Lakshadweep literature: a study based on selected works.

Abdul Samad Parambadan  
Assistant Professor in Arabic  
Calicut University Centre, Kadamat, Lakshadweep

ABSTRACT: This paper attempts to explore the role of literature in Lakshadweep. Lakshadweep is one of the smallest union territories of India, situated 200 to 300 km off the coast from Kerala. Lakshadweep is an archipelago of 39 islands, covering a total land area of not more than 3 sq km. Lakshadweep has a pleasant tropical climate with an average temperature between 20°C and 32°C. The major islands include Kavarathi, Agathi, Amini, and Minicoy, of which Kavarathi is where the capital of Lakshadweep is located. Generally, people in Lakshadweep belong to the ethnic group Malayali, and hence speak a local dialect of Malayalam. Mahal is also spoken in some parts of the territory. GrandhanadJasri is the spoken form, the oldest script that was present in the island was VettuJathiy. With the advent of Islam, the Arabic script became popular among the people, especially for the study of Quran. Mahal is the language spoken by the people of Minicoy. It is the language of Maldives also and has a script of its own written from right to left as in the case of Arabic. The script that is in Lakshadweep Island other than Minicoy is the modern Malayalam script.

Key Words: Lakshadweep literature

INTRODUCTION:

Indian literature stands as the mirror of Indian culture. Regarded as one of the oldest bodies of literary works, Indian literature goes back to even those times when copious written literature was still not in vogue and oral form was very much prevalent. And regional literature in India is an integral and insparable body of writings, which was the precursor of this enriched past, laced with the potential orators (in case of oral literary tradition) and writers (in case of written literature). A strong characteristic of Indian regional literature is the sublime influence of regional kathas, fable, stories and myths, which later developed as a distinct genre and were termed as the “regional literature”. Indian literature, thus as the candle of the art of narration, gave birth to and important and independent genre of literature, the regional literature of India. One of the legends associated with Lakshadweep is that it has its early references as a part of ancient Tamil country, Tamilakam. There is also a reference from Sangam literature saying cheeras controlled the island. In a Pallava inscription dated back to the 7th century, Lakshadweep is referred as Veeppalakshamand said to be a part of Pallavi territory. Some believe that the people of Lakshadweep were Hindus originally, but they converted into Islam in 14th century. Another popular belief states that Islam was brought in Lakshadweep by an Arab named Ubaidulla. During the British colonial days, Lakshadweep remained as a part of Malabar district or Madras presidency. There are story telling of the influence of Buddhism in these Islands. The statues of Buddha and other relics found in the islands of Andorth, Minicoy and Kavarathi also speak of an earliest settlement. The early settlers carried with them the art forms and music prevailing in Kerala in those days of migration. With the passage of time, changes occurred in them due to the social and environmental changed in the territory. New art forms and music have come up in this background.

DISCUSSIONS

SAGARA KADHAKAL (The stories of the sea)

This was the maiden venture of Lakshadweep Sahithya Kala Academy to provide expression to the literary talents of the people. This book was published by Lakshadweep Sahithya Kala Academy in 1987. Sagarakadhakal is a collection of short stories. These stories are written by several writers of Lakshadweep. The stories of the people of the tiny coral atolls of Arabian Sea are vividly sketched in this book. This paper will attempt to analyze some of these stories.

ATTAIKA (NAME OF A PERSON)

This short story written by Dr. C.G. Pookoya. He is on of the Medical officer in Lakshadweep. In this story the writer tells about the quickness, transformation and civilization of development in Lakshadweep. The story “Attaika” describes the movements caused by them in the Dweep society. Dr. C.G. Pookoya views this story through the perspective of the forefathers of Lakshadweep.
Lakshadweep literature: a study based on selected works.

generation gap prevailing among the people of Lakshadweep finds words in the story. The speaker of the story is an aged old man of Lakshadweep and the story is the form as it gets revealed through the memories of the old man. Original name of the man is not mentioned in the story. He doesn’t even know from how he got this name, when and why. The development and modernization occurred in Lakshadweep and its impact happened in the society is stated as the theme of the story. By presenting it though the views of an old man, the author could make experience the reader the difference in opinion, disagreement and small clashed between the past and present generation. The narrative style also suits to present the idea successfully. Even though the story mainly reveals though the past memories of Attaikka, but it often reruns to the present where the differences between him and his son showed as the common differences due to the generation gap.

