

A STUDY ON THE IMPACT OF INFUSING THE SOCIAL FACTORS THROUGH FOLK DEITY WORSHIP AND THE FESTIVALS

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Abstract

Worship of god is practiced in many different ways throughout the world. It is observed with various rituals and ceremonies in a traditional way that is unique to each continent, nation and race. As such, limited worship and undefined folk worship are prevalent in the Indian subcontinent. In it, folk worship is practiced in a way that is unique to each race. The village deities and their worship are widely followed. This article "studies on the impact of infusing the social factors through folk deity worship and the festivals".

keywords: *Kathir, Mari, Nadukal, Divasam, Bandal, Agamam, Karpagraka, Sthalaviruthcha, Vael, Pongal, Kappu Kattuthal*

Introduction

Man could not succumb to the wrath of nature, believing in the power of nature. On that basis nature cults and festivals originated. Festivities and celebrations arose on the basis that nature could be aged by offering sacrifices. In time, they began to worship nature. Thus idolatry must have originated among the people. The ancient man was afraid of thunder, rain, and lightning. He thought that they were the cause of the disease etc. He began to worship them.

Folk Deity Worship

We see folk deities worshiping the sun, moon, rain, tree, plant, Winds etc. We see folk people worshiping the moon. Fearing the light of the sun, the fury of the wind, the rain, and the darkness, they began to worship them. This worship originated because the ancient people feared the great events that took place in nature. It is worth noting here that **Max Muller** argues that '*religion is caused by the sense of wonder, shock, and fear of seeing objects of natural origin, such as the sun, rain, rain, and lightning.*' They began to worship nature for the sake of prosperity and gratitude. **Kathir** (Radiation) worship and "**Mari** (Rain) worship, celestial worship, and earth worship must have originated in this way. Nature's regulation and technique lead man to religious belief.

Ancestral Worship

Ancestor Worship can be found in Tamil Nadu. **Nadukal** (planting stone post) worship among the Tamils is also associated with ancestral worship. Ancestor worship is based on the belief that a person's miraculous deeds will continue to be associated with his relatives after he dies. This worship also includes worshipping the person who caused the race to appear. There has also been ancestral worship in China. There was ancestral worship in Egypt and Rome. In our country, the annual **Divasam** (Ancestral worship by presenting some food and sacrifice) and the appearance of the new moon are ancestral worship. Ancestor worship is a story of antiquity. Idolatry we call folk deities idols. These include family deities, clan deities and village deities. If somebody is suffering and getting sick, He worships the family deity at home. Give the child the name of the family deity. Each caste is divided into several castes. Each clan has a deity, and can still be seen printing on wedding invitations in the countryside as a deity of the respective clan. All people of the same tribe worship the same clan deity.

There is often no structure like the temple. There are hearsay stories and hereditary stories to be found. They worship folk deities that cause fear and enrich, soothe the wrath of nature and ward off diseases like measles and cholera. Among the deities, Mariamman and Ayyanar are heading towards the great traditional. Thus it is said that these deities are intermediate deities. The Brahmin bar says that they are intermediate deities due to the absence of sacrifices, definite worship, festivals, rituals, etc. We see the Aryanization of this deity worship alley. There are many folk deities in the countryside. We see the belief of the people that the folk deities who are intertwined with life are the folk gods. They ask for Kalamman just as they ask for Mariamman. They worship about the Ayyanar. Ayyanar is considered to be the guardian deity. The folk deities are mostly goddesses associated with agriculture and it is believed that the gods and goddesses who bestowed the wealth of the folk deities. Folk people believe that if they do not fulfill their prayers to the gods, they will suffer. Although the folk people worship the deities, there is not much difference in the worship of the folk deities. A closer look at the folk cult reveals that it is unique. Idolatry Folk people worship not only folk deities but also deities. The worship of deities that reflect human culture is divided into two types, idolatry and idolatry. Folk deities are not only a force to be reckoned with, but also to provide for the daily needs of the people. That is why the village deities are seen here as a guardian guide to the villagers, 'says **Dr. Kailasapathy**.

