The Curse and Absolution: A Study on the Role of Origin Myths among the Nomads with Special Reference to Boom-Boom Maattukkaarar Community

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Abstract: This essay attempts to describe the various folkgroups who belong to different ethnic communities and lead a nomadic or semi nomadic life in Tamilnadu. This paper presents Functionalist perspective on the role the origin myths along with other traditions of nomads. The ethnographic data of the respective communities also help in understanding the role of myths among the nomads, especially, the Boom-Boom Maattukkaarar community.

Folklore, an integral part of culture, plays a significant role in any kind of community, whether tribal, sedentary, or nomadic. It not only serves to sanction and validate religious, social, political, and economic institutions but also plays an important role as an educative device in their transmission from one generation to another (William Bascom 1965: 26). In his famous survey article titled ‘Four Functions of Folklore’, Bascom, after Malinowski’s pioneering article on the function of myth (1926), discussed elaborately the four kinds of function of folklore, that is, amusement, validating culture, education, and maintaining conformity to the accepted patterns of behaviour. Though he indicated the possibility of the subdivision of function into various factors, he grouped the four functions together under the single function of maintaining the stability of culture (1965: 297). This single function ‘concept is very much identical with his second category of function that is folklore plays a vital role in

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validating culture, in justifying its rituals and institutions to those who perform and observe them’ (1965: 292).

This is the apt place where Malinowski’s ideas on the functions of myth are to be taken into account. He emphasizes that myth is not an explanatory one, but serves as a warrant, a charter, and often even a practical guide to magic, ceremony, ritual, and social structure (cf.1965: 292).

Keeping the functionalists’ perspective on the role of folklore in general and of myth, in particular the origin myths along with other traditions of nomads are to be discussed in this paper. Malinowski approaches the myths of tribals as the ‘charter’ which guides them in every aspect of their whole life sphere. The nomads always refer to particular myths from their repertoire in justifying their present nomadic existence. The ethnographic data of the respective communities also helps us understand the role of myths among the nomads, especially, the Boom-Boom Maattukkaarar community. Their sentimental inclination towards the events that took place in the life of the ancestors in the remote past and their tendency to justify the mythical past substantiate the hypothesis that the myths have a vital role in strengthening the existing system of Nomadism.

The Nomads of Tamilnadu

In Tamilnadu various folk groups who belong to different ethnic communities have led a nomadic or semi nomadic life from generation to generation without having any piece of land, permanent settlements, or other material goods which are considered essential for a civilized and comfortable living. Most of the nomads have made a living as singers and dancers (Boom-Boom Maattukkaarar, Narikuravas or Vagri). Puppeteers (Marathi Rao or Mandigar) acrobats and tight rope walkers (Doms or Dombar), monkey and snake charmers (Kaattu NaaiKans), Whip dancers, (Chaatthiyadikkaara NaaiKan), fortune-tellers, magicians or conjurers (Kanikkan, Kambalathu NaaiKan and MalaiPandaaram), record-dancers (Kaatu ValluVan), craft and doll-makers (potters migrated from Rajasthan), lead-coaters (Panikkkan and NaaiKan), tattooing artistes, stone-cutters, and basket makers (Kuravas and MalaiKuravas). Among these nomadic communities, Boom-Boom Maattukkaarar or Poovidiyan (means flower neat herds) community is prominent in northern Tamilnadu with thousands of people in population who are skilled in their respective folk performing arts.

The Etic, Emic Nomenclatures of Boom-Boom Maattukkaarar

The community of nomadic performers has been mentioned by outsiders by various names such as Poovidiyan, Perumaal Maattukkaarar, Perumaal
Curse and Absolution: Boom-Boom Maattukkaaran Community

Erutukkaaran (Edgar Thurston, 1987 Vol. II. 356), ‘Boom-Boom Maattukkaaran’ and Boom Maattukkaaran. Among those names the nomadic community is popularly known to the rural and urban people not only of the northern districts but of the entire Tamilnadu by the nomenclatures such as ‘Boom-Boom Maattukkaaran’, ‘Boom Maattukkaaran’ and “Perumaal Maattukkaaran’ and simultaneously all of them are etic in nature. The prefix in the first two names that is, ‘Boom–Boom’ is an onomatopoeia that stands to denote the booming musical sound emitting from a drum called Urumi Maalum which is usually possessed by the nomadic performer. ‘Maattukkaaran’ refers to a man who herds and looks after the cattle and the word perumaal maaadu refers to Lord Vishnu’s bull or cow. The bull or the cow is used by the Perumaal Maattukkaaran as a co-performer in the performance to get alms from the local people.

