

AGRO-RURAL CULTURE AND TENANCY SYSTEM IN “PUTHAN KALAVUM ARIVALUM VAZHAKULAYUM “- A COMPARISON

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Edassery Govindan Nair is a poet who created a world of experiences in poetry with scenes of agricultural and rural life. The simplicity of the folk song and the vibrancy of the rural life are strong in the poem. The goal of Edassery is the happiness and satisfaction of people from all walks of life. Edassery is focused on observing Keralites as a community with a unique cultural identity. The real life picture of Keralites transcends agricultural and rural life. The cultural invention that we see today was achieved through the invention of agriculture by ancient man. Therefore, Keralathanima is inextricably linked with the rural agricultural sector. Their culture is the source of the social essence of a people. Kerala celebrations originated from a combination of hard work and joy. This is how festivals like Onam, Vishu and Thiruvattira came to be. These are related to our agriculture and harvest season.

Edassery opposed all forms of exploitation. That imagination permeated the land, the factory, the textile mill, the farm, and the coir pits. He renewed the old habits of enjoyment. He was able to push and buy according to his conscience. Although mechanization is desirable, the poet thought that it should be in such a way as to alleviate the hunger of the workers.

I am a farmer

Planted and grown sugarcane here

The poet wrote the poem for ordinary lovers living with him. The poet was thus able to impart a life lesson through poetry. He wrote the problems of the common people in a language they could understand.

Poetry is a madman in the concept of Edassery. He tried to bring the strength and sharpness of a monk into his poems. Edassery exemplifies a sense of beauty that can be described as rural simplicity or wild strength. His own life, rooted in humanity

The philosophy of working hard can be seen in the poems of Edassery. Edassery's philosophy was to lead humanity to a wider area that allows it to grow and develop. He made poetry out of his own human vision.

He adopted poetry as his medium to respond to contemporary events. With the implementation of land reform, the tenants got their own land. This historical event created the poem 'Mynakasyangam' in Edassery. The poem Strike is a protest against capitalism. The poet urges us to bury the pain against exploitation and jump into power. Edassery's poems are full of sarcasm about harsh social justice. Lilavati has commented that it is his social outlook that is enshrined in the minds of the masses. Most of his poems validate this view.

He led the poem to the expression of experiential reality. In view of the social and economic crises prevailing at that time, Idasseri was able to reform the language, sentimentality and moral system in the face of decay and inertia. Poems like Puthenkalam and Arivalum, Philosophy Sleeping, Pootha Pattu and Kavile Pattu are excellent examples of social poet identity. Thoughts about lost villages are found in the poems Lift Irrigation Canal, Kuttipuram Bridge and Pulimavu Vetti. The poem Chakirikuzhikal called for change at the cultural level itself. The poet intended to capture the pain of the people of Ponnani beach through this poem. The black cheetah can be seen as a combination of nature and man.

To some extent, the work of a lawyer clerk has helped Edassery to look after the lives of rural farmers. Cases of lease, farmland, and harvesting were always in his hands. He has written poems based on that experience. The power and dynamism of Edassery poetry is a combination of progressive hopes, realistic depression of loss and morality that ignites struggle in the face of injustice. Edassery emotionally presents ordinary events that are familiar to us but have not received much attention. After Makara harvest, it is sown in Medam after summer. But the common fish also worked in the sun and plowed the land with milk. Sowing the top Aryan seeds, they waited day and night for germination and germination. When it rained freshly, the paddy sprouted and sprouted. In the middle of the day, the weeds were mixed with the paddy grown by drinking water. Common found it very difficult to move the weeds. Sold in seed and in seed. The weeding is not over yet. Sold one of the farm bulls. He did not pay the daily wage, did not pay the check fee, and did not buy medicine for the child who had a fever. He shared the joy of it with his family. He said, cuddling his granddaughter. Kurinji's gold dress for Ponnonam. Poothali to the eldest daughter who swelled her face at that. The debt of the check fee has to be repaid. Thus the cost to everyone is calculated. In this case, the mother needs a new pot to put in the pot.