Classification of Folk Deities

Folk deities are classified into five by **Dr.S.Sakthivel**

1. Male deities
2. Female deities
3. Clan deities
4. Caste deities
5. Village deities

Temple Structure

Most folk deities are pedestals. The pedestals themselves are considered temples. The pedestals are made of mud, cement and stone. Only during the festival season will the **bandal** (TENT) pose be made. For some angels clay hall is built. In some places stone halls have been built. The temples are named after the deity whose idol is installed in it. For some folk deities, temples are built according to the rules of **Agamam** (BOOK OF NORMS). The sanctum sanctorum, vestibule, flagpole and perimeter walls have been erected. Such temples can be found for deities like Mariamman. There will be many deities around the **karpagraka** (shrine). Village temples are associated with trees and trees are considered a symbol of prosperity. Most of the folk deities are near the water level. Water plays an important role in people's lives. Image system of Folk deities can be divided into seven types. 1. Worship of the tree as a deity, the remnants of which can be seen in the temples **Sthalaviruthcha**; 2. Shapeless stone (i) On the ground, (ii) under the tree, (iii) above the balcony; 3. **Vael** (spear), scepter, knife; 4. Pedestals, 4.1. Square soil pedestal, 4.2. Tall shaped pedestal, 4.3. Drawing a deity in a tall figure, 4.4. Facial figure on tall pedestal, 4.5. full figure on tall pedestal, 4.6, stone statues on a tall shaped pedestal, 4.7. Statues in the circular image; 5. Worship with lamp in the attic; 6. Figurines with a pavilion or a similar structure, 6.1. Clay image, 6.2. Tree Figure, 6.3. Stone figure; 7. Idols in a temple-like structure, 7.1. Earthenware, 7.2. Stone figure, 7.3. Worship of copper or bronze idols

Method of Worship

Festival celebrated for the folk deities in Tirunelveli district as 'Kodai' and in other districts as '**Pongal** (sweetened rice) keeping' or 'Sami (**god**) bowing'. Worship practices vary from deity to deity. Tirunelveli district folk worship is different from other districts. Donations will be made to the male deities on Friday and to the female deities on Tuesday. Let us look very briefly at the cult of this district. 1. Village meeting 2.Planting post 3.Fasting 4. Invitation to home 5. Kappu kattuthal (**tying rope**) 6.Donation Performances 7.Midday Paran (**worship**) 8.Night Offering 2. Food bowl Throwing 10. Offering 11Paran (**worship**) Cut 12. Blood Wipe

Although there are differences in other district cults, we find one in common. Worship Methods We sees that the deity varies from town to town. 'In the absence of rain, there is a need for rain to increase yields and to prevent disease, and Sami has to bow down as a compromise after animosity, and the lizard sound will be asked for the omen if Sami decides to bow down. House tax will be paid by villagers to bow the deity. In the meanwhile he will give alms to the drummer and the potter. The people will fast before the temple. After placing the idol in the temple, **Kida** a goat will be offered and Pongal will be prepared. Banana and the coconut will be offered. Then bring the flour lamp and the sprouts. Women sing around the sprouts pot (**mulaipaari**). The next morning the kida will be sacrificed and hold the blood and soak it in the food and give it to the crowd. The pigs will be sacrificed in the cemetery. After the sacrifice everyone will be treated to a feast.

Babies are named after ear ring wearing ceremonies. There will be an art show or play that night. The village headman and the village priest play a major role in this.

There are rituals such as paying tribute, hair offering, and animals will be offered to the temples. Then we will see that lemons and pumpkins are sacrificed. On the days of worship, there will be art performances such as **karakaatam (folk dance)**, **Kavadi (carrying the bow type wood)**, (playing drum) **naiyandi melam**. **Thiruneeru, Kungumam, flower, Tirtha Neer (holy water), Veppilai (Neem leaf), Tulsi** etc. is offered as temple offerings and everyone, irrespective of caste, participates in the festivals. The festival is held for a deity like Mariamman, which goes back to the great traditional tradition, and for some deities there is a festival called **Thimithi (stepping in fire)** for Mariamman. During the festivals, fire trampling, tug-of-war and vampire dressing are performed. Street koothu (folk drama) will be held at the Draupadiamman temple festival.

Folk Festivals

We know that two thousand year old festivals have been held in Tamil Nadu. New festivals are also appearing due to social change. Through these festivals, time and artistry prevail. The source of the festival is not superfluous to the development of the arts. The festivals are all intertwined with the temple. Temple means festival; the festival means that the temple festivals are not only a celebration of religion but also a breeding ground for the times. Festivals are used to cultivate cultural envelope and foster a sense of unity. Festivals are often religious or professional. Professional festivals are celebrated with the idea that the industry should excel. Religious ceremonies are devoted to the worship of the gods and are performed not only for entertainment but also for the benefit of the people. Folk festivals express the culture, customs and civilization of the folk people. The temple festivals are also classified as annual festivals. These festivals are a mixture of small and large traditions. These festivals cannot be said to be entirely folk festivals.

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Therefore, this is a brief description of the important festivals celebrated by these people. Annual festivals are often associated with the traditional tradition. The temple festivals are also associated with the deity Agama. The annual festivities take place at regular intervals. Ten-day festival, Twenty-day festival, Thirty-one festival, two major festivals of the year: The festival is held every Monday and the festival is held if there is a chariot.

Tamil New Year Festival (Chitthirai 1)

The first day of the 1st Tamil New Year is celebrated as the Tamil New Year. They celebrate the birth of the feast year by wearing new dress. There is a belief among the people that if the first day is happy then happiness will prevail throughout the year.

