

DISSEMINATION AND SENSITIZATION OF ERUTHUKAATI MELAM AND KAMANDIATTAM

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Abstract:

India has rich tradition and variety of dances. Their historical background goes back to more than 2000 years ago. Dance, the movement of the body in a rhythmic way, usually to music and within a given space, for the purpose of expressing an idea or emotion, releasing energy, or simply taking delight in the movement itself. Tamil Nadu is deeply rooted in a great tradition of folk arts which display the traditions and skills that have come down from generations. Folk Dance and Music are the major part of culture of Tamil Nadu the Folk dances of Tamil Nadu represents the ethos, aesthetic values and melody of the region. There are more than hundreds of dances in Tamil Nadu. The majority of these dances are still thriving in TamilNadu, but many folk dances, even though they are traditional, connected with religious, ancient forms are not in often practice today. This paper dwells about the two folk dances Eruthukaati Melam and Kamandiattam.

Keywords: Folk dances, Eruthukaatimelam, kamandiattam

INTRODUCTION:

Tamil Nadu is deeply rooted in a great tradition of folk arts which display the traditions and skills that have come down from generations. Folk Dance and Music are the major part of culture of Tamil Nadu the Folk dances of Tamil Nadu represents the ethos, aesthetic values and melody of the region. Traditionally, folk Dances are conducted during festivals and community functions. Symbolism in dance forms varies from one society to another. There are several explanations, most people dance simply to have fun or to entertain others. For some, dancing provides one of the most personal and effective means of communication and romance. People dance to celebrate success, harvest, achievements, etc. Throughout human history, dancing has been used in worship. Dancing is performed to recreate past history or myth. Folk dancing often serves to create a feeling of unity among the participants. People dance to invoke demons, spirits and deities. On most occasions, the dancers sing themselves, while being accompanied by artists on the instruments. Each form of dance has a specific costume. Most costumes are flamboyant with extensive jewels. While there are numerous ancient folk dances, many are constantly being improved. Some of the dance forms are performed by tribal people. The skill and the imagination of the dances influence the performance. The following paragraphs dwell in length about dances of Tamil Nadu. There are more than hundreds of dances in Tamil Nadu. The majority of these dances are still thriving in Tamil Nadu today.

The Folk Dances of Tamil Nadu

1.Ammankoothu, 2.Annakodivizhakoothu, 3.Anumanattam, 4.Avviattam, 5.Edaiyan Edaichiattam, 6.Erannianattam, 7.Erularinamakkalinattam, 8.Elavani, 9.Udukaipaatu,10. Urumikomaaliattam , 11. Ekkalakoothu , 12. Otanadakam, 13. Oyilkummi, 14. Oyilattam, 15. Katchipaatu, 16. Kaataikuzhal, 17. Kannanattam, 18. Kaluvettrattam, 19. Kazhaikoothu , 20.Kalari,21.Kalamezhuthupattu,22.Kammatta,23.Kaamattakottuthal,24. Kaamanerippuattam 25. Kavadiattam 26.Kaalaiattam 27. Kaniyaanattam 28..Kathaivaachipu , 29. Kappalpattu, 30 Karagattam, 31. Karadiattam, 32. Karruppayiattam,33. Karrupaayikoothu, 34. Kalyanakaami, 35. Kazhiyattam, 36. Kaanapattu, 37. Krishnannattam, 38. Kummi, 39. Kurathikali, 40. Kuravankurathiattam, 41. Kaisilampuattam, 42. Kaiuraipaavaikoothu, 43. Kokkalikattai, 44. Koerthikali, 45. Koththarmakkalinattangal, 46. Kodangipattu, 47. Konangiattam, 48. Kollattam, 49. Sakkaiattam, 50. Santhikaamic, 51. Samiattam, 52. Simmattam, 53. Sinduattam, 54.Samiattakamic, 55. Silambattam, 56. Solakuthuattam, 57. Evaiattam, 58. Servaiattam, 59.

