiri *Kalyanam* such as *meenpidikalyanam*, *Nalekeram* and *Vellari uruttal*, *Thunikoottikettal* exemplified by old members of community. The man with

85 years old his parent's marriage was *Chempathal*. But *chempathal* is disappeared among them gradually. *Tharavad, illom* are important in Karimbala marriage. The Karanavar of groom's side gives *Karanopanam* to the Karanavar of girl's side. In connection with the exchange of *Karanopanam*, betel leaf, and areca bring by sisters of girl's mother. In Kannur district *Karanopanam* is known as *Kanamkettu or kurichikanam*. In Kozhikode district the presence of seven tharavad is compulsory other wise girl is not enter in *panthal* and husband's house. In olden days there is no *Thalikettu*. The girls and boy see each other in the day of marriage. Like that the bride's relatives can not see the house of groom before marriage. There is short distance between the house of girl and boy. The cross cousin marriage is common among Karimabla. Two types of marriage among them one is groom's sisters and relatives bring bride with *acharanushtana*. Next is groom, *Enagan* and family members of groom come and bring bride with *acharanushtana*. All the rituals are headed by the *parikarmi* (priest). The *vettilla, pokela* (tobacco), areca give the *Karanavars* of *tharavad*. The *Machoonia Panam* given to *Manchoonian* (cross cousin) is compulsory in Karimbala marriage. At the time of *Pennine erakkal chandangu* the *gotra* and *illom* are called loudly. Before starting groom offer 'kalasam' to Karivilli and *Malakari*. Another rite in groom's house is *Thudikali*. It is like *Pakidakalli*. After this *thudikali* groom and his party start from his house. In marriage *Pudava kodukkal* is known as *Thunikonduvaral*. In that period there

is no reference of saree and blouse. They use *mundu*. If the seven illoms cannot attend the marriage the girl is not permitted to go to her husband's house. In such case, the next day groom and his sisters come and bring bride to their home. The *Nilavilakku* is knitting at the time bride enter into the *panthal*. In marriage a feast is served to all invitees. The bride and groom's re-enter into bride's house is known as *randam purappadu*. Next day she come back from her husband's home her parents give *kinna* and *palaharam*. At that time *Appam* is the palaharam prepared in *Kannan Chiratta*. The Karimbala marriage is totally changed now a days however *Kalasam* of Karivilli and endogamy are compulsory even today.

2.19.4.2 *Therendu Kalyanam*

Theendari Kalyanam is performed for a Karimbala girl at the time of attaining menarche, and she is kept in seclusion for a period of seven days in seperate home. This home is known as *Theendari pura*. In this period she is not allowed to go outside, the theendaripura and see male members. Seventh day, the girl takes a purificatory bath. Then she enter her home. Seventh day bath is a ritual. The oil for bath is received by girl in *Plavila Kumbil* and go to take bath with her father's sister. When she goes to bath she kicks a coconut in her way.

There are many restrictions in purificatory bath. Before purification nobody can touch the girl. When she goes to bath in seventh day her head is

covered with *thorthumundu*. The *thoni* of coconut leaf puts on her head. After bath she wears new dress and ornaments who looks like a bride. In her return way the elders give *vettila* (betel leaf) when she returns home and spit *vettila* it must be red. When she reaches her home she sits on *Chirava* and there are many pots piled one by one in front of her. This pots are touched by girl with a knife. Each pot contains delicious food. Then water in *kindi* is poured in her head and the *pothi* contains in *kindi* caught by girl. The different *pothi* contains different items such as gold, silver, charcoal and empty cover. The cover of Gold and silver is first caught by girl is considered as the symbol of prosperity. The first cover caught by the girl which is empty is considered as bad luck. The girl bites *thenginpookkula*, they believed that she is blessed with number of children according to the number of *Velichil* (tender coconut). In Kannur district at the time of purificatory bath in *thodu* (river) her aunt flow *areca* and *vettila* in water in upper part of river and how many *areca* is caught by the girl is the number of children in her future. The system is changed among Karimbala but isolation, *vilakkukathikal*, cooking, entering temple and draw water are prohibited. In seventh day of manarchy the delicious food serves to all invitees.

2.19.4.3 Pregnancy

The *verikalla*, *pulikudi* and *valliyum thegayumvettuka* are the important rites of pregnancy, in order to avoid the attack of *Karukalaki* and

pillatheeni. These rites are conducted in 7th month of pregnancy. *Panan* performed these function. The items needed in *verikkala* are *palakombu*, *kuruthola*, *Unagalari*, *ari* and *malar* etc. The *Kalam* is prepared by *Panan* and pregnant woman is seated at about '7'O clock of night and continuing upto the early morning of next day. In *varikkala* the new dress and other items are needed. The pregnant woman continue *thiri uzhiyal* in *Guruthi* until the early morning of next day. The use of *para* (drum) the permission from *thambran* is needed. When they beat *para* foetus in active motion is believed to be a boy. The panan sings *thottam*, and relative give money to *pana*. He prepared *Choppu* (red) and *Karuppu* (black) *Guruthi*. After the end of this rite the *Panan* remove all the items known as *Gulikankettu*' The *pulikudi* is also connected with *verikkala*. The *puli* is offered by *Karanavar* or husband. The *puli* is essence of *puliyila*. Some stars that are good for *pulikudi* are *Aswathy*, *Karthika*, *Rohini*, *Punartham*, *Pooyam*, *Atham*, *Anisham*, *Thiruvonam*, *Pururuttahi* and *Uthratathi*.

This rite is also performed by *panan*. Coconut tie with *Karanchila* (a climbing plant) and knitting *thiri* on coconut. The panan starts *manthrocharanam* and give *Koduval* (knife) and she breaks the coconut in to two parts. If it is *Chithari povuka* (scattered) the foetus has some difficulties. Like wise if *penmuri* is large the foetus is a girl and vice versa. This *Chadangu* is also known as *Kettum Muttum theerkuka*.

In seventh month the pregnant woman is send to her home. In this ceremony women's family reaches the husband's home and bring the pregnant woman. She is decorated with ornaments and wedding dress. After delivery sixteen days are considered as impurity of woman and her family. *Uzhinjukuli* is compulsory for mother and child for seven or fourteen days. The mother and child use *thali* in their bath. *Nalpamaram* is used for medicinal bath. *Nadikashayam*, *Mukkudi*, *Vellulli* and *Kayam* give to woman for body strength. After sixteenth days mother and child use *Kanmashi*. It is prepared with *poovankurunnila*, *vazhapola*, and *thiri* on *odu* (tiles). The *araku* (gum from tree) is mixed in *Nallenna* and smear over the body of child who suffered ill health.

2.19.4.4 Kathukuthu

They used *Karamullu* for *Kathukuthal*. At the time of *Kathukuthal* child's mouth is filled with *avil* (flakes). The boy and girl use earrings in ancient days. The uncle performed this rite. The day of *puthari* is selected for *Kathukuttu*.

2.19.4.5 Choorunu and Peridal (naming)

The *chorunu* is conducted in six or eight months of child by the instruction of *Komaram*. The relatives are invited in this *chadangu*. Some persons take *vradha* to make *komaram* and the god enter in to one person he is known as *Komaram* and he gives instruction in *chorunu*. The ceremony is

conducted in Karimbala Kshetra. The father or uncle gives *choru* to child. Some times *Komara* first gives *Choru*. In Kariyathan kotta, rice is given after starting *Komaram* to all Gods. In the day of *chorunu* all shrine is worshipped by members of family. The first *Komara* waits to *Komara* of other gods for *Chorukodukkal*. Different items are collected in Vazhayila such as honey, *Mundhiri*, *Kalkandam*, *Vayambu*, *Salt*, *Sugar* etc. The uncle or father of child sit in *paya* with child. The first *choru* is given by Bhagavathi or Kariyathan's *Komaram*. First they give honey then give *choru*. The *Komara* whisper the name in the child's ear. This was old name such as *Koorman*, *Thirukandan*, *Chirutha*, *Malu*, *Manikyam*. After this ceremony *Komara* give permission to parents for the selection of new name and relatives give ornaments to the child.

2.19.4.6 Death Ceremony

The death rites prevailed among Karimbalas with slightest change. Every gotra has special *parikarmi* from their own community. Sagotra members should not become *Parikarmi*. The different types of cremation are *Dhahippikkuka*, *Kuzhichiduka*, *Arakettiadakkuka*, *Pettiyil Vechadakkuka*, *Kuzhichudunadathuka*, The *pula* is associated with *mavazhi* (mother's side). With the death of mother, father's relative become *parikarmi*. The dead body is cleaned by sons or nephews. The clean body laid in front of the house and next rites are *Poovum neerum Kodukkal* and *pudava charthal*. Each gotra

give *pudava*. After cremation *Seshammurichuvangal* rite is conducted. *Balikarma* is performed in a specific place in five or eleven days. The last day's main rite is *Kadavathu Balli* in nearest water place. *Pulakuli* is Eleventh day and *sanchayanam* is in fifth day. After *pulakuli* the family members who have *pula* are purified by *Punniyaha* by their *parikarmi*. Some Karimbalas in the day of *Pulakuli* take *asthi* with help of *Mezhuthandu chedi* and deposit it on Jackfruit tree. This tree is further known as *asthiplavu*. On the day of *Sanchayana* there is a *chadangu* of *prethathe kanuka*. In this rite cowdung and water are mixed in one *kinna* and ash and water mixed in another *kinna*. The *muthachi* (Grandma) look in this water and some time start *Uranchuparoyal*. This *uranchuparoyal* is considered as the words of the dead person. This *chadangu* is known as *penaurachil*. Some *tharavad* try to do *avahanam* of the spirit of dead and *kudiyiruthal* in their *kavu* and at the time of *ulsava* they have special *thirakettiyattam*.

2.19.5 Karimbala vaidhyam

Karimbalas have their own observation and outlook about nature. Their health is made up of forest and forest knowledge. For protection of their health they depend on nature. They have their own traditional medicine and use *mantra* and *mantravada*. They use plants, soil, animal blood etc. as medicine. Their treatment is holistic. *Mandra*, worship, belief, *mandravadha* give relief to the mind and the same time medicine cure the body.

Thachumandram (used medicinal plant for caressing) *Ennamandram* (used mandra, oil), *Charadu mandra* (used sacred thread) prevailed among Karimbala for treatment.

The belief and customs are important in Karimbala medicine. The Karimbala *kavu* and their *mentramoorthees*, the *anugraha* of their dead predecessors are essence of Karimbala Vaidhyam. The *Komaras* of their God like *Kariyathan*, *Karivilli*, *Muthappan*, *Kali*, *Niramala Bhagavathi* cure the disease. The advice of *Komara* is accepted by patient and they eat the prasadam given by them. They use the blood, flesh of birds and animals. The *villikoodal* is the unique problem faced by Karimbalas. They use the methods of *Kanavettu*, *Thadavettu*, *polavettu* to avoid supernatural element.

Diseases and Treatments

Sl. No.	Disease	Medicine	Treatment
1	<i>Apasmaram</i> (Epilepsy)	<i>Arootha</i>	Drink <i>Arootha Neer</i>
2	<i>Anchampani</i> (Measles)	<i>Veppila koottu</i> (neem)	Swallow ball with the mixture of neem and pepper for seven days
		<i>Veppila / Panal ela</i>	Bath in hot water of <i>Veppila / Panalila</i> .
3	<i>Anchampani</i> (<i>Kalamaran</i>)	<i>Veppila and manjal</i> mix (turmeric)	Smear the paste of the mix of <i>veppu</i> , <i>manjal</i> , red sandal.
4	Irregular mensus and excess bleeding	Mixture of <i>Nilam paranta</i>	'Nilam paranta' boiled in milk and drink after filtering twice in a day.

Sl. No.	Disease	Medicine	Treatment
5	Pain at the time of mensus	<i>Vellulli (garlic)</i>	Use fried garlic.
6	<i>Anirogam</i>	<i>Vettalankoodu</i>	The <i>Vettalankoodu</i> is grinded with arikadivellam. Smear the spot of disease with the paste for fourteen days.
7	Leprosy	<i>Perumbabinte Neyy (Python)</i>	Drink Perumbabin Neyy for three months.
		<i>Ungila mix</i>	Smear the body with Ungila paste.
8	<i>Kal (Leg) villicha</i>	<i>Perumbabin Neyy</i>	Smear Perumbabin neyy on leg.
9	<i>Kothi koodiyal</i>	<i>Mulak, coconut and manthra'mothiya vellam</i>	Drink the <i>mandramoothiya</i> water and eat coconut and chilli.
10	<i>Kaivisham</i>	<i>Nannari kizhangu</i>	Use <i>Nannari kizhangu</i> with milk.
11	<i>Gumman / Vayukshobham</i>	<i>Vellamathodu</i>	Drink the grinded <i>vellamathodu</i>
12	<i>Chennikuth</i>	<i>Thumba neer</i>	<i>Thumba</i> is covered with <i>thumbaneer</i> for 3 days. If the pain on right side the <i>thumbaneer</i> is used on left thumb.
13	<i>Chunangu (skin disease)</i>	<i>Attu thavara</i>	The paste of <i>attuthavara</i> and curd smear on the body and bath. Bath in thulasi ela.

Sl. No.	Disease	Medicine	Treatment
14	<i>Chenkannu</i>	<i>Poovamkurunnila</i> and <i>muringa ela</i> .	<i>Poovamkurunnila</i> or <i>muringa ela</i> neer drop in the eyes twice a day.
15	<i>Dahanakedu</i>	<i>Vellaram kallu</i>	The hot <i>vellaram kallu</i> is put in water then drink this water after removing this stone.
16	<i>Thalakarakkam</i>	<i>Arootha</i>	Smell arootha.
17	<i>Theepollal</i>	<i>Kozhi neyy</i>	Smear burn area
		<i>Theevazha</i>	Spray <i>theevazhaneeru</i>
		<i>Then</i>	Smear burn area
18	<i>Kalil neer dosham</i>	<i>Kattupanni Thetta</i> (Wild Swine)	Paste of <i>kattupanni thetta</i> smear on leg.
19	Dog bite	<i>Kolliyum vellavum</i> <i>Kaippayila</i>	Burning wood placed on the top of leg and pour the water on wound. After cleaning wound <i>kayppayila</i> paste smeared on it.
20	<i>Palluvedana</i> (tooth pain)	<i>Malayinchi</i>	<i>Malayinchi</i> root put on the teeth
		<i>Putharichunda</i> root of pepper	Bite the fried pepper root. Bite fried <i>Poothari chunda</i>
21	Healthy teeth	<i>Malayinchi</i>	<i>Malayinchi</i> paste used to clean teeth.
22	Pluck teeth	<i>Sathavari</i> koottu	<i>Sathavari kizhangu</i> covered in <i>puttumannu</i> and fried. Then bite this tuber after the removal of <i>puttamannu</i> .