Koman went to the field at dawn and saw that his hundred dreams were coming true. Jamie's mercenaries and Amen come and harvest the paddy. The court allowed the lion to harvest the crop to avenge the rent arrears due to the failure of the crocodile crop. When he saw the dogs barking at the food, he stood like an elephant stuck in a common peg. Neelicherumi nodded. Chattappan roared like a fire leopard. Common's eldest daughter came up with the new art. Jimmy reaped the fruits of the law without giving it to the sower. Public outcry was raised against this encroachment of power. He vowed to reap power and then reap Ponnaryan. In Malayalam poetry, it is Edassery who conveys the serene beauty of the countryside. It is a poem that combines the sufferings of the lower castes in the rural background in which he lived, the spirit of the vernacular and the melody of the folk songs, to create a novelty, humility and elegance to the poem, and the new art, the sickle and the conflict between the peasants and the peasants of Kerala at that time. The slogan 'Farmland is a farmer' was not even heard then. Under the protection of the law, landlords continued to exploit farmers and tenants. In the language of the poet, it is the encroachment of the law on the land cultivated by the farmer. It was a time when Changampuzha said that the downtrodden would avenge the cruelty of the people. The sower is not sure who will reap the harvest. That is why the call arose that we should be the first to seize power as the rest of the paper on the question of who reaped and who sowed the common.

The stories of Edassery are mostly related to agriculture. Fresh art and sickle were written for the purpose of agrarian culture. After the crocodile harvest, it is sown in the field. Despite the common fish heat, Ponnaryan plowed the land and sown milk. The poem depicts a bull pulling a plow, a paddy seed lying in the rain to sprout bamboo, a thicket of weeds and a woman like a dragonfly coming to weed. When the rain cloud came and ripened, the seeds sprouted and sprouted

*Very warm in the bamboo field
Martha was drawn comic*

In this line, the joy experienced by the farmer when the fruits of labor sprout is felt. Day and night he sat guarding the paddy in the field. The workers worked hard to remove the grass. It cost a fortune to sow the seeds and put the pods. He sold the ox that plowed the land, spent the day and worked to weed without buying any medicine for Kurinji. These are the difficulties faced by the farmer over time. The life of a farmer is depicted without color.

There are farmers and tenants under JI. To all these the landlord says justice and fairness. There are a number of officials who advise the lords who are looking to exploit the fruits of the labor of the farmers. Edassery's literary work went through a disturbing social context. When the harvest season was over in Koman's field, the court obtained an order to confiscate the crop on the ground that the lease of the crocodile farm had not been fully measured. Under Amin's supervision, J'i's laborers came to harvest the land. Koman and his group of cultivators stood staring at the ridge. The chunk of the kid who came with the new art to put the puthari was

tired and tired in the harvest field. The sickle of those who came to the harvest field was spread around the new pot. When they came together, the rights struggle on the ridge rose.

*We are the first to reap power
On top of that, Ponnaryan*

Agricultural culture and rural integration were incorporated not only in the subject but also in the use of language and imagery. The national variants of the Valluvanadan language are mixed in the poetic language. Words like pokile, pullettam, koothattam and kalappizha are common in this. The seed was sown, the seed was sown, the rice was not bought and thus the slang gave way to poetry. As the warm bark dripped, the Aromal Chekas did not mention the member, and the women flocked to weed like a flamingo. Such expressions are derived from the Valluvanad culture. The melodies of the folk song conveyed the sweetness and concerns of the common people and the lower castes of Ponnani in simple Malayalam. Throughout the poems the words and imagery of the native farmer are applied. Edassery was in every sense a symbol of rural agrarian culture. He sought to empower the villagers and the peasantry and to respond in strong language to the exploitation of the ecosystem.