Though the nomadic folk are usually referred and identified by the rural and urban people as ‘Boom-Boom Maattukkaaran’ and Perumaal Maattukkaaran, the nomadic performers themselves claim that their community is originally called as ‘Poovidaiyan’ like other Idaiyan communities such as Maatidaiyan (herdsman) and aattidaiyan (shepherd). According to the Poovidaiyans the name of their caste signifies that they are ‘Pookkattum Idaiyans’ that is garland makers or flower vendors. This claim is also supported by the ethnographic information on the nomadic community already recorded. As per the information provided by Thurston, the primary occupation of the poovidaiyans in some places is still to make garlands for temples (Thurston and Rangachari, 1987 Vol. II. 356)

The caste name ‘Poovidaiyan’, according to their own legendary accounts, in one way justifies that their ancestors were once selling flowers for their livelihood. According to one of their minor narratives, their ancestors lived in the Ayodhya Kingdom of Rama as his beloved and true servants by offering flowers to Rama’s family and his close relatives. Through another legend they claim that their forefathers had lived at Tirupati as flower-vendors. But Abidhaanachinthaamani, that contradicts the above argument, provides an etymological meaning in Tamil by splitting the word poovidaiyar in to Poo+idaiyar that is, the prefix ‘poo’ refers to earth, ‘ida’ refers to ‘in between’ and ‘ar’ as a suffix referring to the plural form. Hence the word ‘Poovidaiyar’ means the Cowherds who lived in Mullai, one of the five-fold divisions of ancient Tamil Country.

Adhiyan and Dhasari

In addition to the caste names mentioned above, some of the nomadic Poovidaiyans recently want to identify themselves by another caste name: ‘Adhiyan’ to which they do not have further information in their repertoire to explain. So, among the caste names which denote the nomadic
performers: Boom-Boom Maattukkaaran, Boom Maattukkaaran, Peroomal Maattukkaaran, Poovidaiyan, and Adhiyan, the first three are attributed to them by the outsiders. Though the nomadic performers willingly and spontaneously use any of those three names to introduce themselves to the outsiders or ethnographers whom they meet occasionally, they want to be identified by the caste name of either Poovidaiyan or Adhiyan.

Furthermore, the nomads belonging to Villupuram and Thiruvannamalai districts claim that their community name is Poomaattu Idaiyar and their caste title is Dhasari. They are of the view that they are descendants of the ancestors who were lucky enough to have the direct dharshan of Lord Venkatachalapathy at Tirupati where He provided them with Tulasi garlands, musical instruments, and Nandi Vaahanam as to make them lead a nomadic life. Hence, the nomads consider themselves as dhasari – the ardent devotees and slaves of Lord Venkatachalapathy. When the author interacted with an informant named M. Ellappa Dhasari, at Puluthai – Sakayapuram, Tiruvannamalai district, he found that the latter had great pride in calling himself a dhasari and a descendant belonging to a sacred ancestry directly connected with Lord Venkatachalapathy.

Habitat

The distribution of the nomadic community Boom-Boom Maattukkaarar is found especially in the northern districts of Tamilnadu. The nomads are found moving from place to place in the districts such as Cuddalore, Nagappattinam, Thiruvarur, Thanjavur, Trichy, Perambalur, Villupuram, Vellore, Thiruvannamalai, Salem, Dharmapuri, and Chengalpattu. Though their lifestyle is based on nomadism, they have their settlements in some of the places of the above mentioned districts. They live with their families in temporary huts or tents.

Folklore on the Origin of Nomadic Life

The people of the Boom-Boom Maattukkaarar community have been leading a nomadic life which has its origin in the life of their ancestors who lived in the distant past. They have their own folklore which explains the origin of nomadism among their ancestors. According to the nomads’ oral narratives such as legends and myths, their ancestors led a happy and self-contented settled life in the past as of the land holding agriculturists of the present. But things changed when gods entered their lives.