Sl. No.	Disease	Medicine	Treatment
23	Polio	<i>Kurundu Kizhangu</i>	Give cooked <i>Kurundu kizhangu</i>
		<i>Kolarakku</i>	Put the grinded <i>kolarakku</i> in oil and smear it on body.
24	<i>Mundiveekam</i> (Mumes)	<i>Plachana</i>	<i>Plachana</i> smear on the spot.
25	<i>Manjapittam</i> (Jaundice)	<i>Keezhar nelli</i>	<i>Keezhar nelli</i> grind and make small ball. This ball swallow in early morning before food.
26	Stomach pain	<i>Thumba kazhuth</i> , 'mustard' and water	Fried mustard and <i>thumba kazhuthu</i> boiled in the water. Use this water in twice a day.
27	Bite of Pepatti (Rabies)	<i>Valliyapadam madaki</i> mix	<i>Valliyapadam madaki</i> , <i>Garudakodi</i> , <i>Palluvally</i> these are mix use for drink, smear, pour.
28	Fever (<i>Pani</i>)	<i>Chukku</i> , <i>pepper</i> , <i>kariveppila</i> , garlic, <i>plavila thandu</i> , <i>jeerakam</i>	These mix boil in the water and use these water mix a day.
29	Child medicine eye treatment	<i>Kanmashi</i>	Burning thiri filled with oil and <i>Vazhapola</i> and tiles covered on the top of <i>Nilavilakku</i> . The charcoal is used as <i>kanmashi</i> .
30	Cold	<i>Kannikoorkkal</i> and <i>Adalodaka</i>	Coconut oil is mixed with <i>kannikoorkal</i> and <i>Adalodakam</i> and this boild and smear on <i>Murdhav</i> after cool the oil.

Sl. No.	Disease	Medicine	Treatment
31	Early eruption of teeth	<i>Koomulin Kizhangu</i>	The spot of teeth smeared with <i>Koomulin kizhangu</i> paste and it continued to 14 days. The teeth press inside.
32	<i>Karappan, vattachori</i> (skin disease)	<i>Thechipookootu</i>	Boil the flower and tubes of <i>thechi</i> in water and drink this water.
33	Water inside the umbilical cord	<i>Kanthanga</i>	<i>Kanthanga</i> is fried with help of <i>erkil</i> and hanged on the top of firehearth. The liquidity of <i>Kanthanga</i> disappears at the same time water in umbilical cord also disappears.
34	Teeth projected outwad	Gooseberry	Press Fried gooseberry paste on outward teeth for forteen days.
35	Pregnancy treatment	<i>Uzhinjukuli</i>	Bath in nalpamara water after smearing <i>nallenna</i> and turmeric body.
36	Stomach shrink	Garlic, <i>Nadikashayam, Mukkidi, Arippodi</i>	These medicine used different time within three months in order to shrink the stomach of woman.
37	Better health of <i>Kozhikunju</i>	Sickle treatment	New born chicks are put on sickle it will help to achieve better health.

2.20. Material Culture

The material culture include all the objects of material life. Their material life is closely associated with forest.

2.20.1. Agriculture and Allied occupation

Malakrishi (hill cultivation) is one of the main occupations of the Karimbala. They are known as *punam* (shifting) cultivators. They shift from one place to another because of low fertility. Some Karimbala kavu have their own bullock and *vayal*. They cleared forest for cultivation. Ancient paddy seeds they cultivated were *Vellutha kalluruni* and black *kalluruni*. The paddy is related with their material and spiritual life. They cultivate *Poola*, *Kizhangu*, *Chena*, *Chembu*, *Manjal*, Ginger in their hills. They have special method of preserving seeds. Cut the palm leaf into four parts. At first grass is piled and then paddy seed piled and this continues. After piling the top part, tie it with thread and make it as a *Chenda* and hang on the roof. Put *Chena*, *Chembu*, *Manjal*, *Enchi* on *Malam* (hole in the earth) near wall of the field. This *malam* is covered with dried *vazhayila*.

2.20.1.1 Hewer of wood and collection of charcoal

The hewer of wood is another occupation of Karimbala. They go to forest before cock crowing in the morning with *Chootu* (coconut leaf bundle), *Kodali*, *Koduval*. They may go for long distance for selection of tree. They

use wood for making charcoals and sell in market. The market is far away from their home and they start to travel in early morning. In the absence of torch they used *choottu* with coconut leaf and *Kothumbu*. They use *kothumbu* for the long time lighting. They have no right to cut the trees in their land because the ownership is vested in the hands of *jenmi*. In emergency case they take permission from *jenmi* for cutting wood.

2.20.1.2 Hunting

They use dogs in their hunting. Bow and arrow, stones are also used for hunting. They catch tiger with the help of *Keni* (trap). The Asari makes *koodu* for them to catch tiger. There are two *ara* (rooms) in this *koodu*. First *ara* is left empty and in second *ara* a *Adu* (sheep) is tied in it. When tiger enter in first *ara* immediately the *Adu* is freed from second *ara* and tiger is trapped. They catch tiger because of disturbance caused by tiger in their life. They catch *Annan* (squirrel) with *keni* or *pasha* (gum). They also catch *chithala* (small bird) with help of muram and rope. They attack *kooran*, *Udunbu*, *meru* and *mullanpanni*. They throw stone to catch them but *mullanpanni* is caught by firing in front of its cave.

2.20.1.3 Fishing

After *Kanni* reaping the *vayal* is filled with *bral*, and *paral* (small fish). They dry the *vayal* and catch fish. At the time of new rain *karimbala* used *net*,

knife, ottal for catching fish. They catch fish in *Kaithakunda* by *Ooliyidal*. They use *choonda* also.

2.20.1.4 Other employment

Other occupations of Karimbala include Coconut plucking, *choodipirikkal, olamadayal*, painting etc. They are blessed with craft. They make *paya* by using *Kaithola, kutta* with *mula* or *chooral* and *kammakodi* plant. They made *muram* by using *Aripoochedi*, and *mula* and made *Kayyil* with *chiratta* and part of Arecanut plant or *mula*. *Thadukku* is made up of *Karimpana* and normal *pana*. *Mankotta* is made by coconut leaf. *Kozhikutta* (small *kutta*) is made with *mula*. They make *uri* with *vazhanaru* or *coir*. They used *pala* for making cap, bucket, *sanchi* etc. They make ‘shaving set’ with help of Arecanut's leaf part.

2.20.2 Game and recreation

The Karimbalas are engaged in game irrespective of their age. This game help them to relieve their mental stress. The hunting and fishing are recreational activity as well as their means of subsistence. Children act as *thira* and *Komaram* with *palachenda*. They generally are engaged in *Kakkakali, Kannupothikali, Olapanthukali, Sanda, Thavala Chattam, Vallichattam, Palayil valichu kali, Chattikali, Appam chuttukali, Olichukali, Kottikali, Pamparam Karakkal, Pankakali, Nayam nariyum kali, Unjalattam, Kozhiyum kurukkanum, Pooparikkanporumo, orange symon, Kottan kallu,*

Keeri keeri kinnamtha, Akkuth Ekkuth, Kuttiyum kolum. More over related to ritual they play *vattakali, daiva kali, eropomkali.*

2.20.3 Karimbala food

The preparation of food is a stepping stone in man's history. Normally, Karimbalans are non-vegeterians. In ancient time hunting and fishing were their main occupations. They used *mala nellu, chenbu, chena, poola* etc. Rice is their main food. They used the meat of *Kooran, mullan panni*, squirrel, *udumbu, kozhi*, goat etc. The *bral* and *paral* are their main fish item. Fried tuber is their favourite food.

2.20.4 Costume

In olden days gotra people used hide or leaf to cover their nakedness. Then the male of Karimbala used *thorthumundu*, and they do not wear shirt in their home. Female used Lunki or *mundu* and wear *melmundu*'instead of blouse. In their marriage also they used *mundu*. The aged people of Karimbala used *thoruthumundu* in their home. They used *Thorthumundu* or *Kavimundu* in their *Kshetra*. Now a days their dressing style has changed.

2.20.5 Construction of Home

House is a part of material culture, however many non-material elements are included in the concept of house. The place of house is not determined by engineer or Asari but their *komaram*. The *komaram* of

Bagavathi or Kelan diavam decided the position of house and well. Their ancient home is known as *Koduvalpura*. The *Koduval* help them to collect the material for building a house. The *purakettu chadangu* is conducted jointly by relatives and neighbours. It is like *ulsava* and they feed relatives and friends with *puzhuku* and *chaya* and *sadhya* for lunch. They used small mud ball for making walls. They also used ash and *mula* for wall building. Roof is thatched or *pullu meyal*. The roof work is completed and *eni* (ladder) is fitted on the side of house and a *kindi* is given to the roof maker. The *kindi* is filled with water and different types *pothi*, which contains silver and gold, charcoal, and there are empty *pothis*. And they also give a coconut to the roof maker. At first he breaks the coconut and throw it on the floor. It is believed that if one part is open and the other part is closed it is prosperous. He puts each *pothi* down and this *pothi* is caught by different *tharavad*. The *tharavad* which gets gold and silver is considered to be lucky.

2.21. Oral Tradition

Oral tradition Karimbilas enriched with songs, tales, styles etc. These tradition reveals their world view and social psyche.

2.21.1. Ritual Songs

Welcome song of Vanala Kariyath's Daivathinte Kali

Vanalakkotta mathilakattu

Vanalakkannyenna mathavane

Pottijenichittudayam cheythu
Thanininjullorelam vellatti
Anganeyirikkunna kalathanu
Vanalakkotta mathilakattu
Arayilkettullarariyum thoni
Cheppilmulachoru ponnumthoni
Anganeyirikunna kalathanu
Vanalakotta Mathilakattu
Karinkamadam varm thonunne
Ponnum Sreepeedam Varum Thonunne
Karinkamadam Padinjattle
Ponnu Sreepeedam varum thonunne
Vanalakkannyenna Mathavane
Manadukkapadalirikunnallo
Annoru neram chodikkunne
Thanninchullorella Veelatti
Enthoru manadukkappadupole
Vanalakkaneyenna Mathavinu
Anneram thanne Prayunallo
Vanalakkaneyena mathavana
Vanakkotta padinjattelu
Padiyan padayum varavundennu
Pandiyam vanavilledukkuvanum
Pandyan padaye thuruthuvanum
Nadadaki bharikuvannum
Kottayakki peedam vekkuvanum
Peedam vechittarayirikkanum
Azhakiyuru thirumalkanillayenu
aneran thanne parayunnallo

Thainincholorela vellatti
Athinum kazhivundenu mathavenu
Poovoram pokanam vazhipokanam
Kizhakkillathu Choothadan parakkane
Kizhakkillathu Choothadan parayilu
Nalunni Bhagavanmar yogam koodi
Chooth, chathurangam kaliyundallo
Palum pazhathale kashchapoyhi
Unnithruvarum Vanga venum
Athuthanne kettoru mathavane
Thante padinjattakam kadanu
Meluriyil kettivechoru ennapani
Kizhilum kizhottirakivechu
Nallellintenna thirumudikkum
Karellionteenna thirumenikkum
Kannak kanditennayedukkunnallo
Areyena polangu aneladi
Athuthanne kanunnalaveellatti
Thaliyum vakayum cheenikkayum
Onnisheduthangu sekarichu
Neerattulikkayi vazhiporrunne
Vanalakkannena mathavane
Kizhakku vakka karinchiraki
Neerattulikkai Vazhipokunne
Kizhakku vakka karinchiraki
Thalivekkum kallumene Thalivechu
Thaliyarachu kurumbarichu
Vakavekkum Kallumme Vakavechu
Arayolam neetilirangeetanu

Gangaunarthitta neeradunne
Thaliyum thechu mezhukkilakki
Vakayum thechu cherurutti
Cheenika thechu niram varuthi
Vanalakanganenna mathavane
Neerathuliyum kazhinjithane
Thrikkayil jalam mukki kannadachu
Soorya Bhagavanu vellam charthi
Kannum thunrannagu nokiyaneram
Thirumumbil thanneyum kanunnundu
Nalpathirandamma Bhagavathimare
Anneram thannalle chodikkunnu
Nalpathirandamma Bhagavathimare
Enthinayulloru Bhajanmithu
Anneram thanne parayunnundu
Vanalakanneyenna mathavane
Nadadakki peedam vekuvaum
Peedam vechittarayirikkuvaum
Azhakiya thirumakanillayallo
Pillavai koottonnu kekkuvanum
Unnikalchodonna kanuvanum
Ariya manasumundannenikku
Anneram thanne parayunudu
Nalpathirandamma Bhagavathimarum
Angek puthran janichalanu
Eruttum vellichavumillandakkum
Njagade erippidam elakkumavan
Anneram thanne parayunnundu
Vanalakanneyenna mathavane

Ammakkirikan sthala thara njane
Anneram thanne parayunnallo
Nalpathirandamma Bhagavthimarum
Poovoram ponam vazhipokanam
Kizhakkillam chotheadum parakkane
Karinkathiru Bhagavan Nallachanum
Vishnu thiru Bhagavan Nallachanum
Sooryathiru Bhagavan Nallachanum
Chandranunni Bhagavanum Othukoodi
Choothu, Chathurangam Kallikkundu
Pallum pazhathalathu Kazhchapoyi
Unnithiruvaram vanga venum
Neerattuliyum Kazhinjithane
Vanalakannyanna mathavallo
Vanalakottakku vazhipokunne
Thante padinjattakam kadannu
Vellottu manikindiyoneduthu
Karukkane thechu niram varuthi
Kizhakkanam thozuthinu vazhiponnittu
Nazhikku munnazhi palkarannu
Nalam pandijatta kadakkunnallo
Vanalakannyanna mathavane
Vella kadalikula onneduthu
Kizhakkum padippura vazhiyirangi
Palum pazhathale vazhiporunne
Kizhakkunni chotheadum parakkallo
Alilla nallorarivanathilude
Mullilla nalloru pooncholelu
Akalkiyayum vazhiporunne