He is familiar with the soil, people and life experiences. He finds himself the subject of poetry. Edassery was careful to write down most of his poems. Edassery proved that he has a talent that is close to the times. Edassery, the lawyer's clerk, knows the cruelty of animal sacrifice in the temple. It is from that experience that the new art and the sickle, in which the farmer, the farmer, the law and the characters are born.

*Contradictions in agrarian rural life
Freshpot and sickle*

Puthenkalavu and Arivalum is a poem that mixes the desires, frustrations and poverty of agricultural and rural life. In this poem we can hear the voice of the courageous revolutionary rising from the helplessness of the afflicted. The common farm suffered so much that it starved even the family. Common rejoiced when the land was prepared for cultivation. That joy did not last long. The poor farmer is helpless before the law when the court comes to reap the harvest of Amen and others. Yet the common rural farmer does not give up. In a thumping voice, he calls out that power must first be reaped from the new pot that cannot be put down. Other farmers retaliated. The long-held desire here has finally turned into frustration and loss.

The story context of the poem Puthenkalavu and Arivalum is intertwined with the agricultural and rural life. All the background contexts shown by the poet like land preparation and weeding are related to the village and agriculture. These are all important things for a farmer (as far as agriculture is concerned).

*Onam family
In the golden field where the soul lives
Good yields as molded
The stalk fell off
Shaky actresses, plant
I woke up and went to bed*

The poet has used folk imagery to depict folk life in this way. Through Koman, the reader experiences the inner life of a rural farmer.

The poem covers the flowering season from sowing to harvesting. The poem is narrated in seven parts. After the crocodile harvest, Aquarius, Pisces and the summer of the month are cultivated in Medam. But Koman has been working in the sun before. The work is done by stirring the ground, which is firmly in the heat of the fish, like milk, and preparing it for sowing. He sows the best seed, Aryan, and stays in the common field day and night, watching it sprout, sprout and grow its head. In the middle of the day, the weeds grew along with the waterlogged paddy. In this poem, you can see each of the features that are intertwined with the agricultural culture and agriculture.

THE FARMER'S DREAM

The period from cultivation to harvest is a time of dreams and conflicts in the mind of the farmer. The poem "Puthenkalavum Arivalum" is an example of this vision. The weeds were not removed even after weeding and weeding. He had to sell one of the oxen plowing the land. Common grew paddy without paying any fees to the child, without paying for the daily allowance. The focus was only on agriculture, not even willing to buy medicine for a child with a fever. Despite the atrocities of the time, Komanu's dreams of an Aryan crop came to the fore. Koman stood happy in the abundance of ears. The day when Putharikuthi puts porridge in a new pot is a dream of everyone in Koman's hut. It is only when the work is successful that Koman gives his love and attention to those in the hut. Koman says as he picks up his granddaughter and cries in delight at the ripe herring.

*For a gold rush to be renewed
Bought a new dress for Kurinji*

The father says that when Komen's words hurt his eldest daughter's face, she was buying flowers at this harvest. Poothali refers to the wedding. After paying the check to Chekan for three months. Fees must be paid for this harvest. One truth that can be deduced from all this is that the farmer's dreams and desires are nurtured in agriculture.

THE FARMER'S NIGHTMARE

In paragraphs five and six, the opposite happens to the dreams that Koman weaves in paragraphs three and four of the poem. This is a place where all of Koman's hundreds of dreams come true. The Ponnaryan grown by Koman is alien to Koman and co. Komanu could not lease the land to Makaravila, which was destroyed due to lack of rain. Ji filed a case in the court for non-payment of rent. Amen is about to come and reap the harvest. Koman, who came to harvest in the morning, saw in his field that the hirelings of Ji were reaping the gold under the supervision of Amin. Ji reaped hundreds of dream that Koman had nurtured in the midst of time.

When the power of the court and Jimmy shatters Komen's dreams, even Komen's can't stand it. Koman's wife, Neelicherumi, cried out in agony. Chattappan roared like a fire leopard. Cherukoman came to the scene with a warning, "No one else is reaping the harvest." Common, frozen with mud, but stood like a bushy yard. The rural farmer becomes helpless at the thought that he is the only tenant of the landlord.