Dappangkuthu, 60. Thappattam, 61. Thatharattam, 62. Thumbipaatu, 63. Thekkathi vellaiamma attam, 64. Theukoothu, 65. Theverattam, 66. Thodarmakkalin attam, 67. Tholpaavaikoothu, 68, Naiyandimelam, 69. Pakkirishapattu, 70. Pakalvedam, 71. Bharathavarkazhiyal, 72. Bhajanaipaatu, 73. Bhagavathamaelam, 74. Paambunadam, 75. Pinnalkollattam, 76. Brindhavanakummi, 77. Puliattam, 78. Priyamelam, 79. Peiyattam, 80. Peiyaatakamic, 81. Pommattam, 82. Poikalkuthiraiattam, 83. Ponnarsankarvizhakoathu, 84. Pottivethakathaipaadal, 85. Mayanakollai, 86. Mayilattam, 87. Marakalattam, 88. Maaradipaatu, 89. Maavelikoothu, 90. Modiattam, 91. Raja Raniattam, 92. Vannan Vannathiattam, 93. Vazhiattam, 94. Vaasapunadagam, 95. Villupattu, 96. Veerapathrasamiattam, 97. Vainthanaiattam, 98. Vethalaattam, 99. Specialnadagam, 100. Jimpilamelam or Eruthukatti Melam.

Aim of the paper

To preserve, promote, recreate of Eruthukaattimelam and kamandiattam .

Main Objective

The overall goal of this paper is to sensitize and disseminate Eruthukattiimelam and

Kamandiattam .

To educate the cultural values and also to sensitise and disseminating the indigenous performing arts Eruthukattimelam and Kamandiattam to make as a digital documentation marching towards world class curriculum.

Significance of the study

Eruthukattimelam and Kamandiattam are an integral part of Tamil tradition and culture, and it goes without saying that their significance was, is and shall always be immense.

- *These dances a part of our state's unique identity.*
- *These dances make fame and respect in foreign lands.*
- *Folk Dances are also considered a part of our history and their tales can often reveal a lot about the periods these dances have developed through.*
- *These dances are also excellent forms of exercise and can be a very useful combination of dance and Music, to gain one physical fitness as well as creative satisfaction.*
- *Folk Dances can bring harmony. When dancers get together, often holding hands to dance; it brings a feeling of unity and harmony within their group. This can be very beneficial for the peace of the land.*
- *Tamil Folk Dances are appreciated and admired all over the world, and can bring their dancers name, fame and fortune.*

No wonder then that children and youngsters today are so deeply desirous of learning Folk Dances to perfection. These activities can not only gain them physical fitness and mental relief, they can also bring them fame, money and a great career as either dancers or trainers. These are also a great way of expressing talent and creativity.

Methodology

Experimental method – Single Group

Pre Assessment- Treatment – Post Assessment

Statistical Analysis

Descriptive Analysis

Differential Analysis

Correlation Analysis

Jimpilamelam or Eruthukatti Melam

Eruthukattimelam or Jimpilamelam, this Tamil folk dance traces its provenience from sivagangai and Ramanad district and is practiced now by only one group in kamuthi. In this background that we have to understand the origin of this dance form and in what ways it had been associated with the customs and Traditions and also of the sangam age. The customs and Traditions and also faiths and beliefs that were in vogue among the people of the sangam age point at the source and origin of this dance. The information that we get in the various sangam literary works such as Malaipadugam, Kalithogai, Silapathikaram etc., tell us the ancient tradition of the Eruthazhuthal. Now a days Eruthazhuvuthal is called as Jallikattu. According to the reference from sangam period Kuravaikoothu performed one day before or kuravaikoothu for the success, after Eruthazhuvuthal girls perform kuravaikoothu praising on the day of Eruthazhuvuthal. Before Eruthazhuvuthal girls perform the victory of the king like Muntherkuravai and pintherkuravai noted in Tholkappiyam an ancient tamil literature. We came to know that in connected with Eruthazhuvuthal kuravaikoothu performed. That form of dance is now performing as EruthukattiThazhuvumelam or Jimpilamelam. Now a day this dance depicts the jallikattu in the form of Therukoothu and the movements are like bull dance. Dancers holding eight different types of instruments like jimpla, kidukatti, urumi, parai, danga, pampai, murasu, Muzavu, while their dancing, they hold the instruments and dance for this music. In this dance form music plays a vital role. Some of the references from sangam literature.