Tamil Month (AADI 18)

On Fourth Month of Tamil AADI 18 People living on the banks of the Cauvery will celebrate the Mother of Cauvery. It is time for the farmers to start plowing according to the 'seed in search of degree'. The Cauvery will be flooded during the month. On the eighteenth day the ruling woman also worships Kavaritta. The newlyweds will leave the bride at Cauvery. **Dr. Kiruttinasamy** compares the eighteenth edition of Audi to the great celebration of the discharge of water from the Nile into the canals on the banks of the Egyptian oil palm. The flood will come and destroy it. When Fraser (Free) refers to it, he says it is customary to adorn a virgin and throw her into the river. The main purpose of this ceremony is to get the bridegroom to marry the grain-bearing bride. Thus it was believed that the field would be enriched by river water. Its purpose is to bring good results in agriculture. It is with this in mind that the + eighteenth multiplication must have begun to be celebrated by their ancestors.

Karthika Deepam

Karthika Deepam is held on the full moon day of the month of Karthika. Homes will be decorated with lanterns. There are also lanterns throughout the month of Karthika, who learn in the villages' **sulundu (palm leaf fire)**. Tie the corn cob together and wrap it around, then set it on fire and people will jump over it. He will take the ashes and put them in the ground. The lands are well stocked with the ashes. They believe that if you keep these ashes at home, the devil will not come. Millions of people gather in Thiruvannamalai to see the fire. People also believe that the disease will increase the yield of ashes on the land. The Karthika festival was an agricultural festival, with lighting and plowing. Fire festival is used to cleanse from demons.

Thaipusam

On the full moon day of the month of Thaipusam, it is customary to visit the Murugan temple and worship at the Vadalur Vallalar Temple.

Pongal Festival

People celebrate Pongal festival on Sunday as a festival of thanksgiving for rain and cows. The last day of March is celebrated as 'Bogi'. Indra will also get rid of the old items called 'Bogi' and decorate the house with new items.

The proverb of the country is that if you come to Pongal, you can eat a lot of rice as food.

Pongal festival is first known as Tamil **Thirunal (special day)** and **Uzhavar (farmers) Thirunal**. I, the precious people of the Hindu peasantry, celebrate the Pongal festival of the noble Tamils, who have made the world realize the rise of labor. Pongal wishes to express happiness. On Cow **Pongal**. The cows are bathed, their horns are colored, saffron is added and in the evening the day after the cow festival is called 'Kanum Pongal'. Adults will see and be greeted. They call it 'Kanum Pongal' and 'Kannipongal'. It is an incomparable festival where the whole house is clean and the whole city is happy and the whole country is happy and the farmer rises. Pongal is the only festival celebrated by all the Tamil people together.

Maha Shivaratri

The name, Shiva has a great controversy and is the mythical history of saving the world. On Shivaratri, people wake up from fasting and say Om Namasivaya and then I will worship Lord Shiva and end the fast.

Panguni Uttaram

The **Kaniyambu Idumban** (name of a deity) ceremony will be held on the day following the Panguni order. Idumban is worshiped. In all the early Murugan temples, the **Panguni Uttaram** is held in a very preserved manner, with the festive **Dr. K.Shanthi** 'from the folk deity.

The following are the festivals associated with the bath - referring to the fire pit.

1. Car festival
2. **Setal** Festival
3. Thimithi Festival
4. Pillar Festival
5. Mondayan Festival
6. **Oorani** (village pond) Pongal
7. Mayana Kollai (cemetery robbery)
8. Kathavarayan Wash Festival.

1. Car festival

The next day, the 1st Chariot Festival will be held for the local deities such as Mariamman. On the ninth day of the ninth day of the festival flag hoisting and deity in a chariot arrive at the place of departure.

2. Setal Festival

People stab the needle in the chest, abdomen, and nose

3. The festival of Timithithal (stepping in the fire)

In Mariamman temple and in some places of Kaliyamman temple the people practiced stepping in the fire. In the evening, the goddess takes a bath, puts on a wet dress, and puts on saffron in the evening and steps on the firewood. The **Timithithal** Festival is set to take place for Mariamman. All the people worship Mariamman with great reverence.

4. Kambam Festival

This festival is a festival for Ayyanar. He plucks the alarm flower and makes it for Ayyanar and plants three horned branches of the Neem tree at the entrance of the temple. In the evening people would rejoice around the neighborhood. Pongal will be held on Tuesday and Therottam on Wednesday. The procession will arrive on Thursday with piercings on the body. The idol procession will come that night. The festival will end the next day. On that day, on the tenth day, he would put the pole that had been seated in the temple into the well as a tribute and put it into the well. Bandaram also throws his hand-tied radiation cup into the well. That night the street will be crowded. There will be a street drama in the night.

Conclusion

We find that folk worship reflects the thoughts, beliefs, ways of worship, and elements of ancient religion. The ceremony creates a sense of joy and connection to the relationship. Thus it is sure that the folk deity worship and festivals are being the important social factors in uniting the people and retains the culture and discipline of their society and both the festival and the folk deity worship are intertwined in carrying the traditional values.

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