The following narratives describe why and how the ancestors of the Boom-Boom Maattukkaarar were made to lead a nomadic life instead of their settled lifestyle which they had in the remote past.
The Curse of the God

Once upon a time the forefathers of Poovidaiyans (Boom-Boom Maattukkaarar) had a peaceful and self-contented life by being agriculturists. Things turned against them when Rama came to them as an yaasakan (means a beggar) and asked for food as he was very hungry. The Poovidaiyans firmly refused to offer him any food. Though the beggar stood firm not to move from his place without getting food, the Poovidaiyans were also equally adamant not to offer. Furthermore, the Yaasakan requested them to give some grains which were harvested from their lands which he said, would relieve him from hunger and starvation. In order to escape from the adamant Yaasakan, the Poovidaiyans played a trick by assuring him that they would give him a half of the portion of yield of their harvest in a year. The Yaasakan accepted. When he was about to move away from the place, they asked him whether he would prefer the Mael Mahasul (upper part of the yield) or the Keel Mahasul (lower part of the yield). Yaasakan said that he would prefer the Mael Mahasul.

Then the Poovidaiyans cultivated their lands and grew ground-nuts. Yaasakan came back to them during the reaping season to receive his assured portion. But the Poovidaiyans gave him a bundle of leaves of the ground nut plants telling him that it was the Mel Mahasul (upper part of the crops) he had opted for. Yaasakan took the leaves with disappointment while the Poovidaiyans took away the ground nuts, the lower part of crop. They also admired themselves for their cleverness. When the Yaasakan was about to leave, the Poovidaiyans asked him what sort of crop he would opt for the next year whether the upper or lower crop. The Yaasakan thought that since it would be wise to ask for lower crop in order to avoid disappointment in the coming years, he asked for the same. But they cunningly planted the land with paddy crops the next year. Yaasakan came again when the crops were about to be reaped and the Poovidaiyans took the paddy for themselves and asked him to take away the paddy straws, the lower portions of the crop, which was opted for by the Yaasakan himself.

As the Yaasakan was cheated again and again by the land holding Poovidaiyans, he became wild and revealed his true identity. Only then the Poovidaiyans realized the truth that the Yaasakan was none other than Lord Rama himself. Since they cheated a Yaasakan, Rama cursed them to become nomads and suffer forever from starvation and hunger. He gave them a suunakkudukkai (bottle gourd) to keep it with them as a begging bowl and wander from place to place pronouncing his name Rama and Govindaa and beg for food going from door to door. From that time onwards they lost their lands and settled life and began to lead a nomadic life seeking alms for their livelihood.
There is another version of the myth found among the nomads of Kurinjippadi of Cuddalore district. According to this myth, the ancestors of the *Boom-Boom Maattukkaarar* were landless and poor, and suffering from starvation. On seeing their pitiable and pathetic condition, Lord Venkatachalapathy wished to help them. Hence, he appeared as an ordinary man and presented cultivable lands to them. As the lands belonged to the god, the leasee-ancestors had to give rent by means of crops cultivated in a season. Between the God and the leasee-ancestors a covenant was made by which they and god were entitled to get either the upper part or the lower part of the harvested yield from the fields according to their choice. When the god asked for the upper part, the ancestors planted ground-nuts. As a result, they got ground nuts while the god received only the leaves. The next season when the god asked for the lower part of the yield, they planted such crops that would benefit them but not the god. Since the god was cheated again and again, he became angry and wanted to teach them a lesson. So, he revealed his true identity and ordered them to plant the seeds of bottle gourd on the lands. God appeared during the reaping season and ordered them to take the hollow shell of the bottle gourds as vessels to get alms. He gave a bull that was named after him. He also gave them a musical drum called *urumi Maelam*, the costumes and make-up properties such as dhoti, turban, and saffron powder along with a container made of hollow coconut shell, a pipe, and clay to paint the vaishnavite religious mark on their foreheads. The god also instructed them to get the cattle that would be offered as gifts by his devotees to him in his temples and take them to each and every house pronouncing his names such *Perumaal, Govinda*, and *Ramaa* so as to get food and grains. God also told them firmly that they would never get yield if they cultivate the lands with any crops. Thus god had cursed the ancestors to become nomads and beggars.