FEUDALISM AND EXPLOITATION

It is here that the sower reaps the harvest while the sower watches. Power is for some. The law is only for them. The sickle and the unharvested pot lay bare on the ground, unable to reap. Koman and his team came to the realization that the sickle, which is not suitable for harvesting, should not be used for power.

*We are the first to reap power
On top of that, Ponnaryan*

Edassery expresses this revolutionary mantra that has risen in the throats of the peasantry as the mantra of a new agrarian community.

*Can't retaliate for all this -
You are his descendants*

Idasseri does not have the sense of helplessness of Changampuzha who sang on the same occasion. It is the exploited class that must uproot the injustices of power. Only then will the sower have a chance to reap. They can achieve nothing in life by leaving everything for the next generation and living helplessly. This poem narrates the hopes, sorrows, sighs, hard work, protest and conflict of a farmer named Koman. Koman is a

representative of the rural farmers of Kerala in the poem 'Puthenkalavum Arivalum' which shows the traditional agricultural practices and the people who do their daily work through them. The poet ultimately discovers the real life of the people of Kerala through his depiction of agrarian villages.

Of particular note are the terminology that describes Komen's hard work. Words like fire, red coal, extreme heat, charcoal pulling, sweat, plowing, sowing, etc., refer to the sufferings of the farmer, such as mowing, cultivating, fever, weeding, and weeding. The final length of the words tiranne poi and karanje poi and the negative meanings of vangila, ningila, kodukkila and nikatheela point to the tragedy of Koman's life.

HOPE BEYOND SUFFERING

Koman sees the fruits of his labor in Ponnaryan. The words in the poems such as Ponnonam, Puthanuduppu, Poothali, Puthariveykkalanu Kalam, Onathumpi, Ponvayal, Poothiri, Onanilavu and Ponvila, which need to be renewed in the harvest of Ponnaryan, highlight the dreams of Koman's hut. The scorching summer and the unbearable torrents sow misery. But beyond the cruelty of time, the field yielded a golden seed of hope. Spikes that delight the eye are a symbol of Common's dream and hope. Fertility see the words in the light of the keamarantullal, cuntucukannakatir, cheated, scallywag.

FREQUENT DREAMS

Conquest and the power system that accompanies it exploits my servant. Recognizing this, the last paragraph evokes the awakening of a farmer who pledges for a new system. The terms victory, robbery, power, shadow, sickle, aggression, violence, impact, and fall are notable here. Words like court, amen, storm, ruined, power, revenge, rent arrears, confiscation, and arrogance can be used to describe common vain dreams and tragedies.

*Dogs in a feeding trough
Maybe they found out*

A farmer named Komen is in a state of protest and conflict. It will not be forgiven. The protests, grievances and helplessness of the farmers are evident here. Such words as uttaka, patti, thukka, mapputhaka, tippuli, cheetiyatukka, kalikolluka, kuttikitta gajam, thikkaru, vidveshagni evoke the conflicts and joys of the peasant mind.

*Dogs in a feeding trough
If you see something out there*

A farmer named Komen is in a state of protest and conflict. It will not be forgiven. The protests, grievances and helplessness of the farmers are evident here. Such words as uttaka, patti, thukka, mupputukka, thippuli, cheetiyatukka, kalikollu, kuttikatta yajam, thikkaru and vidveshagni evoke the conflicts and joys of the peasant mind. What gives poetry its unique poetic character is the interrelationship and structure of the words.

Words play an important role in determining the appearance of each piece in this poem. Idasseri expresses rural life, agricultural culture, non-ethnic misery, wasted dreams, subtle joys and sorrows through a rural idiom full of rural uniqueness. The poem 'Puthenkalavum Arivalum' is a testament to Idasseri's skill in incorporating the metaphors and expressions of peasant life into the poem through the selective use of expressive rural styles and words. Most of his poems have an agrarian rural setting.

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