Malaipadukadam

Innathir retintha thulangiya nalveru

Mulaithalai vantha maraiyan suthzhvidai

Mooraa mainthin uooropadaththakkik

Kovalar kuravaroe dorungyaiintha thaarppa

Vullithazhaik kulaviung kurinyung kazhiya

Nullarru poryyum kallen kampali (malai 330:335)

Kalithogai

Ohoh! Ival orupugal nakeru kolpavar allal

Thirumamei Theendala (kaithogai 102 9-10)

Kamandi Attam

Kaman Pandigai is also named as Kamandi and this traditional folk dance is performed widely in Tamil Nadu state. Also this dance form depicts the prehistoric events of Lord Shiva when in his anger he flamed Manmada. Lord Shiva is the deity of love and affection therefore in honor of him the people of Tamil Nadu represent this dance form. Moreover in this dance the people get separated in two groups such as ErinthaKathi and EriyathaKatchi. Also in this dance the dancers usually inhabits two most important characters known as Kaman and Rati. In this dance the rural dancers decorate themselves in most prettiest and colorful attires. They even wore various kinds of jewellery in order to make they look more enhanced and gorgeous. Kamandi is a magical folk dance form which was initially started in Tamil Nadu state. This dance was performed in honor of Lord Shiva. The God Shiva did this dance form in his anger when he flamed Manmada. Furthermore in rural areas this dance is seen more and it depicts the beautiful historical event of Purans. Also in this dance the dancers must be skilled and efficient enough so that they can do in the same way as god of Love did. Kamandi dance comprises of two separate characters: Kaman and Rati. Two groups perform this delightful dance revolving around the mythical tale of Shiva and Manmada or Manmatha. The duo is called 'Erinthakatchi' and 'Eriyathakatchi' respectively. One party argues that Manmada or Kamadeva was not vanquished while the other stresses that the god of love was burnt. The main protagonists Kaman and Rati are dressed in gorgeous colorful attire to perform the spectacular dance of Kamandi. The ecstatic movements and style of the dance is a visual treat and the rural dancers perform this dance with much enthusiasm and gusto. The dance is popular event in

some urban areas of the state as well where people perform this dance during cultural festivities and events. The colorful villagers and performers showcasing rhythmic movement and alluring music make the dance an exotic extravaganza of the spring season. The dancers stand out with their glittering costumes which they wear during Kamandi performance. The dance is enacted during shows in the state of Tamil Nadu as part of the entertainment. Beautiful, ornate jewelry and enchanting costume play a very important role in the dance performance as the villagers decorate themselves with colorful attires and shiny ornaments while they debate on issues of Puranic legends enacting the Kamandi dance performance. The dancers exhibit exceptional skill level in order to bring the characters of Kamdeva and Rati come alive as the enactment continues to mesmerize the audience with its colorful depiction of the Puranic stories of ancient times.

Conclusion

Folk dances embody fundamental values of great worth to culture, our nation and our children... Folk dances are important because they help keep a culture alive. People have been doing folk dances for hundreds of years, and there is value of keeping that tradition alive. Folk dances are important because they preserve the culture and pass it on to the next generation. They are a uniting force of Tamil Nadu. Folk Dances of Tamil Nadu – a wonder, a pleasure and a timeless treasure. Therefore we need to Preserve and promote the Eruthukattimelam and Kamandiattam marching towards globally.

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