**In Search of the Remorse**

There is also another myth reported by S.M. Natesa Sasthri which explains why and how *Poovidaiyans* had become beggar folk along with a bull called *Perumaal Maadu*. The story goes like this:

The forefathers of *Poovidaiyans*, as they claim now, were doing service to the God Venkatachalapathy of Thirupathy as makers of flower garlands. It was the practice found among the folk of the neighbourhood to offer the freaks of nature as gifts to the God *Venkatachalapathy* such as two tailed cows, five-legged bulls, and four-horned calves. The *Poovidaiyans* would be pleased to graze the cattle if they were other than abnormal cows and bulls. Since they considered that grazing the freaks of nature was a great sin forced upon them, they prayed to God Venkatachalapathy for his presence. The God appeared before the *Poovidaiyans*. He heard
their request and provided a solution to relieve them from the curse. He presented them a bull, named after him as Perumaal Maadu and said that they should protect and look after the bull carefully as their own children, and lead it from house to house begging for its food. If they follow the instructions of God carefully their sin would be washed away (Thurston and Rangachari, 1987- Vol. II. 262)

Since then, the Poovidaiyans, in order to search for the remorse, started going around the country as nomads along with the bull Perumaal Maadu for begging food.

The Lifestyle of the Nomadic Performers

In accordance with the content of the above mentioned myths, the nomads have been found in the northern districts of Tamilnadu wandering as a beggarden consisting of 10 to 15 members. The nomads engage themselves in different kinds of jobs to earn their living. The males generally go around in the morning playing different roles such as Perumaal Maattukkaaran (bull performer), bards with Raavanamaelam, co-performer of drumming art with a child artiste of “dummy horse” dance. At the same time, the females of this nomadic community go from door to door in the villages or towns to get food, rice or grains and money by singing lullaby and Oppaari songs or stanzas from ballads such as Nallathangaal kadhai. Both men and women eat and feed their children with what they get.

The nomadic folk generally begin their daily profession in the morning and assemble in the afternoon in places that they have already chosen to stay in. The nomads usually live in the tents, under the trees, or deserted old buildings or temple yards of a particular place for two or three months and visit maximum number of villages around the place. After spending a considerable period of time in a particular place, the nomadic folk groups shift their tents to another destination that is 10 to 15 kms away from the former place.

The reason for leading such a kind of nomadic life is given in the myths. But, it has thrown up a question as to how long they should continue to wander around on the earth. No one knows. But their nomadic existence is still going on without coming to an end.

When we look into both the myths narrated by the nomads, certain things can be observed. The nomads celebrate their forefathers who were directly forced by the gods to lead a nomadic life and thereby give up their settled and self-contented life. One of the myths claims that their forefathers were land-holding agriculturists and another one says that they were living as garland makers in the temple and also as herdsmen.
But at present none of the nomadic community remains even as a small land owner and agricultural labourer practising cultivation.

In this context, a question has to be raised whether it happened anywhere in the social history that any one of the communities would have totally been rooted out from its age-old and traditional occupations like settled agriculture and returned to the earlier nomadic stage. The development stages of man's civilization have been identified by historians and anthropologists as hunters, food-gatherers, cattle herders, shifting and settled agriculturists. The means of acquiring and producing food for the human livelihood are the criteria which help the social scientists determine the linear stages of civilization. But, there are people found elsewhere in the world who have not adopted settled agriculture and still wander as food-gatherers, hunters and nomadic herdsmen (Lucy Mair 1995: 162). The Poovidaiyans are also one among the nomadic folk in Tamilnadu who have not adopted cultivation as their occupation and still live amidst the rural and urban settings.

Mythical Past and Contemporary Reality

The myths prevalent among the Poovidaiyans are being used to establish a mythical connection between the past, the period in which their ancestors and gods met with each other, and the present, in which the nomadic folk live remembering their ancestors along with the miraculous events.

As both of the myths explain the very reason behind the nomadic life of the Boom-Boom Maattukkaaran community, one is immediately tempted to brand them as etiological narratives. If we readily accept and convince ourselves by this superficial idea, it would definitely reduce the significance of the myths and their roles in the nomadic community itself. Hence, we have to recognize them properly so as to enable us to investigate how they play as the strong driving forces in relation to their nomadism as a system.