Vanalakanneyenna mathavane
Alariyathoru peruyogine
Peruvazhiyil thanneyum kanunnallo
Yogiyodu vazhiyonnu chodikkunne
Evidunnu vazhipoyalana penne
Nalu kadavu kadakkanallo
Nalu kadavum kadannalane
Kizhakkillum choothadum parakanam
Anayirangum kadavinu chelluneram
Pedikkavenda bhayapedenda
Kattana koottam thunayirikum
Karadiyirangum kadavinu chelluneram
Pedikkavenda bhayappedenda
Karimbulikoottam thunayirikkum
Karimbulyirangum kadavinu chellunneram
Pedikkavenda bhayappedenda
Kattikoottam thunayirikkum
Alirangum kadavinu chelluneream
Pedikkavenda bhayappedenda
Athuthanekettoru mathavane
Nalu kadavum kadakkunnallo
Kizhakkillam choothadum paralyilethi
Kyankam koodathe poonullittu
Narukoodathe mala korthu
Pookalam thanneyum theerkunnallo
Palum pazhavum kazhcha vechu
Nalpathirandadi marininnu
Chinagikurachu uriyattu kelppikkune
Anoruneram chodikkunnu

Karinkathirubhagavan nallachanum
Arippum palum pazhavum kazhchavechennu\Anneram thanne parayannundu
Vishnu Bhagavanenna nallachanum
Vanalakanneyenna mathavane
Unnithiruvaram venumpole
Athinayittulloru kazhchayane
Ponnale ponkaru adukkunallo
Karinka thirubhagavan nallachanum
Marodadaki pidikunnallo
Vanalakaneyenna mathavane
Nalam padinjate kondupoyi
Adichum kodanjum thirivechittu
Ponnum thalathil ponkaruvechu
Vellithalam konu moodikoonu
Vathiladachu bhajanamirunno
Nalpathiyonnu divasatholam
Ponkaru vangi vazhiporune
Vanalakaneyenna mathavane
Thante padinjatakam kadannu
Adichu kudanju thirivekkune
Ponnum thalathal onneduthu
Ponkaru thalathil vekkunallo
Vellithalathal adachu moodi
Vathiladachu bhajanamirikunne
Nalpathiyonnu divasatholam
Nalpathirandam divasathilu
Pathirapathinaram nazhikakku
Ponkaru pottittudayam cheyethu
Vanala vazhum pythalanu

Pilla karchilu kettaneram
Pythaline chennittangedukkunnallo
Vanalakkanneyenna mathavane.

2.21.2. Anchadi of Karivilli

These anchadi sing at the time of Kavunarthal or thira. Some lines of Karivilli's anchadi is quoted below.

Anchadi kavi cholliyitturakki paithaline
Adivazhum kodassery Raman nerelayachan
Koodethan kidannurangi Ramanelechan
Adivazhum kodassery padinjattekathu
Kaliyanam kaliyenthoru unarnnu paithal
Adivazhum kodassery piranna paithal
Akam nalubhagavum kalichodinadannupaithal
Akalyum tharamallenorthu paithalane
Nalanam nadumuttam chennu kondirangi
Kannaman chirattayum kalamai kalichu
Plavilamuramkuthi manalcheri kalichu
Peechinga kai parichangu adupootti kalichu
Akkalyum tharammallennu orthu paithal
Adivazhum kodassery piranna paithal
Avidunnagidam kondu palavazhi thiringu
Thekku karichekku chudalayum kalathil
Ellinpoo nakham thodathe mala korthukallichu
Akalyum tharamallenorthu paithalane
Nalanam maniputtodarikil vannu paithal
Puttal orukatta puttadarthyappol
Adi karinagam pampu kunhan
Adi thottu mudiyolam churanchu

*Moordhivil kothi visham koduthu
Vishmetta paithal thalarnnu veenu.*

2.21.3. Adakkapattu of Vattakali

*Aramakan Ganapathi vazhka
Vazhka vazhka Saraswathi Ganga devi
Thonenamadiyangalkku
Gunamudaya Vasudeva
Guchalale arike ninnu
Adikale adaki chollan
Arjunan saradhiyayi therthelichu
Kelkkanam Dharmaputhra Kesavaniyappol
En Dharmajan padajayichu
Ngarkkeduth porkkalathil yudham cheyethu
Mukilvarnan Mukundarishnan
Bandhuvay ninnukondu
Padayoruki Pandavar yudham cheyethu
Theyi Theyitha – Theythatha they theytha
Theyi Theyitha – Theythaitha Theyi theyithom
Ganapathi Thunatharikadiye
Kavithakale pukalvathinai
Tharunundu njan pazhavum palelaneer
Bhojikane Appamodayum
Ayvarude nadakamadan
Thunatharika Bhagavathinatha*

2.21.4. Ritual song of Daivathinte kali

*Thuverikotta mekotta
Thuverikotta keezhkotta
Vazhka varikente Thampurane*

Thuverikottayil Muthappai
Nalpathirandu katham vayalutenu
Anpathrandu desam vanamundallonu
Padi adakkam thanne kanunnundallo
Thuveri kottayil Muthappayikku

These are the few lines of Daivathinte kali. But it is too long.

2.21.5. Folk song – 1 : Chuttukalipattu

Kollarayathi Nallarasikathi
Kumbalam nattathum poovendakka
Vendakka kotti kottayilittappam
Kottayil kandathu kottanchakka
Kottamchakka nurukkipperi vechappam
Chattiyil kandathu chama kanji
Chamakanji kori vayilathittappam
Vayyil thadanjathoru kozhikunju
Kozhikunjan piyyo piyyo piyyo piyyo
Njanum cherupathil piyyo piyyo
Njanitha keru kalikkunnu koottare
Thalavum melamorikkikkoli.

Folk song – 2

Anthimookkunnu, nattayakkunnu, kooman mulunnu
Pediyakunnu thambraty
Thambrati niyyu vadekke muttathingu porru
Anthimookkunnu, nattayakkunnu, koomen moolunnu
Pediyakunnu Thambrattiye
Niyu allapulluttelu porru
Koorakuriruttu koodunnu nathayakkunnu koomen moolunnu

Pediyakunnu uthambrattiye
Niyu adukkala purathekku poru
Antharalathil karukoodunnu nathayakkunnu
Kooman moolunnu pediyakunnu thambrattiyo
Nee adukkalekku porru
Kolliminnunnu kattadikkunnu
Kurukkente olintu narimurukkunnu
Pediyakunnu thambrattiyo
Niyu adukkala vathil charu
Mari peyunnu kuliredukkunnu
Kattum kolumadichu oyarunnu
Pedikoodunnu thambrattiyo
Niyonnum nookenda kattililekku keru.

Folk song – 3

Ambalathilanavannal
Amballam kulungumo?
Vigrahathinambu vittal
Thevarukku kollumo?
Peruketta vankadalil
Palamittalettumo?
Neelamulla kokkakettiyal
Akashathilethumo?
Vannamulla vanmarathil
Nulliyalunangumo?
Asayoru pasamalle
Chuttidanu nammale.

Folk song – 4 : Chathippattu (Song of Cheat)

Poli poliyennoru vithuvithachu njan

Menokiyennoru nelmulachu
Menokiyennoru nellechathippanai
Veettil valarkomban payyirangi
Veettil valarkomban payye chathippanai
Kattil malapuli thanirangi
Kattill malapuli thanechatthippanai
Kattile vettakku thokkorungi.
Vettakkorukkiya Thokke chathippanai
Thulunadanennayum thanorungi
Thulanadanennaye thanechathippanai
Karakkanalli puthapporungi
Karakkanalli puthappe chathippanai
Velimel vanchithal thanorungi
Velimel vanchithal thane chathippanai
Kattil kolakkozhi vannirangi
Kattil kulakkozhi thane chathippanai
Olikkurukkanum thanirangi.

Folk song – 5 : Pukkarupattu

Andipenne Andipenne
Ollam kottayilenthedi
Anchum pattum koovathalayum
Chamapullum Thavideri.
Chamapullum thavidum thinnu
Meniperuthu vallarnille
Meniperuthu vallarnittale
Marum mulayum vannethu
Marum mulayum vannittale
Malor keru koodiyattu

Malor keri koodittale

Kottum pidiyum koodiyathu.

Kottum pidiyum koodittale

Kuthum muryum koodiyathu

Kuthum muriyum koodittale

Police kodathi vannathu

Police kodathi vannittale

Jailara vathil thurannethu

Jailara vathil thurannittale

Jailaradachathu poottiyathu.

Makkara Pattu

Karaparambathum chenkana veettilum

Chenda Muripole Undoruthi

Kananazakundu Kandalo Sundhari

Undaya Sesham Kulichittilla

Aruthinnum pennu

Noorathinnum pennu

Nooruthngente Peerathinnum

Nooruthengente Peerathinnum pennu

Nooru thengente cherithallum

2.21.6. Myths

Myths were already discussed in this chapter. It is orally transmitted and the part of their social psyche. The *ulpathi puravrutham*, origin of *kuladaiva* are the important myths among them.

2.21.7. Folk speech

The Karimbala utter the letter 'cha' as 'tha' and 've' as 'pe'. Some styles of them are mentioned below:

- (1) *Embakindo thele male* (who have no saree or chain)
- (2) *Thoodelam parannal klathotum* (If drop hot water glass is broken).
- (3) *Nallapayyilla kundrachida* (Way is congested).
- (4) *Acher orichada ombada* (use the trouser for go out).
- (4) *Nayikum nanayikkum pekonna* (two measures have same boiling time).

2.21.7.1 Common terms of Karimbala

<i>Thakka</i>	-	Jack fruit
<i>Pellam</i>	-	Water
<i>Thuyippaka</i>	-	Create difficulty
<i>Thoyika</i>	-	Ask
<i>Andoodi</i>	-	Two
<i>Payyilla</i>	-	No path (vazhiyilla)
<i>Achar</i>	-	Trouser

<i>Peka</i>	-	Boil
<i>Paratha</i>	-	Seeking
<i>Erath</i>	-	Bull
<i>Chepra</i>	-	Insulting
<i>Kerpam</i>	-	Pregnancy
<i>Thekkan</i>	-	Boy
<i>Thood</i>	-	Hot
<i>Enna</i>	-	Eat
<i>Padak</i>	-	North
<i>Oga</i>	-	Go

2.21.7.2 Ritual Terms

<i>Pullupura</i>	-	Home
<i>Pennumpilla</i>	-	Female
<i>Adiyanmar</i>	-	Believers
<i>Mukkannu</i>	-	Coconut
<i>Kallari</i>	-	Rice
<i>Paithal</i>	-	Members of tharavad
<i>Nerchakar</i>	-	Believers
<i>Vattathoppikar</i>	-	Muslims
<i>Konthem Kurisum</i>	-	Christian

2.21.7.3 Names in Ancient Period

Male

Raman

Koran

Koorman

Raran

Kanddan

Cheriyekkan

Kumaran

Kandankutty

Rayiran

Perachan

Thirukandan

Chekkootty

Othenan

Chekku

Kunhathan

Female

Thanni

Matha

Pennukutty

Malu

Manikyam

Karthy

Chiruthakutty

Thirumala

Chirutha

Cheeru

Madhavi

Neeli

Cheriyapennu

Kalyani

2.22. Performing Arts

Vattakali or Daivakali

Performing art is non-popular among Karimbals of Kolathur. However *daivakali* or *vattakali* is popular among them. *Daivakali* is related to the rites of Karimbala. It is performed in kshetra or kavu. This *kali* need long practice. In this *kali* explain the origin of their God. It also used story of

Mahabharatha and Ramayana. In this *kali* person's used hop (one *chuvad*). It is performed the floor smear of cowdung and used ural and put lamp on it. They sometime used *ottathol chilanga*. This *kali* started with permission of *Mooppan*.

The culture of Karimbala is enriched by their rituals, customs, tradition, medicine, myth, songs, material culture, etc. Their culture is unique because they built their culture based on their folk knowledge. Unique culture is one of the characteristics of *Adivasi* everywhere in the world. The collectivity is essence of Karimbala culture.

CHAPTER 3

KARIMBALA AND SOCIAL PSYCHE

The roots of tribal life reach ultimately in unity. This social life helped to set the thoughts and emotions of human being in the society. In the opinion of a well known sociologist Emile Durkheim, "The primitive society is characterised by 'Mechanical Solidarity' based upon 'conscience collective', and the advanced society is characterised by 'organic solidarity' based upon the division of labour".¹

By Mechanical Solidarity he means the members jointly act as a machine. So solidarity is a must in primitive or tribal society. In tribal society mechanical solidarity is rooted in the similarity of the individual members of a society. In tribal society members cherish the same values and hold the same things sacred. In this type of society we find the strong state of the 'collective conscience'. 'Collective conscience refers "to the sum total of beliefs and sentiments common to the average of the members of the society".² The common conscience completely covers individual mentality and morality. Further the psychological views of C.G. Jung too illustrates the social psyche of human beings. 'Social Psyche' and 'Archetype' are analysed

¹ Shankar Rao. C.N. *Sociology*, S Chand and Company Limited, 1990, p. 712.

² Shankar Rao. C.N. *Sociology*, S Chand and Company Limited, 1990, p. 712.

by Jung. The Jung illustrated that the collective unconscious mind is the deep layer or part of a human being. The social mind helped to create a unity in lives. The personal features have hidden in the upper part of an unconscious mind of a person. The participation of individual mind is ultimately filled with social psyche. We can see that each and every person have social psyche in the form of archetype. "Nietzsche Opines that" In our sleep and dreams we pass through the whole thought of earlier humanity. I mean, in the same way that man reasons in his dreams, he reasoned when in the waking state many thousands of years....The dream carries us back into earlier states of human culture and affords us a means of understanding in better".³ We can find out the social psyche in tribal myth, festival, celebrations, beliefs, customs, traditions and material life. If we precisely observe the different factors of tribal life we can find out the social psyche dissolve in it. In the collective life of the whole world we can see, myth, fairytales and the serpent stories which are the creation of their social mind.

