

From

30-06-15

Rajeev.k
Pulavar nivas
Koonathara post, Shoranur,
Palakkad, kerala -679523

To,

Secretary
Sangeet Natak academy
RabindraBhavan, Ferozeshah Road
New Delhi-110001

Sub: Report about the project Community Archives -Tholpavakoothu

Respected sir /madam

I am sending here the third report of the project Community Archives - Tholpavakoothu. I very much thankful to Sangeet natak academy and ICH for sanctioning my project it was very helpful to me for the historical searches of the art form. I enclose a detail report about the project work.

Kindly do the need full

Yours faithfully
K.Rajeev

Enclosed here with
Project report
Photos
CD

Project report

First of all I am very much thankful to Sangeet natak academy and ICH for sanctioning my project and it was very helpful to me for the historical searches of the art form.

I. Community

- 1) Saivavellala community
- 2) Nair community
- 3) Manadiar community
- 4) Paniker-ganakas community
- 5) Mudaliyar community
- 6) Pillai community
- 7) Chettair community

II. sangam (teams)

- 1) kavalapara sangam
- 2) pallapuram sangam
- 3) mathur sangam
- 4) pudussery sangam
- 5) karipode sangam
- 6) kollenkodeSangam

Here is my first step to start my project about the roles of community in Tholpavakoothu. I got a lot of people from different community and their contributions to this art form mainly I start with my Questionnaire like this.....

- What is the history of puppetry in the community?

I got relevant documents from different research persons about the history of tholpavakoothu. It was very interesting to me about their explanation about it. Each sangam have different opinion but my conclusion is that they had come from the side of madras and they are originated from Thanjavur, and lots of puppeteers are from the banks of Thanjavur and they migrated from their place due to the various reasons. Mainly all the community they are Tamil speakers and Tamilians. Most of them are in the community they are merchants. So the pulavar family they travel one

place to another place and settled in permanent. Then they came under the different kingdoms in different place of the remote area. And they developed this art form and spread their culture in there. Some of the kingdoms give the land and property to the pulavar because during that time puppetry is one of the most entertainment and ritual aspect in the culture of the people.

Mainly they performed in temple during the festival seasons after that each community had their own traditional job are also seen. Some of them are farmers; weavers are the main occupation of the artist.

- What are traditional customs of these art forms in community?

In olden days during the caste system was very much in that time tholpavakoothu had one of the most popular entertainments of the public. All kind of pupils had shower the bless through the Ramayana story in the temple.

- How it different from other community?

Each community and their styles differ from one another. If we see their performance we can easily find out it due the narrations of the art. And mainly they worshiped different gods and goddess. They are mainly Tamil culture, so that MariyamanPooja was one of the most famous religious festivals in the community.

Mainly the occupation for the each community was one of the other specific one. While the performing some of the sangam are mostly narrated through Tamil others are Sanskrit and Malayalam. This shows olden days pulavar are one of the great scholars those who know about Sanskrit, puranas, Vedic and all below the sun.

Somewhere pulvars are one of the chief who control the village because king who gives permission to control the area and solve any kind of issue related the agriculture, water etc.

The marriage and all religious aspect are totally different from each other. Only their married their own caste, they don't promote the inter sub castemarriage in their caste.

- Origin of Puppetry in Kerala?

Due to my research I surely say that origin of Kerala puppetry from the border of the Tamilnadu because olden days tamilnadu and Kerala under the same dynasty of Madras. The madras king who was directly ruling these areas. The areas are from part of Madras to Malabar and these two regions was under the control of Madras dynasty. From the creation of the Keralagovernmentlater they dividedinto these sectors. And during these

time some of the group of puppeteers are stay in different parts of these two regions, while the division of these two regions the puppeteers who stay under the kingdom who give all kind of facilities to protect the culture on their own. That's why lots of puppeteers who stay in Kerala and still performing in temples.

- What is the future of art form in the community based?

The future of this art form is very much safe, because it is protected through by the temple they have programmers during the month of January to May continues performed in the temples. And now a days lot of students are studying the Tholpavakoothu. They are got different types of camps from Handicraft, Folklore academy and government. This gives them more valuable. And nowadays women's are very much involving in the field of puppetry. Lot of young women's got training to make puppets and playing more than 15 women's are now live with this art form. This was one of the great changes in the field of Kerala puppetry. They created new types of story like Jesus Christ, Mahatma Gandhi koothu, Vaamana Avatharam, contemporary issues, making such new stories will promote this art form. It will be more conveying to the people.

While with Shri. Ramachandra pulavar asked about the future of this art form he replied that ***"Till the world the utter "Rama mantra" this art form will never die."***

I took interview from all the person of different community & Sangam and asked my questionnaire from these and I got relevant documents about their family history

One of the happy news is that one of the family member in (Muthaliyar Community) ready to start the Tholpavakoothu from their community with the help of Kavalapara Sangam

It was an amazing result of the project. I am happy with this.

Some of them are poor to live with is art form it was very sad feeling also They have a lot of puppets made by deer skin and nobody has to protect with their puppets. And there is no upcoming generation from their community.

I got the relevant documents about contributions of community and Sangam in Tholpavakoothu. In olden days the region mainly control under the community systems (Sangam period)



With mathur trustee members



Kavalapara palace



At kanjikode puppet theatre



From mandaiyar Family

Thankkapanmandiyar



Ramakrishnan in Nair community



Drummer from Nair community

Padnabannair in Koothumadam