The entire mode of their lifestyle, more or less, rests on the base which is already provided by the narratives. As and when we recapture the chief components of the myths and put each one of them on par with the real life situation of the nomads (as found in the table numbers 1 and 2), it would facilitate us to realize the importance of the myths as they play a key role in the life style of the nomads.
### TABLE 1

<table>
<thead>
<tr>
<th>A</th>
<th>Mythical Past</th>
<th>B</th>
<th>Contemporary Reality</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>The Poovidaiyans possessing their own lands and settlement led a settled and self-contented life.</td>
<td></td>
<td>They are landless and even homeless people leading a nomadic life.</td>
</tr>
<tr>
<td></td>
<td>They were the knowledgeable people with shrewdness, cleverness and cunningness.</td>
<td></td>
<td>Innocent nomads.</td>
</tr>
<tr>
<td></td>
<td>They had a tendency to decline food to beggars.</td>
<td>x</td>
<td>Facing the same attitude from the people of the settled communities.</td>
</tr>
<tr>
<td></td>
<td>They ignored and disappointed the Yaasakan.</td>
<td>x</td>
<td>The nomadic folk are being ignored and disappointed often by the rural and urban folk.</td>
</tr>
<tr>
<td></td>
<td>They found pleasure in cheating the Yaasakan.</td>
<td>x</td>
<td>Suffering for years together for cheating the God (Rama).</td>
</tr>
<tr>
<td></td>
<td>Rama disguised himself as Yaasakan cursed them to starve of hunger forever.</td>
<td>=</td>
<td>At present they wander from place to place as nomads with starvation and hunger, begging for food.</td>
</tr>
<tr>
<td></td>
<td>Rama offered them a vessel made of bottle gourd to get alms.</td>
<td>=</td>
<td>They always keep the gourd vessel with them as a remembrance and evidence of the mythical past.</td>
</tr>
<tr>
<td></td>
<td>Rama instructed them to pronounce his own name and Govindaa.</td>
<td>=</td>
<td>During the time of begging food they pronounce the names of Rama, Govindaa and Perumaal.</td>
</tr>
</tbody>
</table>

**Comparison of Myth 2 and Reality**

The following are the salient features found in the second myth listed on par with the features of the present life sphere of the nomads.
<table>
<thead>
<tr>
<th>A</th>
<th>Mythical Past</th>
<th>B</th>
<th>Contemporary Reality</th>
</tr>
</thead>
<tbody>
<tr>
<td>The ancestors had a settled and peaceful life as flower stringers.</td>
<td>Leading a nomadic life.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>The ancestors considered the grazing of the freaks of nature as a sin.</td>
<td>x</td>
<td>Exhibiting the same freaks of nature and cattle.</td>
<td></td>
</tr>
<tr>
<td>God offered a bull named after him as <em>perumaal maadu</em> and instructed them to keep it as their child.</td>
<td>=</td>
<td>The <em>Poovidaiyans</em> have the bulls called <em>perumaal maadu</em> keeping the same as their pet animals.</td>
<td></td>
</tr>
<tr>
<td>God instructed them to become nomads and beg for food from house to house along with the bull.</td>
<td>=</td>
<td>The <em>Boom-Boom Maattukkaarar</em> begs for food from door to door along with the decorated bull or cow.</td>
<td></td>
</tr>
</tbody>
</table>

As to examine the features of both myths and the real life situation of the nomads, we have to uncover the principal factors which play base for the myths. There are at least three important factors found beneath the myths to which all other developments of the narratives and the world view of the present nomadic community centre around. They are: sin, curse, and absolution. These are found together as a strong base in the myths.

People belonging to different cultures or religions have certain beliefs on sin and make various definitions of the same. In all sorts of societies certain behaviours and actions are prescribed for each one of the members strictly in order to maintain an orderly and patterned existence of a community life. They are said to be the key components of culture in which norms, mores, folkways, laws, and values are included. If a member in a group violates a rule or principle, he would face the consequences in two ways. In certain cases the offenders would be penalized by a judiciary. In other cases according to the cultural conceptions, they would be punished by the gods with reference to the religious tenets. Hence, the earthly world is, in one way controlled by the social structure created by man himself and in another way by gods.

The narratives of the nomads speak about sin and according to them, there are three things considered as sin. Firstly, the forefathers of the nomads refused to give alms to a mendicant who was hungry. It is also a belief among those people who come under the Hindu fold that if anyone comes begging for food, he or she should immediately be given food. People who are accustomed to refuse giving food and donation to the beggars will have to suffer in their next birth.
Hence, the very action of denial of food for the mendicant was itself considered a sinful deed. Secondly, the ancestors of the nomads cheated the landowner by denying him due share from the income of his own land. As the landowner – the god – was repeatedly cheated using a dishonest trick by the leasees, the former became angry and cursed them. So, cheating the land owner was also a sin committed by the ancestors.