3.1 Social Psyche of Karimbala

The social mind of Karimbala dissolves in different kinds of folklore elements as other communities. Therefore their inquiry of social mind reached in material and spiritual life.

³ Leelavathi.M. Dr. *Adipraroopangal Shithyathil - Oru Padanam*, State Institute of Languages, Kerala, 1998, p.11.

3.2 Agriculture and Livelihood

The 'social psyche' of Karimbala can be seen in some agriculture ceremonies such as the *Pothivekkuka* (wrapping before sowing the seeds) *Pachakariyal* during the harvest, *putharikalasam* after the harvest etc. These were the stripes of material and spiritual life of primitive people. That is, the material life is supported by the spiritual life and this is based on the supernatural power of God. All these convinces the close relation of Nature and man. The basis of material life and spiritual life is the traditional consciousness. This relevant recognition is related to the agricultural ceremony and hunting ceremony of Karimbala's social psyche. This unity is visible in their agriculture and hunting ceremonies, which help them to transmit the same culture to future generation.

3.3 Domestic Life

The forest is the home of tribes. The concept of Karimbala's house is related to the environment. They battled with nature and lived in the past on *Erumadam*. They made the huts with the help of *Koduval* (chopper) and it is known is *Koduvalpurakal*. The position is very important for house construction. The Karimbala people believe that, there would be a presence of God in every part of the forest. The construction of house isn't allowed in these God's places. If the position of house is right, then only the abundance and calmness would be kept forever. The position of the house is not right, the

family member's may affect the evilness. The unity of manhood proceeds that the position of a house is determined by the God and not the man himself.

The position of a house is determined by a ritual man called *Komaram*. There is a belief in Karimbala's mind that the God determines the position of houses. This traditional belief deeply justifies the social mind of Karimbala people. The best example for Karimbala's unity is construction of houses and its godliness. These types of believes play a major role to create a social psyche among the Karimbala people.

3.3.1 The Construction of the houses

The houses of Karimbala people were totally organic. Even the preparation of floor onwards we can understand the relationship between man and nature. They used to take mud with *Mankotta* (made by coconut leaf). And they create the walls with bambu sticks and clay. They believe that, then only the strong walls may exist. The construction of houses is done by a community with unity. They use *Chalikatta* (small mud balls) to make small walls for their houses. They cover the upper part of the house with leaves and grass. It shows the relationship between nature and men in the world. The man lives depending on nature to get the protection. Like this community works help the Karimbala to form the natural protection in their social psyche.

We can see the *Mannaduppu*, mud pots, *pala* (Areca leaf part), rope, *plavilakarandi*, *chirattakayil*, *olla* and *mullamkotta*, *vatti* etc. in the lives of

Karimbala people. We can see every atom of Karimbala's lives, that express this social psyche which is closely related to earth and nature.

3.4. The Ethnic Medicine

Every community knows the speciality of their area and special illness of that area. The tribes analyse the illness as the anger of God. The treatment of tribes has the integrity for the ethnic medicine and *mantras*. This community may be aware about the regional medicines and its usage and protections. The tribes give equal importance to medicine and mantras for the treatment. Naturopathy and mystery treatment (supernatural element) are part of their medicine. Sorcery is very important in tribal treatments. Naturopathy is related to medicine and then mystery treatment is related to sorcery or supernatural elements. To form a regional treatment that includes the features of that locality. They believe that the basic reason for their illness is *Villikudal*. The disturbance of Villi creates many problems in their personal lives. The treatment is done as equal to medicine and mantras. *Ennamanthras*, *Charadumanthras* and *Thachumanthras* etc are the part of their treatment. In Enna mantra they rub with an oil in the painful part of the body by uttering *mandra* and the *charadu* (sacred threads) tie on the hands of patient, this is known as *Charadumanthras*.

In the *Thachumanthras*, they rub the medicines such as *Karinochi*, *Karachila* in the skin on the diseased part of the body of the patient. The

Karimbalas ask the permission of a medicinal plant to get the medicine. They avoid the disturbance of Goddess by conducting the ceremonies like *Balikala, Gulikan Kettu, villiozhikal* etc. The psychological treatment of Karimbalas are *Uranju parayel, Kanavettu, Thadavettu, Tenga erakal* etc. These types of treatments are conducted by a community. They form a belief that if a person relieves his illness, through that a society also relieves the same illness. They strongly believe the *Villi* figure in their social mind. It is the faith of a community that the anger of *Villi* causes the illness. It is a strong belief of Karimbala that to please the *Villi* to avoid the diseases. They make a ceremony of *Villikukuttal* to please the *Villi*. The believes of *Tenga Uzhiyuka, Kalasam Vekkuka* etc. still exist in the society of Karimbala to avoid the *Villi*. Here we can understand that they want the treatment not only for body but also for mind. The importance of their ethnic medicine reveals the immersion of the social psyche now a days.

3.5 Architecture

Karimbala's architecture can be seen only through their houses and the religious centres. We can see their skill and knowledge of nature in this architecture. This traditional knowledge is handed over by old generation.

3.6 Folk game/Recreation

The rest and entertainment are needed in each and every community, because it relieves the internal conflicts of a person and through that he can attain the balance in social life. The children acquire their toys from nature such as *Ola*, *Pala* and *Velichil* etc. Hunting is the entertainment of elders. Eventhough some children act as *Theyam*, *Komaram*, *Thalapoli* with *Pala chenda*. It helps the children to flourish and grow as *Komaram* and to conduct the ceremonies in future. These types of children unexpectedly became the part of customs and rituals in their life because of strong social psyche. Sometimes ritual in actions of father like *Komaram* in the *Kavu*, the actions of customs and rituals etc transit to son. It happens because of the strong archetype in the unconscious mind of Karimbala. The Karimbals like hunting, but they conduct an eco friendly hunting. They protect the environment even they hunt the animals. They give a chance to escape every creatures in their hunting when they unravel the forest by a hunting dog. This shows the main role that the balanced features of nature leads to form a social mind among the people.

3.7. Folk food

The existence of human being is based on food. However the food is different in every community. Generally they are non vegetarian but in their festival ceremonies, the Karimbala follow special regulations in their food to

do the *Karma*. Those who perform as *Komarangal*, have to follow some special food regulations. The main important forbidden things are alcohol, meat, fish, rice meal etc. Here we can see the social psyche of Karimbala community that is keeping individual preference aside to please God.

3.8 Folk Costume

In tribal communities cloth is only used for covering the nakedness. In the festivals of Karimbala the dress is very important. The *Komarams* of Karimbala used to wear *thoruthumundu* (towels). In the case of *Mala daiva* the *Komaram* use black and for Bhagavathy they use red silk. According to their colour sense the red and black colour is very important. Because it is not their colour sense but it's the traditional colours of their God.

3.9 Beliefs, Rituals and Customs

Belief - The Karimbals lead the faithful life. The process of their birth to death is based on faith itself. During the time of festival seasons they offer many things to their God and awake the God by the *anchadi* or *thottam*. They submit different offerings like *Kozhi*, oil, silk, *thiri* and coconut etc to their God. We can see, in this divine ceremony, the Social psyche of Karimbala based on collectivity. It is a belief among the community that, offering things to God can solve all their problems.

According to their belief, the causes of illness is the wrath of God. The main creator of problems in Karimbala's life is *Villi*. The belief is to please the *Villi*. They would get the healing in life. The belief in *Mantras* and witchcraft take an important role to cure the illness. Here the witch can satisfy the social mind of Karimbala community in order to their believes and customs. It is a comprehensive treatment of social-psychological minds.

The part of their special adoration, they worship the *pala, elanchi, koovalam and poovam*. Here the society protect the forest. The concept of protection of forest dissolves in their Social psyche due to their experience and traditional knowledge.

3.9.1 The Omens and Reasons (Sakuna and Nimitha)

The Karimbala people offer their life in the belief of Omens and Reasons.

1. If the *Kooman* (Owl) cries in the night, we can hear the news of death tomorrow.
2. If the cat jumps across the way, when we travel, it is a bad luck.
3. If the Nedulan cry Akkarakunnu we can hear the news of death in *ekkar kunnu*.

These types of believes justify in the social mind of Karimbala people.

The social mind of Karimbala is based on their belief of agriculture, traditions, ceremonies and medicines etc.

3.9.2 Festivals

The annual festivals are conducted in the Karimbala *kavu*. The festival ceremony is social. The Karimbalas and different people have their own functions in this festival. The festival at the same time creates the social unity and tribal unity. The ethnic ceremonies of Karimbalans are *Kavunerthal*, *Villikukuttal*, *Mandapakalasangamam*, *Nayattinupokal*, *Engakonduvaram* etc. The festivals could give a social balance for isolated people. The *Komaras* of festival is the representative of God himself. Their words influence all the members of society. These festivals help to reunion different *Tharavattukar* in the community.

The people come near the *Komaras* to solve their problems in the festival. Then the *Komaram* gives the solution to every problems. This increases the divine power of those who hear and seek the solution of the problem. By the solution of the *Komaram*, the individual and community get the total belief and relief.

3.9.3 The Rituals

The rituals means, the extended norms, the rules of judgement and the attempts of life through the life experience. The rituals are the actions done

with attention and discipline in the life. There was no people inhabited on earth without rituals and customs. The Karimbalas go through their lives in different rituals, as its in personal life or religious life. The functions which are related to Karimbalas are fasting in festivals, *Uranju Parayuka*, to take the *Talapoli*, *Gulikanukodukkuka*, *Putharikalasam*, *Ombenu Kodukkuka*, *Nalpennu Kodukkuka* etc. These functions are related to primitive lives. *Manthras* and witchcrafts are the part of rituals. The social mind of Karimbala's distinctively appears in ethnic rituals like *Polavettu*, *Charadumanthrikal* and *Kanavettu* etc. when they participate these kinds of rituals the appearance of an individual mind has a social mind too.

3.9.4 Rites of Life-Cycle

Karimbala's go through their life cycle in birth to death in different ceremonies.

3.9.4.1 Verikkala/Belikkala

They conduct this ceremony to avoid evils from evil goddesses like *Karukalaki* and *Pillatheeni* to protect the fetus child. Through this ceremony the fear and concerns of pregnant women about evil goddesses disappear. This ceremony expresses the 'Social psyche' of Karimbala community about evil goddesses.

3.9.4.2 To chop the coconut and springs (*Valliyum Tengayum Vettuka*)

To bend the *Karanchila* springs into the coconut and burn the wick, then *Panan*, utter *Mantras* and give the *Koduval* (chopper) to pregnant woman. Then the pregnant women, cut off the coconut. It is called *Kettum Muttum theerukkuka*. The *Pannan* gives the leadership to these kinds of ceremonies. This ceremony is the reflexion of their social mind to form a protection for the fetus child.

3.9.4.3 Birth

The main concept of birth is related to purity and pollution. The woman who gave birth, the householders etc are included in pollution. In the date of 16th after the birth they spray the *punyaham* and avoid the pollution from the house. Through the generations these kinds of believes form in their 'social mind'. This norms exist in the society and their 'ethnic psyche'.

3.9.4.4 *Choroon* (Give rice)

The *Kommara's* are the representative of one who conduct the *choroon* of the children of Karimbala according to the tribal traditions. The child was called by *Kommaras* one of the ancestral names. We can see the social mind of Karimbala in the ceremonies of faith in ancestral and divine way.

3.9.4.5 Kathukuthu

Karimbala offer the *nercha* to *Malankari* and *Karivilli*, then they conduct *Kathukuthu*. The presence of elders and *Karanavar* is needed in this ceremony. *Karamullu* is used to make hole. To make the hole big, they use *Kaithola*. They also use the turmeric and oil to avoid the ear infection. The social mind of Karimbala and its traditions are related to divinity in the life cycle. They start the ceremony to give the offerings to *Karivilli* and *Malakari*. In this traditional rite we can see the knowledge, and how to use the things in natural way. They believe that the pleasing of God is essential in every activity of their life which is deep rooted in their 'social psyche.'

3.9.4.6 The Rituals of Menstrual period

The society of Karimbala deeply believes the first menstrual celebrations and purity and pollution. The ceremonies which handover to the present generations are *Pothypidikuka* to bite the *Thengin Pookula* etc. The new Generations also conduct these ceremonies because of their 'social mind' and the consciousness of tradition which create a sense of collectivity among them.

3.9.4.7 Marriage

Marriage is the another part of material life, but the non-material concept also exist in it. Tribal traditions have an important role in marriage.

If they break the law, they would be evicted from the community. Through the endogamy they can keep the tribal identity and tribal amity. In the Endogamy we can see the belief that the female child herself puts the wick to *Karivilli*. Endogamy is the strong belief deeply rooted in their 'Social psyche'.

3.9.4.8 Death

The main ceremonies which are related to death are *Pulakuli*, *Baliyidal*, *Kadavath Bali* etc. For these ceremonies, one from Karimbala conduct the ceremony as a priest. And the ceremonies of dead people are *thiraketti aduka*, *penayurayuka*, *kudiyiruthuka* etc. Some among the dead, will be elevated to a heroic position. Those heroic man has a special position in the *Kavu*. Their eternal actions arouse the sense of tradition and social unity in Karimbala. Eventually the heroic men assume the position of God and the heroic people appear in the 'Social psyche' of new generation in the form of archetype.

3.10 Oral tradition

The Oral tradition of Karimbala is closely related to their myth, *anchadi*, *daivakali* etc.

3.10.1 Ritual Song

The Karimbala society's art forms presented in the *Kavu* are *Daivakali* or *Vattakali*. These are the ceremonies which are conducted in the *Kavu* to welcome the *Theyyam*.

Through *Vattakali*, the Karimbala community shows us how they confront the crisis. This *anchadi* enlisted in second chapter.

The Mother *Vannlakanniya* in *Vannala Kotta Mathilakam* explains the mental pain because she doesn't have the *puthra labha* (childless).

Nadadaki bharikuvannum

Kottayakki peedam vekkuvanum

Peedam vechittarayirikkanum

Azhakiyuru thirumalkanillayenu

The extreme grief of each mother is the maternal distress of childless mind. If she has a son, then only the land and the fort be ruled and protected in an awesome and healthy style. Each family desires to get a son or daughter for the protection of our generations by balanced mental state and balanced family concept. It is not only the grief of *Vannalakanniya*, but also the whole society. This holy sorrow is the part of somany people. This song of the *daivakalli* has the ability to give comfort and refuge to the worried mind of the people. Because this *daivakalli* is the part of festivals in *Kavu*. The participation of every man in society appears in this festival. The song of *divakalli* removes the emotional conflict of such people in an extreme grief of childlessness. Because, according to the instruction of *Vellatti* she achieves the *puthralabham* in *Choothadan* rock.

Kizhakkillathu Choothadan parakkane

Kizhakkillathu Choothadan parayilu

Nalunni Bhagavanmar yogam koodi

Chooth, chathurangam kaliyundallo

Palum pazhathale kazhapoyhi

Unnithruvarum Vanga venum

Here we can see the *Vannala Kanniya*, one who keeps the concentrating power in holiness by mind and body to get the *Unnithiruvarum* (child).

The *Vannala Kanniya* would be pious for forty one days having to put *Ponkaru* in golden plate. After that this *Vannala Kanniya* gets the *Ponkaru* and reach in *Padinjettakath* and have fortyone days of worship with utmost care and purity. And later in forty two days the *Ponkuru* exploded and rise the child in the land of *Vannala*.

Vanalakaneyenna mathavane

Thante padinjatakam kadannu

Adichu kudanju thirivekkune

Ponnum thalathal onneduthu

Ponkaru thalathil vekkunallo

Vellithalathal adachu moodi

Vathiladachu bhajanamirikunne

Nalpathiyonnu divasatholam

Nalpathirandam divasathilu

Pathirapathinaram nazhikakku

Ponkaru pottittudayam cheyethu

Vanala vazhum pythalanu

Pilla karchilu kettaneram

Pythaline chennittangedukkunnallo

Vanalakkanneyenna mathavane.

We can identify this daivakalli song as a lesson to every society and individual to overcome the uncontrolled emotional conflict, extreme grief, and childless condition.

Here the myth of this *anchadi* can maintain the belief of society and individual to the blessings of the Omnipotent in the way of unavoidable desire, goals, concentration and to get peace. Here we can see the root of problem and problem solving in a song. The help of exotic power and self-exertion solves the problems of *Vannala Kanniya*.

Kizhakkillam choothadum paralyilethi

Kyankam koodathe poonullittu

Narukoodathe mala korthu

Pookalam thanneyum theerkunnallo

Palum pazhavum kazhcha vechu

Nalpathirandadi marininnu

Chinagikurachu uriyattu kelppikkune

Anoruneram chodikkunnu

Karinkathirubhagavan nallachanum

Arippum palum pazhavum kazhchavechennu

Anneram thanne parayannundu

Vishnu Bhagavanenna nallachanum

Vanalakanneyenna mathavane

Unnithiruvaram venumpole

Athinayittulloru kazhchayane

Ponnale ponkaru adukkunallo

Karinka thirubhagavan nallachanum

Marodadaki pidikunnallo

Vanalakaneyenna mathavine

Nalam padinjate kondupoyi

They form the 'social mind' to overcome the crisis, through bold faith, determination, concentration and holy mind etc. by the society or persons.

They concentrate the prayers and worships for exotic power of Karingathirubhagavan through pious devotion and respect to add and hold the *Ponkaru*.

They instruct the solution to viewers and one who presents the song of *daivakalli* through generations and the person one who keep the stories of

anchadi style and the origin of child in *Vannala* and the emotional conflict in an uncontrolled grief. Here we can see the social mind of Karimbala community in *Vattakillipattu*.

3.11 Karivilli Puravrutham

The Karimbala community specially formed a *puravrutham* (myth) which is related to the places of Thalayad, Nenmenda, Kakkur, Kolathur and Kuttambur etc. This *puruviruthem* is known as *Kuttikari villi puraviruthem*. The Karimbala of Calicut believes that *Manikunnu* and Adi Kodassery Illom, *Puttumoodiya sthalam* etc are situated in Thalayad near Kattipara. Kodassery illom, the places of *Mandhan* and *Matha*, the parents of *Kuttikarivilli* and *Manikunnu* are considered as sacred by the natives. Those places are alienated, but the remnants still sustained according to their belief. Based on this, they believe that the headquarters of *Kuttikarivilli*, the *Kula daiva* of Karimbalas, is situated here,

The *Puravirutham* of the god of *Kuttikarivilli* is based on three levels.

1. Worldly
2. The Supernatural
3. The worldly and supernatural

3.11.1 Worldly

Manthan and *Matha* live in hilly area. They are engaged in the work of planting cucumber. During the work time father's younger brother protects the child. Child plays as he likes. He plays in the house, yard and neighbouring area carelessness of father's brother, child sees the *manputtu* in the *Chudala* (graveyard). Curiously he tries to remove the *puttu*. The *Karinagam* stay tight the child, bites on the forehead. The parents give the treatment.

3.11.2 The Supernatural

The parents bring the child for treatment to *Thamburati*. She judges.... that death is sure. So she instructs not to burn the corpse. They do not withstand the instruction of *Thamburati*. The corpse is covered by the *manputtu*.

3.11.3 The Wordly and Supernatural

After the death they arrange to conduct the *Thirakettiyattam*. The one who performs the thira, concern about name of the unnamed child, and is solved by the book gifted by Lord Siva.

When we analyse the *puravirutham* death is the main problem. Especially the death of the child - The emotional feeling of parents became the feeling of repentance. The causes of their tragedy are as follows.

1. The carelessness of father's younger brother.
2. The carelessness of parents
3. The negligence of society to care the children.
4. The recognition that disaster occurred from the belief, of going for the work of agriculture.

That is why the individual and the society participated in this crime. The parents believe that, the cause of our child death is, they didn't offer the cucumber to their deity *Kuttambur Bhagavan*. And they get some comfort from the emotional conflict. And they believe to follow the promise in front of the supernatural power; otherwise the disaster may occur in their lives.

The carelessness of father, younger brother, family members, lead to repentance and their emotional conflict overcomes to perform *Kollam Ketti adikuka, Vesham, peru* etc. In the case of the book which fell down in front of the *Theyyakaran* is the act of god believed by them. Through this performance, the child is exalted to divinity to get the redemption of the emotional conflict of the mind.

This *Puravrutham* leads the individual and the group to conscious and unconscious mind and they identify the disturbance and myth help to achieve emotional equilibrium. And they identify that everything done to sustain the holiness of Karma which is based on the common goodness. Because of neglecting the offerings of *Kuttambur Bahavan* and the violation of promises

lead to the death of the child. We can read the mind of Karimbala community they reside in the district of Calicut that this *Kuladaiva puraviruthem* is formed for the community of Karimbala including their social mind.

3.12 The life of Karimbala in changing world

3.12.1 Change

Change is an ever present phenomenon everywhere. The Greek Philosopher Heraclitus explains, change "The reality of change, the impermanence of being the inconstancy of everything but change itself".⁴ This words of Heraclitus emphasizes that 'change is the law of nature.' In this way, change occurred in all societies and at all times. Every society and culture, no matter how traditional and conservative, is constantly undergoing change.

3.12.2 Cultural change

The change that take place in the realm of culture can be called cultural change. According to Kingsley Davis, the cultural change 'embraces all changes occurring in any branch of culture including art, science, technology, philosophy etc, as well as changes in the forms and rules of social

⁴ Shankar Rao.C.N. *Sociology*, S.Chand and Company Ltd. 1990, 542.

organization.⁵ This definition implies that all aspects of culture is undergone change. The culture is generally divided into

1. Material culture
2. Non-Material culture

3.12.3 Material Culture

It consists of manmade objects such as tools, implements, furniture, automobiles, buildings, dams, roads, bridges and infact the physical substance which has been changed and used by man. The concept of material culture is relatively more precise.

3.12.4 Non-Material Culture

In ordinary sense the term culture means non-material culture. It is something internal and intrinsically valuable, reflects the inward nature of man. Non-material culture consists of the words, the people use or the language they speak, the belief they cherish, habits they follow, rituals and practices that they do and the ceremony they observe. It also includes our customs and taste, attitude and outlook, in belief our ways of acting, feeling and thinking.

All cultures change, although they do so different ways and at different rates. Culture normally regarded as conservative, especially in non-material

⁵ Shankar Rao.C.N. *Sociology*, S Chand & Company 1990, p.234.

aspects. People are reluctant to give up old values, customs and belief in favour of new ones. Changes in one area of culture affect in some way or the other, some other parts of culture. This is because culture is strongly integrated. For eg. the ways in which a society earns its living or conducts its economic activity and exploit the environment can affect almost all the other cultural element.

The tribal community and the agrarian society live in the background of cultural and natural settings. They can't control the natural phenomena, so they worshipped these phenomena. Agriculture is the part of material culture and before conducting the cultivation they do the *Karshika pooja* and after harvest they offer rice to god. The mechanization and the profit motive view in agriculture sector changed the society. These changes of economic activities leads to the changes in traditions, rituals, values, morality and faith etc.

3.12.5 Culture Lag

Every society is susceptible to change. The various elements of culture possess varying degree of changeability. The material and non-material aspects changing different rates. To explain the rate of change W.F Ogburn in his famous book 'social change' has formulated the hypothesis of 'cultural lag.' Ogburn has divided culture in to two parts namely material culture and non-material culture. He wrote by material culture he means civilization

which includes tools, utensils, machines, dwellings, science, means of transport and technology in brief, the whole apparatus of life. By non-material culture he means just culture in its ordinary sense which includes belief, practices, customs, traditions, morals, values and institutions like family, morality, religion and education etc. Cultural lag according to him refers to the imbalance in the rate and speed of change between these two parts of culture. The word lag denotes crippled movement. Hence cultural lag means the flustering of one aspect of culture behind another. He opines that changes are quick to take place in the material culture. These in turn stimulate changes in the non-material culture. But the non-material culture may be slow to respond, giving rise to a gap or a lag between the material and non-material culture. For eg:- the forest of the country may be destroyed because of art of conservation doesn't keep pace with industrial or agricultural development. The changes in material culture caused the poverty and illness among primitive tribes because they depend on nature for their livelihood.

The culture lag is more visible in tribal or primitive and rural community. Culture is changing rapidly in the sphere of fashion, dress, artificial beautification, art, recreation etc. But change in the religious notion is comparatively very slow. This is the age of science however, we are seeing newer and newer superstitions. This type of cultural lag seen in every society.

3.12.6 Cultural imbalance or cultural lag among Karimbala Tribes

In the passage of time, each community changes in their lives in material or non material. Generally the changes happen slowly in tribal community, but changes happen there also. The material change is fast and the non-material change happens slowly. So the imbalance happens in the Karimbala tribes too. This imbalance is known as 'cultural lag' in the opinion of W.F.Ogburn. That means the distortion happens because of speedy action of the Material factors and the slow running of the non-material factors. This imbalance creates changes in different level in each tribal community. It happens slowly in primitive community and fast in integrated tribal community. The tribals are referred as the wild people, *vannavassi*, *girijanangal* etc. reside in hills, mountains, forest, the deep valleys etc. According to Morgan, the tribes have their own the common names, special language, distinctiveness and the governing council etc. So they achieve the level of purity with their own homeland. This definition indicates above factor help them to create unique identity. The internal and external changes affect socially and culturally in the life of tribes. They keep their traditions, material life however, they accept change as other communities in the world. Now the condition of this change affect the personal life and community life. This chapter investigates how to mark the changes in life.

The tribes of Karimbala community have a special life style. Edgar Thurston opines that the Karimbalans are a small hunting and cultivating forest tribe. They believe the puravrutham of their origin and name. Here we study about the Karimbala of Kolathur village and neighbouring area. This study emphasizes how they live in the present times and changes in spiritual, material and non-material life which lead to cultural lag.

W.F. Ogburn forms his hypothesis of 'Cultural lag' reveals the differentiation in the changes of material culture and non-material culture. The three levels of culture is cognitive, normative and Material aspects. Here cognitive and normative aspects are included in non-material life. Material culture is included in material levels. However some material cultures hence a relationship with non-material culture. It investigates how to affect the cultural gap in the life of Karimbala people. We can notice the change that happens among the Karimbala's life in material and non-material way. In the material and non-material life of Karimbala community, we can note the changes of evolution in public domain and its upcoming cultural situation is welcomed by Karimbala people. The accurate calculation of material change isn't happened in non-material change.

Material	
Old times	New times
Home <i>Challikatta, Olla</i> (coconut leaf) Bamboo and Grass	Bronze, Cement
The Fire place <i>Mannaduppu</i>	Gas, induction cooker, the fire place without smoke.
<i>Charyakal</i> (Life style) Bath in the stream and the brook	In the bathroom
Dress Use the towel (<i>Thorthumundu</i>) Dhothi	Pants, Jeans, Sari, Churidar and Shirt
Treatments Witchcrafts, Home medicine	PHC, Hospitals, modern treatment facilities
Occupation <i>Karichudel</i> , Farming, cattle rearing, honey collection, <i>Kutta Madayal</i>	Non-agricultural activities construction work, painting designing
Travel Pedestrian travel	Two wheelers, car, bus and train
Non-Material	
Old	New
Belief Super natural power, Natural forces	Temples, <i>Bimbaradhana</i> , (Idol worship) buildings, roof, flooring

3.12.6.1 Home

Among the Karimbala community the changes come very fast in material life. They keep the cultural entity of manner when they construct houses even in the changes of style. Ancient houses were muddy. Even today they use mannu (soil) in construction of some parts of the house. They

use the mud because of their close relation with soil. They try to sustain that the relationship of men and soil is very important in the time of transition. The influence of Government is the only reason to the change of Karimbala's houses. The Government breaks the muddy houses which is situated in the hills and construct the concrete buildings in lower slope. These constructions made them to settle in new houses and abandon their mother home from the top of hills and forest. The main specialty of Karimbala community is *Mannu aduppu* and mud pot which still exists even the gas connections and induction cooker come to their lives.