Thirdly, according to the second myth, the Thirupathy temple authority ordered the flower stringers to graze the freaks of nature found among the cattle. As the flower stringers were innocent they thought that grazing the freaks of nature itself was a sin inflicted upon them. Hence, they wanted to get themselves freed from the sin.

The Curse and Absolution

Curse is another strong factor found in the myths of the nomads. The curse is generally defined as the magic oriented and heavily power inflicted words to be uttered by sages with an aim of punishing, injuring, or destroying somebody or something. The gods, the munis and rishis of the Indian puranic traditions always have the privilege of using the curse to punish the sinners, and law breakers. According to Indian mythologies, whenever a puranic character is cursed by a god or sage for a sin that she or he has committed, it would cause a change in the physical appearance, characteristics or it would bring death or destruction. If a curse is inflicted upon an individual in order to punish him, then the cursed has to undergo great suffering up to a certain period. Then he will be freed from the curse. Hence, the curse is always attached with an absolution along with a guideline as to facilitate the cursed to come out of the sin and also a duration of time. But what we have observed from the narratives of the nomads is that the curse of the gods against the ancestors does not have a solution to free them from the curse and no time limit is prescribed. Hence, the curse seems to be of a two-fold entity, that is, the curse is a punishment at the same time it is also an absolution. This means that they are still under the spell of a curse. The existing world of nomads is also an extension of the remote past in which the ancestors lived.

The myths given in the paper reveal that they play a vital role in establishing and strengthening nomadism as a system. The penetrative analysis of the narratives in relation to the contemporary realities of the nomadic community confirm our assumption. The binaries which represent the mythical past and contemporary realities of the nomads found in the columns A and B of table 1 and 2 have clearly justified each other. The imbalanced binaries with ‘x’ sign and the balanced pairs with ‘=’ sign equate ‘A’ with ‘B’ by their respective salient features and thereby explain the reason behind the origin of nomadism and justify their present social system.
The narratives of the nomads simultaneously have the characteristics of both myth and legend as they speak about the miraculous happenings in which the Gods of the divine world and the ancestors of the earthly world happened to meet with each other. Myth is generally defined as the story of the first doing of some act that is still repeated in ritual or that validates some claim in social relations. It lays down the effective precedent of a glorified past for repetitive actions in the present (cf. Malinowski 1963: 251).

In order to substantiate our proposition that the myths play a significant role in directing and strengthening the nomadism as a system, one should recall what Malinowski has said on the importance of myths in relation to their functions in the tribal society.

"...myths in general is not an idle speculation about the origins of things or institutions. Nor is it the outcome of the contemplation of nature and rhapsodical interpretation of its laws. The function of myth is either explanatory or symbolic. It is the statement of an extraordinary event, the occurrence of which once for all had established the social order of a tribe or some of its economic pursuits, its arts and crafts or its religions or magical beliefs and ceremonies. Myth is not simply a piece of attractive fiction which is kept alive by the literary interest in the story. It is a statement of primeval reality which lives in the institutions and pursuits of a community. It justifies by precedent the existing order and its supplies a retrospective pattern of moral values of sociological discriminations and burdens and of magical belief. In this consists its main cultural function. For all its similarity of form myth is neither a mere tale or prototype of literature or of science nor a branch of art or history nor an explanatory pseudo-theory. It fulfils a function *sui generis* closely connected with the nature of tradition and belief, with the continuity of culture, with the relation between age and youth and with the human attitude toward the past. The function of myth is to strengthen tradition and to endow it with a greater value and prestige by tracing it back to a higher, better, more supernatural and more effective reality of initial events" (Malinowski 1979: 45).

We have to examine whether Malinowski’s ideas on myth can be applied to the narratives of the nomads. The events of the remote past narrated in the stories are not usually re-enacted in any of the rituals conducted by the nomads. Though the events of the past were not glorious ones to be remembered, the nomads consider them important, so they recount the same repeatedly in the present. The events affected a great set back in their ancestors self-contented and peaceful life. They happened to be the fountainhead for each and everything of the present nomadic life. Hence, the events of the remote past have not been repeated in ritual and moreover, there is no need for the same. But the real lifestyle which the
nomads lead at present is an extension of the outcome of the events that took place in the life of the ancestors who lived in the remote past. The comparison made on the components of both myths which listed on par with the nomads real life components found in the tables 1 and 2 shows that their myths remain as the charter, which facilitates the wanderers to lead the nomadic way of life constantly for ever.

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