If the house construction would be in ancient style, they spot the *Kuttiyadikunna sthalam* (place of home) isn't by the engineer or carpenter but it is done by the *Komara* from the Karimbala community in Kariathan kotta. Here the *komaram* represents as god and one of the men became the *komara* and find out the spot which the house start to built.

Kariyathan does not visit the houses, because they adore *Mala Kariyathan*. He does not visit the home. Generally to determine the spot of the house is *komaram* of *Bhagavathi* or *Kellan daivam* himself. Like this to determine the spot of 'well' is also by *komaram*. Here we can see the fraction in spiritual and material life. Here we see the strong 'social psyche' of Karimbala based on divine power.

3.12.6.2 Farming

If the farming is the part of material culture, the non-material belief also included in farming. The Karimbala's traditionally *Punam* cultivators. They cultivate Tapiyoca, *chenbu*, *chena*, rice etc in their living place and hills. They don't reap the rice for food instead they reap the rice firstly for god. Then they use the rice as food. In ancient times they offer the first *Katta* for their god. They offer the first *katta* to the god is the ceremony of them. It is known as *pachakkariyal*. The first rice is an offering to God is known as *Putharikalasam*. In the time of *Putharikalasam*, they conduct ceremony of *cheroonu* for child. In Karimbala community, when they conduct *cheroonu* ceremony, the *komaram* himself instructs the suggestions and give the rice to child. The name is also called by *Komaram*. The ceremony of *Putharikalasam* they invite all the members of this tharavad to participate in this ceremony. Here the food is only for god's and after giving the food to god, then only they use the food, it was a belief which is spread in this tribe and transmitted to the next generation. It indicates the adequate fulfilling of divinity and worship to rice and farming in this society.

The signs of identity still exists in this karimbala community. The sandhyadeepam splashes still in the electrified houses. The female of Karimbala definitely light the wick in the houses. Because of this, Karivilli is their *Kuladaivam* and in the fullest sense one who light the lamp, would be

the women of Karimbala. According to this belief they conduct endogamous marriage in Karimbala community. Through this endogamous marriage they keep the tribal purity in this community. The Karimbala's don't conduct marriage with other caste because the Karimbala woman must have the right to put *Anthithiri* to *Karivilli*.

The strong belief of tribes which should be cautious in endogamous marriage and tribal entity. They lively keep the worship centre of Kariyathan Kotta in Kolathur. The boys of Karimbala have a fasting to be the representative of god and goddess to act as a komaram in the age of six in karimbala community. The komaram should pluck the *enga* from the hills at the mid night. They believe that at the power of god only the *Komaram* pluck the wild plant of *enga* from the forest. He goes to the forest applying the *arichanthu* (special rice paste) in his body. He himself smears the *arichanthu*. Anybody couldn't touch the *komaram*. There is a belief that if any outsider touches the *Kommaram*, he would lose his divine power and fall down in the ground. The tribal identity of Karimbala don't allow to change the ritual ceremony. The ritual purity still exists in Karimbala community.

In the opinion of C.G.Jung, Archetype is strong in social psyche of every society. The images of *Karrivilli*, *Kariyathan komaram*, *enga* are the reflection of 'social psyche'. They don't know who started and when it is

started the rituals and ceremonies: Anyway their rituals and ceremonies are transmitted from generations to generations.

They use the ultimate advantages of medical science, but now also they believe that the main cause of these diseases is *Villi*. They use the *mantras* and *charadukettal* along with modern treatment for the basic illness of the Karimbala community. To avoid the *Villi* they conduct witchcraft. They never forsake the witchcraft treatment and the cause of illness, if they accept the excellence of modern medical science. The roots of tribal consciousness and 'social psyche' is seen clearly in their lives.

The material and non-material changes make some problems in the lives of Karimbala people. The new generation makes a relation with non tribal people. Interaction with non-tribal people the Karimbalas face some ethnic identity crisis. But it creates problems when the Karimbala boys reach in the high school section; they perform as *Komara's* in festivals. This festival date is determined by the ancestral basis, so they couldn't change it.

Therefore the SSLC, Plus two examinations come in festival time; the boys can't get the high score in that examinations. So the boys do the casual jobs and failed to get economic prosperity and social status. The Karimbala girls testify that though the girls achieve higher education, they couldn't find out the qualified and employed grooms. The community sustain the endogamous marriage, so the woman couldn't marry according to their own

interest. In the menstruation period the students faced many difficulties in connection their ethic belief to go school or college, because they were restricted by the community. Related to this menstruation they may get the pad from the market but the traditional prohibitions controls their free movements. Their 'social mind' and world view create lot of prohibitions to gain the educational growth, though the government provides table and chair freely to achieve the educational benefits.

They struggle to achieve the academic growth and to get the white collar job. However some government servants are there. The Karimbala people come down from the forest, when the Government construct new houses for them. They lost their traditional farming and nature related farming. They lost their primary sector job and selected secondary and Tertiary sector to find out better job. This occupational change caused to disrupts their spacial, occupational, organic unity. The Karimbala people embrace the rapid change, then their rituals and belief change slowly in the community. Here we can see that there is no change that occurred in some of the customs, rituals, belief etc. For example, when the Komaram perform the rituals, the Karimbala do not allow to take the photography. The cultural researchers point out that the social change is of two types, they are material and non-material changes. In the work of social change, William F. Ogburn explains that, the difference in rate and speed of social change creates cultural imbalance in non-material life such as rituals, traditions, family, morality etc.

The changes in material life stimulus non-material life sometimes. But the changes of non-material culture would be in gradually and slowly. The crisis of this social change is known as 'cultural lag' according to Ogburn.

W.F. Ogburn writes, "The strain that exists between two correlated parts of culture that change at unequal rates of speed may be interpreted as a lag in the part that is changing at the slower rate for the one lag behind the other."⁶

According to the back ground of cultural studies, the cultural lag appears in each community. Then the reality, it happens in the speed of change increase and decrease. The undercurrent of the tribal life represents the slowness of the changes. The strong influence of tribal life exists in the present individual life. The entity of tribal life and the reformation of civilized people affect the social life and personal life in mentally and physically. The reflection of cultural gap forms an imbalance in personal life. The government interference in tribal life, with care, it will help to natural social change in tribal community. Over interference of government disturb the tribal life and their spacial integrity and unity.

⁶ Shankar Rao.C.N, Sociology, S. Chand and Company Ltd. 1990, p. 576.

CHAPTER 4

THE WORLD VIEWS OF KARIMBALA

The collectivity gives meaning and scope to folklore study. The objective of folklore study is to identify the collectivity. The word folk indicates collectivity. The collectivity creates the diversity of culture. Each culture is diversified in internal and external level from other cultures. The sense of identity in collectivity is depending on the variety. The sense of identity is based on the entity of the Keystone and the cornerstone. They form the collectivity and entity which is related on weather, topography, language, dress, customs, ritual and other life styles. Alan Dundes opines that the term "folk' can refer to any group of people whatsoever who share at least one common factor. It does not matter what the linking factor is"¹ Anthropology is a branch of study which exactly inquires the features and get involved in the intersections and the human race. Therefore, the anthropology of human beings study in biologically, socially and culturally, linguistically and primitively and historically. The subject of anthropology is the developmental evolution through various historical stages in the emergence of social and cultural life and the origins of mankind. When we recognize the fellowship or collectivity then the folk study is being successful. The common

¹ Alan Dunes, *They study of Folklore*, Prentice Hall, 1965, p.2.

factor of each community creates the rituals in that society, traditions, beliefs, material life, the arts, medicine, *puravirutham*, folktales, folk knowledge, the proverbs, riddles etc. When we study the collectivity with utmost care and life experiences, it can be recognised. The main factor which determines the life in their faith, achievement of folk knowledge, surroundings, natural phenomenon and nature etc. The scholars observe that this kind of awareness in collectivity is a 'World view'.

The concept of 'worldview' is accepted from the field of anthropological study by the folk learners. The first considerable thing of world view is about natural phenomenon and things. Robert Redfield defined world view as "The way a people characteristically look out-ward upon universe"² They analyse natural forces and observe the natural phenomenon like flood, earth quake, thunder, lightening, storm, snows, the sun, the rain and the earth, sky, moon etc. They developed the collective life. Through this experimental basis they developed their own 'world view' in olden days.

The study of the later world view is based on the thinking patterns of the earlier 'worldview' which is being modified.

The learners develop the concept of world view by characteristically identifying the all in the universe including himself.

² Robert Redfield, *Primitive World and its Transformations*, Ithaca: Cornell University Press, 1953, p. 83.

"Generally it is assumed that world view in the sense of a cognitive set by means of which people perceive, consciously or unconsciously, relationships between self, others, cosmos and the day to day living of life is patterned".³

This definition codifies the world view in the factors of person, persons, society and the group dissolved in them.

The worldview is dissolved in the folklore, in a sense worldview is a cultural-related language. The people of Kerala observe the faith it is part of the world view that the supernatural forces dwell on trees and they also have the same right as human beings. It isn't seen in the life of Keralites.⁴ But it is included in their traditions, proverbs and thottem pattukal etc. Alan Dundes introduced the unit of folk idea to study world view. By folk idea I mean traditional notions that a group of people have about the nature of man, of the world and of man's life in the world.⁵

The persistence is made by the community through the course of life. The study of worldview is relevant in Karimbalas of Kolathur and the perspective of worldview is clear in Kerala background also. Because they

³ Kluckhohn, Clyde, *The philosophy of Navaho Indian in ideological difference and world orders*, Edited by FSCNorthrupalc University Press, New Heaven, 1949, p. 358.

⁴ K.K.N. Kurup, *Folklore Sangethangalum Sankalpanagalum*, FFM Publications, 1999, p. 71.

⁵ Pardes Americo and Richard Bauman, *Towards new perspective in Foklore*, Austin and London University of Texas press, 1975, p. 95.

keep unique beliefs and the unique traditions. The unique culture of Karimbalas of Kolathur and neighbouring areas is different from the culture of Karimbalas in other districts in Kerala.

4.1 The worldviews and Kuttikarivilli Puravirutham

As Kimball Young has written "as stories and discription of an imaginative nature, which provide a group with the meaning of their life and culture. Myths represent the fundamental beliefs, convictions and values".⁶ The *Kuttikarivellipuravirutham* is made by the Karimbala community in the district of Kozhikode. This *puravirutham* indicates the birth of *Kuttikarivilli* and it is now available in prose and the forms of anchadi.

The *puraviratham* uncovered that the *kuttikarivilli* who is the son of *Manthen* and *Matha*, died of toxicity and covered by the *puttu*. They believe this happens because of the violation of promise to give the first cultivated cucumber to *Kuttamboor Baghavan*. As the promise was violated by the parents, their child who was playing inside and outside the house lost his wisdom and reached the *Chudala* (grave yard) and broke the edge of the *puttu*, the black serpent bit child's head and he died. There was no chance for the child to reach near the *chudala*, it is done by an invisible power and he lost his wisdom and reached the *puttu* which resembled the Kailasaparvatha, which stands up and down. Here the ignorant child tried to separate the *puttu*

⁶ Dr. Kumar, *Social Anthropology*. Lakshmi Narain Agarwal. 1992, p.122.

because he was attracted towards it. The community believe that the reason is the violation of promise by *Manthan* and *Matha*. The violation of promise → falsehood - curse → ignorance → In justice - Revenge → death

Manthan and *Matha* believe that violation of promise is a sin and it causes the danger.

False hood leads to danger' illustrates the *puraviratham*. Its a world view of Karimbala community especially residents of Kolathur. That means your activities are judged by the invisible force and the result of this judgement is the loss of the son and the *puravirtham* saying and this message is passed is on the coming generations.

The *puravirtham* offers the recognition that you don't repeat the wrong thing knowingly or unknowingly in our lives. This *Puravrutha* closely related to their tribal religion. The authority of a common Religion is an important characteristics of tribe. According to Bogardus, "Religion, specially in the form of ancestors worship, also rendered important service in developing the habits of obedience."⁷

This knowledge or the world view and life experiences purify the new generations and the society.

⁷ Dr. Kumar, *Social Anthropology*. Lakshmi Narain Agarwal. 1992, p.122.

The *puttu* is the habitat of snakes. When the child sepeates the *puttu* he ignorantly breaks the habitats of snakes and the snakes are the heirs of the land. There is no right to destroy the ecosystem of any creatures and this recognition is that the cooperation would be the basis for worldly life. This recognition would be given by the world views of *Kuttikari villi puravrtham*.

The *puttu* which is similar to the Himalayan chains forms some ancient memories today.

The thought can be read that Kailash is the seat of the Lord Shiva and he wear the snake around his neck. They believed that *Siva Chaithanya* reside every part of the forest. They believed that the snake also posses divinity because the snake is worn by lord Siva. So the bite is considered as a divine action of the Lord Siva which means the concept of *Kuttikirivilli* is also the fraction of Lord Shiva. The *Puravirutham* proceeds that it is a 'world view' that recognizes ones mistake, whether known or unknown, reaches even to Lord Siva, the Lord of the Universe.

4.2 World view on 'Hunting' and *Puthari* ceremonies

Among the Karimbalas of Kolathur there is a system that to give *Puthari* to God. Their occupation and livelihood is hunting and cultivating the *Punam*. They fire the forest and clear the land and conduct the rituals and cultivate the *punam*.

After the preparation to the land they sow the seeds. Before sowing the seed they seek the blessings from their God or *Kariyathan* in order to get the good harvest. For good harvest they perform *pothivekkal* a portion of seed covered in *upputhi* leaves and tie it and hang on a tree, near the field. After sowing seeds this *pothi* bring down and make rice and give to *Kariyathan daivam* at the top of hill.

The world view of Karimbala reflects in their agricultural ceremony of *pothivekkal*. They believed that the God's blessing is necessary for plentiful harvest. Their life is a struggle with nature because irregular climate and attack of wild animals and creatures may affect their cultivation. In order to overcome these problems they depend on God and perform the ceremony of *Pothivekkal*. The world view of Karimbala strongly emphasizes on the role of 'God' in their life. Through this ceremony their community emphasizes on the role of supernatural power in their domestic life. The notion of 'God blessing' is deep rooted in their 'world view' and 'social psyche'.

In *Pothivekkal chadangu* is completed by offering rice of on the rock. Through this ceremony the croppers get relief from their stress. They believe that the God Karyathan protects their cultivation and they get better yielding. This ceremony expresses the close relation between men and nature.

Hunting is the part of Karimbala life. They start their hunting by prayer with their deity *Nayattu Gulikan*. They used natural equipment for

hunting. They believed that their *NayattuGulikan* come with them in their hunting. They used dog, bow and arrow, and sharp stone for hunting. They give time to escape for the fittest. They normally hunt the *kooran, udumbu, meru, mullan panni* etc. The good part of animals is given to *Nayattu Gulikan*. This offering is done at the time of *Putharikalasam*. All the members of their *tharavad* participate in this feast of *Putharikalasam* and *Nayattu* offerings. Prayer before hunting indicates their strong believes in supernatural power. They believed their power at the same time they recognise the power of God to determine their lives. They give chance for animals to escape because they are aware of the rhythm of nature. They follow eco-friendly hunting because of their world view. This hunting is for their mere subsistence. The modern man lost this world view. They look forest in the eyes of profit motive. Loss of this type of world view caused the deforestation, pollution of earth and sea ultimately lead to the disaster of the world. In the Karimbala's fishing, they used ottal, 'choonda', net or stone. This type of fishing allow the existence of ecobalance. All these activities show their 'world view' which is based cosmological perception and protection of nature.

The myth of origin of God, which is believed by Karimbala as a whole, is transmitted among the members of Karimbala collectivity of Kolathur. They believed in *Shiva Chaithanya* which can be the base of the creation of human beings and universe. Lord *Shiva* is the creator and Parvathi is the inspiration for creation. At the beginning there was only the flood and no

universe. At that time Siva and Parvathy reside in *Thirupalazhi* in Golden and Silver plate respectively. After long time they felt boredom the Siva creates *Meleakasam* and *MelurKotta* with the advice of Parvathy.

After sometimes Parvathy advises Siva about the creation of earth. Lord Sva created *Parasurama* to make five continents and the rest of water to make Seven seas. *Parasurama* came before him and asked why did you create me? Siva answered to make earth with the help of soil and he gives soil and equipments to Parasurama. He created five continents within thirty *Nazhika* in night. At that time Siva did not create human beings, and Parvathi advised for the creation of human beings. Then *Siva* creates human beings as male and female with the help of *Muzhukuneeru* and MuppidiMannu.

In this myth of Karimbala, humans and universe are combined. The different world views presented here are studied.

1. In the beginning there was water only.
2. Man is a combination of soil and water.
3. Soil and water are the elements that make up human beings.

At a time when life is originated noted from water and molecules are powered by energy. This notion is revealed in their world views and they are aware of energy and molecular consciousness. As men and water are made of energy and rich molecules. Their awareness about energy and molecule here becomes vaguely marked in this *puravrtham*. Each myth is revealed in

their ancient mind while they may seem contradictory and irrational on the outsider's view. They are actually aware of the creation of the universe and human creation. While the Karimbala community watched the world creation and human creation in awe, the group sought its causes. In this mythology that marked this quest, the logic of their world view is validated by the fact that the evidences of the origin of world were hidden.

4.3 Folk knowledge and World Views

We live in a present environment where culture learning is growing ever stronger. Nature learning is a key root of culture. It is a treasure of knowledge acquired from the premises where a community lives. Surrounding objects, river, hill, trees, plants, birds, animals, frost, rain, sun, etc. are closely monitored in the context of experience and their characteristics in particular the environmental and external changes that occur when the environment is changing, are identified and applied in the life of the community. This means that humans and other variables are part of nature, and understand that nature is the foundation of life's existence. Folk knowledge is acquired by a person or group in a community by seeing and hearing. The knowledge is transmitted. The major role in transmitting from generation to generations is oral. Those who are wise transmitt the knowledge about livelihoods, crisis management and natural resources. C.R. Rajagopalan opines that folk knowledge is the knowledge acquired by natives

from their hundred of years practical experience within nature and transmitted in different cultural symbols.⁸ Such collectivities, which each collectivity has produced folk knowledge in the context of their experience in many parts of the world, have been displaced as part of Eurocentric and nationalised knowledge export and occupation. The wide variety of folk knowledge was ruined by Eurocentric knowledge. We are experiencing the tragic consequence of western science and technology's penetration into our environment, human life and culture and the exploitations attitude which have brought to the universe. In this context, we have become aware of the hollow realities of new Eurocentric knowledge and development methods. In this context, we are learning the new lessons of sustainable development. Their quest brings us to the collective richness of folk knowledge of each community.

It is the ideological shift in thinking and learning that has led cultural learners to tribal life. So we are learning the collective culture behind the culture that have emerged in the world. Such studies have been carried out on different tribes in Kerala itself. In order to understand the different areas in which they lived, their way of life and the folklore they produced, the nature and the world view of the Karimbalas of Kolathure are investigated as part of their study.

⁸ C.R. Rajagopalan, *Folklore Sidhandhangal*, The State Institute of Languages, Kerala, Trivandrum, 2007, p. 78.

Karimabala life is formed in hilly slopes and forests. Therefore, all aspects of life are connected with forests, hills and valleys.

The people of Kolathur were dependent on the forest and the different parts of the plant in forest are used as medicine to cure the disease of man and the birds. Just as a tribal in Africa claims to know about the three thousand plants of their forests and their medicinal properties, the Kolathur land is uniquely identified with the medicinal plants of the country. This is a world view of their plants.

Illness	Medicine	Pharmaceutical Manufacturing
1. Extracting teeth	<i>Sathavari Kutt</i> (asparagus)	The asparagus tuber is covered with <i>puttumannu</i> (soil) and then baked in the oven and then mildly wipe and soil off and bite this tuber.
2. <i>Pallunthal</i> (irregular teeth)	Gooseberry	Gooseberry extracted from the mountain and is burn and paste in the teeth can be used to shape the teeth
3. Tooth Pain	<i>Malayinchi</i>	Cut down the root of <i>Malaenchi</i> and place it in a toothache
4. Mumps	<i>Plachanna</i>	Smear the <i>Plachanna</i> paste on the spot
5. Dizziness/ in consciousness	<i>Arutha</i>	To smell the arutha
6. The polio	<i>Kolarak</i>	Boil the Kurundu Kizangu and give the

Illness	Medicine	Pharmaceutical Manufacturing
		child. Use smear Kolark with oil
7. <i>Dhehapushti</i>	Memosa plant (<i>Thottavadi</i>)	It is hand-roasted and placed in a glass jar and use small portion with honey is given to children.
9. Cow treatment of (<i>Aviduveekam</i>)	<i>Nilanarakam</i>	Grind the leaf and apply it on the breast

The treatment have been incorporated into Karimbala's culture.

Karimbala community find medicinal value in the herbs and other materials available in their surroundings through their experience, that is traditionally transmitted to them. The Karimbala of Kolathur is known for burning *vellarankallu* which is used for indigestion by putting burnt *vellaran kallu* (stone) in drinking water after removing *vellaran kallu* and then drink it. They identify the medicinal value of honey collected from the forest, the trees of honey bee, and the classification of honey bees. They deliberately shape the environment and they know the environment is necessary for the formation of honey. This world view of Karimbala emphasizes the protection of medicinal plant. Their world view reveals their knowledge of environmental protection.

4.4 The world view and witchcraft

Their world view is the truth inherent in the folk beliefs of every small group. Their thinking, and believing reflect their world view. This thought encompasses both worldly and supernatural powers, can be seen in the magical treatment of Karimbalas of Kolathur. Mixture of magic and medicine come into play in this treatment. The *mantra*, rituals and other rituals treat the person's mental level and conveys the mind of the community they participate in the rituals. In this treatment we can trace the transcendental level of thought produced by that collectivity. Along with this we recognize the worldview that is evident in these ceremonies.

Witchcraft is major part of the lives of Karimbalas living in Kolathur, especially the pregnancy treatment and *Bathochodannam*, *villikuduka*.

4.4.1 Pregnancy treatment

1. *Balikala - Verikala*
2. Cut the *valli* and coconut
3. *Villiuzyiyuka*

Giving birth is a joy for any society. This community believes that the evil Goddesses attack the foetus. Therefore, there are certain rituals in the community to protect the child and the mother and to avoid the involvement of the evil deities. The two goddesses who attack the foetus are *Pillai*

Theeni and *Karukkalaki*. The *Karukallaiki* is an evil goddess, who attacks pregnant women. Rituals such as *Kalampattu*, *Theyyat*, *Malayankettu* and *Kendronpaat* etc. are used to avoid her attack. The advise of Lord Shiva, Lord Kamadeva who met Thirukanyya at *Uchamalakotta* and Give birth to the goddess *Pillaitheeni*, *Karukalaki* and *Manamilakki*.⁹

The pregnant women, her family and the members who participate in the ritual believed that the foetus is escaped from the attack of evil goddesses. This creates confidence among the members who participate in this ceremony. Their social psyche and world view emphasize that evil force can be controlled by this type of ceremony.

4.4.1.1 ValliyumThengayumVettuka (Chop the coconut and valli)

This ceremony also solve the problem of pregnant woman. The *panan* (priest) tie the coconut with *Karanchila* (climbing plant) and put wick on it. Then he gives *Koduval* (Chopper) to cut the coconut. This ceremony is known as *KettumMuttumtheerkuka*. *Penmuri* (female part of coconut) if it is large it is believed to be the foetus as female and vice versa. This ceremony reveals the world view of Karimbala and such believes are in the light of generations of Karimbalas knowledge. If the coconut is scattered the baby will be in danger, which is also a 'world view' of Karimbala's. In the absence of

⁹ Dr. MV Vishnu Namboodiri, *Dictionary of folklore*, , 1989. State Institute of Languages Kerala, Trivandrum, p. 77.

scanning in that period, this ceremony helps to determine the sex and problem of the foetus. The belief is strong in their world view because of strong social psyche.

4.4.2 To Avoid Villi

Villi attack is one of the threats of Karimbala life. The person who is attacked by 'villi' failed to lead normal life. At that time the community proposed the mystic treatment of *villi ozhikkuka*. The power of 'mandra' is dominant in this treatment. The dissatisfaction of Lord Siva disturbed their lives. Villies are the *Boodhagana*'of *Siva*. This collectivity believed that the villi attack and they cannot be cured by medicine and they depend on mystic treatment. They create *erappu* in coconut by uttering mandras. This coconut is used for *Uzhiyal* in upper and lower part of the body of a person who is attacked by *villi*. After this ritual the patient and the community believed that the 'villi' would disappear from the body of the person. This will help to strengthen the mind of the patient and the community. It is a psychological treatment. The belief played an important role in this treatment. This type of world view is seen in Karimbala's life.

Their world view is that life in the earth is mortal. Their belief in *Ottavilli* express this world view. The attack of *Ottavilli* will result in death. Medicine and *Manthra* fail to save the life. The permanent disappearance of man is a universal truth recognized by Karimbalas.

CHAPTER 5

CONCLUSION

Folkloristics is an academic disciplines with accurate goal, scope and methodology. Folklorists emphasize to identify the identity of a collectivity, by this way it will help to understand the uniqueness of culture in microlevel. The essence of folklore study is how a group of individuals differ in their life and culture. We can see that the identity of collectivity is formed from their social psyche and world view. When government takes a policy of social development, the government must consider the internal interest of a collectivity. This internal interest of collectivity is closely associated with their 'social psyche' and world view which ultimately is related to their identity. So this type of study is socially important. This study is a microlevel analysis of life and culture of Karimbalas in Kozhikode district especially in Kolathur village. This study delves the 'Social Psyche', 'identity consciousness', 'World View' of Karimbala' as a collectivity. The scope of this study is to identify the internal life of Karimbala who are far away from public in their attitude. This study accelerates their social progress of scholarly support. In order to understand Karimbala's social psyche and world view in depth this study uses the shared folklore elements as primary data. The Karimbala culture and life which includes rituals in life cycle, oral

tradition, material culture, art, customs, beliefs. Their culture is different from non-tribals and other tribals which is totally analysed in this study. These folklore elements are imprinted as an evidence of the uniqueness of Karimbala life and culture. This deep inquiry emphasizes to identify the uniqueness of their identity which caused their peculiar social mind and world view. The members of Karimbala collectivity follow the behaviours and life consciousness which cooperate the culture of Karimbala group. The values and ideals of the group is accepted by the members internally and externally. Group interest is more important in Karimbala collectivity than individual interest exemplified by folklore elements. This research emphasised and analysed on their world view and social psyche which is based on the relationship among the members of Karimbala community, soil, creatures, supernatural things, life and death.

The folklore is determined by collectivity which can function many roles objectively. It is a fact that no folklore form exists without function in any collectivity. Likewise, many folklore elements play decisive role in Karimbala life and culture. This folklore elements have special functions. The functions of folklore elements which formed in collective life are minutely observed in this study. The functions of their cultural expression are seen in their Social Psyche and World View. Many unrealistic and non-logical folklore elements are seen in Karimbala life. They cherish these elements in order to satisfy their social mind in reality. To understand this reality the

researcher should experience it through the sense organs of the members of collectivity. This research collects data from their own view and identify how they see the universe, life and their environment. This research emphasizes on their traditional knowledge which is based on universe than academic knowledge. So that this research tries to give maximum justice to this collectivity.

Like other social science as an academic discipline, folklore has its own research plan. Collection and classification, interpretation are the different stages used in this research of Karimbala life situation for the identification of their collective nature. At the time of data analysis, their social and natural environment is minutely depicted in this research because their collectivity is formed from their environment. Each folklore element is described not only in its speciality but also its connected elements in each stages of this research. This research interprets and analyse the real life situation of Karimbala life. The data collection and long years of observation and interview with informant are possible in this research. Direct and indirect facts of Karimbala life is collected from real life situation which is clear evidence in this study. The facts revealed from the basis of hypothesis that each community devises their culture with a world view based on their own social psyche are as follows.

1. Every collectivity differs according to their environment. Each collectivity is different all over the world because of climate and topography. Karimbala received their life consciousness from their diverse experiences.
2. They developed a tendency to receive abstract reality in concrete form. This tendency reflects in their worship and *Daivakali Pattu*.
3. In Karimbala's collectivity their life and art are inseparable. Their art dissolves in their life. Their artistic sense is expressed in all aspects of their cultural life.
4. The individuality has no importance in Karimbala life. They emphasize on collective consciousness or group identity. This collective consciousness (social Psyche) determines their world view.
5. Karimbala's agriculture life and culture is developed according to their topography because they reside in hilly area. Their world view and nature acquainted life determine their 'Social Psyche'. Karimbalas are the largest tribal community in Kozhikode.
6. Karimbala's world of belief is related to special shrine. In Kariyanimala of Kolathur, their Shrine *Kariyathan Kotta* regulates the material life of '53' families.

7. The divine power resides in different parts of hill and forest, identified by Karimbalas. They worship this divine power in the name of *Kariyathan, Kuttamboor Bhagavan, Kirathan, Thalachilon, Karinthrandan, Malakari*.
8. They believe and worship nature, invisible power, *karanavas*, evil goddesses. This belief leads to different types of rituals and they feel happiness in their material and spiritual life. Karimbala believed in the villies who are *Boothagana* of Siva and they are invisible. Many plants are considered as divine especially *Enga, Thodari* etc. Their ancestors such as *Kelan puli, Kelan Daivam, Paralad muttapan* are seen with divinity. They also believed in evil goddesses like *Karukalakki, Pillatheeni* and perform some rituals in order to avoid these evil spirits. The life of Karimbala in Kozhikode district is associated with *Ulpathipuravrita, devatha puravratha, Kelandaiva puravruthu*. Their life is a struggle with nature and they believed in the blessing of God which is developed on a 'Social Psyche' based on divinity.
9. They developed environmental awareness to protect soil, creature, plant. It is naturally evolved in their life which is related to their spiritual life. To protect ecology and forest they developed their own

'world view' and 'social psyche' which dissolve in their unconscious mind.

10. Their God and Goddesses are based on special and unique *Puravruthas*. This Puravruthas are the basis of worship and rituals. In Kozhikode district they developed a lower myth in connection with the birth of their *Kuladaiva* Karivilli. This puravrutha occurred in *Manikunnu* near Thalayad. Now this Shrine is alienated from Karimbala but they are permitted to worship it by the owner of the land who is the member of other religion.
11. They also express their divinity in their agriculture also. The agricultural rituals such as *Pachakkariyal*, *Pothivekkal*, *Devanu Kodukkal*, *Putharikalasam* are related to the divinity of agriculture. Such rituals are the reflection of their world view. The belief of the plentiful yielding is related to God which is deep rooted in their social psyche.
12. Family relationship and the structure are strong in Gotra life. This tribal identity is followed by each members of Karimbalas. This community does not permit exogamy. The 'Social Psyche' is based on tribal identity which is reflected in their celebration and funeral rites. The funeral rites are performed by the priest of Karimbala community.

13. The hope and victory of their life are related to God's grace. The God's pleasing is seen in their *Anchadi* and *Daivakkalippattu* and at same time these songs give solution to their problem. Vanalakanya's song expresses the sorrow of *Vanalakkanya* because of infertility. The *Anchadi* also gives the solution to get a child. This song reveals the strong belief and strong desire to overcome problems. This belief is dissolved in their 'Social psyche'.
14. They believed in the invisible god, at the same time Komaram is a visible god to them. The *Uranchu Parayal* of *Komaram* is part of their Psychological treatment. They strongly believed that every problem can be solved in the presence of god which is deep rooted in their social psyche. They accept the suggestion and instruction given by *Komaram*. This type *Uranchu Parayal* is conducted in Kariyatham Kotta in every second Saturday and at the time of *Ulsava*.
15. Karimbalas keep distance from other communities and they possess their own unique treatment. Medicine, *Mandravada* and *Mantra* are included in their treatment. They never share their *Gotra Rahasya* (secret) of their treatment. They believed that if they share their knowledge, the power of treatment may be lost. The *Badha Ozhikal* is a part of their treatment. They used medicine with mantra.

Charadumandra, Thachu mantra, Enna Mantra which are the type of *Mantra Chikitsa*.

16. The mortality is a reality and they understand this universal truth. They accept this concept with their belief in *Otta villi*. This villi is powered with the energy of forty one *villies*. They know that all the treatment fails in front of the *Ottavilli*. After birth, death is an inevitable biological fact. This concept is accepted through their *Otta villi Sangalpam*.
17. Karimbala possess special and unique tribal language. This language is characterized by special style and words and existed among the old generation of Karimbala. Their ritual, language and word application are different from other communities.
18. Karimbala's emphasize the 'tribal tradition', for eg. at the time of *choroon* the komara gives old ancestry names. Like this ceremony, they create a collectivity based on tradition.
19. Like other communities Karimbala society is also Susceptible to change. They accept material change suddenly but they are reluctant to accept non-material change because of this strong 'social psyche' and this leads to 'cultural lag' among Karimbala.

20. The Karimbala Community slowly realise the development concept of non-tribal but in their unconscious mind they are interested in the life emphasized on tribal identity. Karimbala faced the conflict of alienation between modern world and traditional mind. Interference of govt. ruined their organic collectivity, subsistence and employment. They are alienated from their eco-friendly home of olden days.

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LIST OF INFORMANTS

1. Balan (65)
Poolayil
Nanminda
2. Baskaran (66)
Thazhe Makkam Chathanari
Kolathur
3. Chekkotty (70)
Kariyani Malayil
Kolathur
4. Chiruthakutty (68)
Thottumkaduka Kuzhi
5. Gopalan
Omassery Illom (60)
Narikkuni
6. Karthiayani (60)
Kayyala
Nanminda
7. Koran (72)
Perumbinkattil
Kolathur
8. Krishnan. B (56)
Bhagavathi Kotta
Nanminda
9. Krishnan. A (70)
Anjanarambath
Atholi
9. Kumaran (60)
Urulath
Kolathur

10. Lohithakshan (58)
Nanminda
Balussery
11. Malu (70)
Meethale Parachal
Kolathur
12. Mani. M (55)
Kolathur
Cheekilode
13. Manikkam (68)
Erayath
Kolathur
14. Radha (50)
Kariyani Malayil
Kolathur
15. Rasika (22)
Kariyani Malayil
Kolathur
16. Rasin Lal (24)
Kariyani Malayil
Kolathur
17. Rajan (50)
Meethale Parachal
Kolathur
18. Sadhanandan (60)
Kariyathan Kottakkal
Kolathur
19. Sarang (19)
Methale Parachal
Kolathur
20. Sarishma (20)
Methale Parachal
Kolathur

21. Shijin (34)
Kariyani Mala
Kolathur
22. Shyni (30)
Kayyala
Nanminda
23. Surendran (55)
Kariyani Malayil
Kolathur
24. Thirumala (75)
Makkam Chathanari
Kariyathan Kotta
Kolathur
25. Usha (50)
Vellachal
Nanminda
26. Velayudhan (65)
Kappilly Meethal
Nanminda
27. Vijil Biju (18)
Kodassery Poyil
Ekarool
28. Viswanathan (58)
Kiliyanamkandy
Nanminda

FAMILIES OF KARIYANI MALA

1. Urulath House
Balan
Vilasini
Vipinraj
Jashitha
Atmaja
2. Sreevilas House
Kumaran
Soumini
Shelji
Shelraj
3. Kuttivayalil House
Babu
Sajini
Sidharth Babu
Sreejal Babu
4. Mele Makkam Chathanari House
Kumaran
Sobhana
5. Thottum Kadukka Kuzhiyil House
Chiruthakutty
Bindhu
6. Muthooram Parakkal House
Damodharan
Shyamala
Sinod
7. Makkam Chathanari House
Thirumala
Rajeevan
Shiljila
Nelvin
Nivedhya
8. Parachalil House
Surendran
Indira
Abhinav
Ananya
Makkam Chathanari
Thazhekuni
9. Janu
Vijayan
Vyshnav
Biju
Sanila
Sreethu
10. Thazhe Makkam Chathanari
Bhaskaran
Janu
Babeesh
11. Orampokkil House
Chanthan
Janaki
Prajeesh
12. Orampokkil House
Leela
Sreejith
Sreekala
13. Prachalil Meethal
Sumathi
Sumesh
Visakh
14. Parachalil Meethal
Rajan
Praseetha
Bhagya Theertha
Rithik Raj

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| 15. Vadakke Urulath House
Geetha | 24. Vazhayil House
Kunjimanikkam
Surendran
Smitha
Sreya |
| 16. Vadakke Urulath House
Ramesan
Jisha
Devananda | 25. Vazhayil House
Sheeba
Arun |
| 17. T hazhe Makkam Chathanari
Chekkini
Vasanth
Neethu | 26. Kariyani Malayil
Surendran
Radha
Rasinlal
Rasika |
| 18. Eringath House
Manikkan
Sunil
Sujatha | 27. Kariyani Malayil
Chekkootty
Shijith
Sreejima
Vedalakshmi |
| 19. Vazhayil House
Biju
Sreelatha
Sreehari | 28. Moothooran Parakkal
Madhavi
Lathesh
Vijila
Nejil |
| 20. Vazhayil House
Rajan
Geetha
Akhil
Vishnu
Vazhayil House | 29. Mele Makkam Chathanari
Matha |
| 21. Chandhan
Madhavi
Sheeba
Aswanth
Aswathi | 30. Kariyathan Kottakkal
Chandran
Karthiayani |
| 22. Perumbin Kattil
Chandhan
Cheeru | 31. Kariyathan Kottakkal
Janu |
| 23. Kariyathan Kottakkal
Gopi
Nirmala
Nijisha
Nikhil Raj | 32. Kariyani Malayil
Balakrishnan
Sunitha
Abina
Abinkrishna
Archana |
| | 33. Kariyani Malayil
Matha
Gineesh |

- | | |
|---|--|
| 34. Alullathil House
Baiju
Shini
Vyga | Akhila
Daksha |
| 35. Alullathil House
Cheriyekkan
Sumathi
Riju | 42. Meethal Parachal
Malu
Rajan
Suchithra
Sarishma
Sarang
Sayooj |
| 36. Perumbinkattil House
Koran
Pennukutty
Pratheesh
Sanu | 43. Parachalil
Matha
Devi
Geetha
Krishnan |
| 37. Meethale Parachal
Prakasan
Soumya
Sarin Prakash
Lakshmipriya | 44. Parachalil Meethal
Anil Kumar
Amritha
Theju |
| 38. Kariyani Malayil
Chekooty
Malu
Pradeepan
Saritha | 45. Kalariyil
Damodharan
Shyamala
Arunjith |
| 39. Moothooran Parakkal
Binod | 46. Kariyani Malayil
Janu
Sumathi
Santha
Anulal |
| 40. Moothooran Parakkal
Malu
Suresh
Bindu
Abin Suresh
Dibin Suresh | 47. Mele Makkam Chathanari
Malu |
| 41. Meethale Parachal
Chandukutty
Madhavi
Jithesh
Jayesh | 48. Mele Makkam Chathanari
Chekkini
Mallika
Manjula |
| | 49. Mele Makkam Chathanari
Chiruthakutty |

Raju
Sheena

50. Mele Makkam Chathanari
Gopalan
Nalini
Lasitha
51. Mele Makkam Chathanari
Kandan
Shobana
52. Kuttiyodathil House
Rajan
Swapna
Layaraj
Hridhya Raj
53. Kothangat
Ramachandran
Cheeru
Shyamala
Abinand
Aswanth



OMASERY ILLOM



FEMALE KARANAVAS OF OMASSERY ILLOM



SANGETHA OF KARIYATHAN IN OMESSERY ILLOM



MALAKKARI KARINDIRU KANDAN



SANGETHA OF MALADAIVA



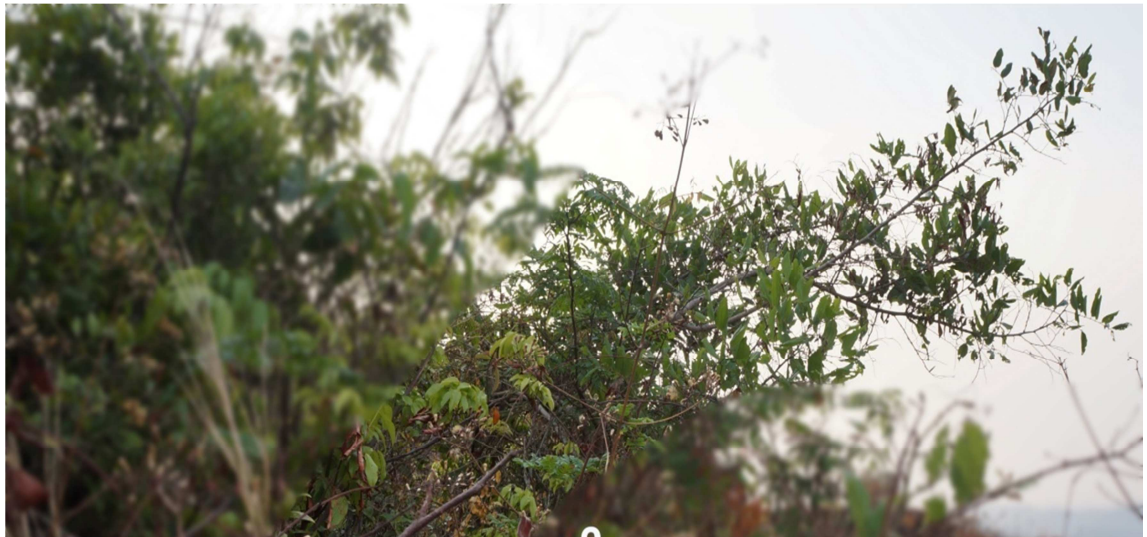
KAYYALA THARAVAD



POOVAM NEAR KAVU



BOOMIYIDINJATHIL THARAVAD



THODARI



KALLUM PURAM DEVASTHANAM



MATHOTTAM THARAVAD



ENGA





KAMMANKODI



MANVEEDU IN OLDEN DAYS



ARIPOOVU



KARIYATHAN KOTTA DEVASTHANAM



MANIKUNNU - SANGETHA OF KARIVILLI



MEZHUTHANDU