MALEHA (NAME OF A WOMEN)

The story “Maleha” is written by V.M. Shamsudheen. The writer is an agricultural Director in Lakshadweep. Maleha is a humble girl. Her friends are very truthful. In this story the protagonist is a grown up and educated girl. She lives in own home. The author describes with her long deseries there come like an important decision, flame of sadness… the air and light of modern educatory. Maleha is the story of two girlfriends Maleha and kunjibi and how they grow up to their adolescence. Maleha and kunjibi are very good friends from the childhood and both were good are studies though there were much restrictions from her father. The society is also orthodox which prevented girls from pursuing education and development. But kunjibidarely face and could break all the barriers towards her education and she becomes a gynecologist in the Kavarathi government hospital. I the plot Maleha the old friend is admitted for her delivery and her situation is very critical and she faces death closely. Through th hared of kunjibi and the mercy of God she returns to life. But Maleha is envious and she conspires against kunjibi. But the story end hopefully where Maleha understands the value and importance of education and wishes to make her younger daughter a doctor. Through this story the author could make poetry the anarchical irrational, attitude of the old Lakshadweep society due to the lack of education. Through this the author could emphasize the importance of women education and Maleha understands that it could be bring progressive change in the society.

KOZHNJAVA NIMISHANGALUDAI KALPERUMATTON SHRAVICHU

(LISTENING TO THE TREADS…)

This story is written by P.M. Mohammed Iqbal, who is a college lecturer. The author views this story though the perspective if his furthers. The hurried nature of youth, the fulfilled and unfulfilled wishes of present is laughing like a striking wave. In this story the writer talks about the helplessness of human being P.M. Muhammed Iqbal has written in a specific using style idiom which is very strong and very powerful. As the title hints the speakers of this story Ayoob recollects his days at campus. The readers could see an untold loose by strong love of his dear friends. Sreekumar with his junior beautiful girl Merlin after the kind of solitude among the crowd of people, shouting at television news etc. He becomes upset when he sees the wedding news of Merlin, his dear friends. Sreekumar with an U.S. settled electronic engineer. He goes to seashore for a relief and recollects the past campus memories, In the hope that it may give him some kind of relief from the present mental disposition. Sreekumar was not to talkative but a bookish type of character. He was not at all interested in love, till the entrance of Merlin. Then he starts to listen Hindi romantic song. Even though the story appears an ordinary love story, the images and figures of speech used in splendid. The author gives a poetic quality to the auditory story. The tide and sea become important characters in the story as we can see in other Lakshadweep stories.

PARANNUPOYA KILIKAL (THE FLOWN AWAY BIRDS)

This story is written by a famous writer P.M. Hamzakoya, a school teacher in Lakshadweep. This story tells that the language of love is spiral beyond the time and nation. The author tells about the reflection of the delicate pain of two minds, two souls. The protagonist of this story is an innocent young Dweep girl named Jameela. The story gives voice to innocent loves and the heavy charges she needs to pay for her love by the fate that is her death. Or we can say the she fulfills her desire through her death. Jameela and shaji are two important characters of this story who were very old friends from the childhood and their friendship turns love with their tuning to teenage. Shaji and Jameela were good at studies, but in the final school examination due to fever Jameela could not attend the class mark and his father send him to kochi for higher studies. The departure of shaji is intolerable for Jameela and the author describes the victory of Shaji as first effort in parroting the two eyes. When Shajjileaves, Jameela feels heavy solitude and mental anguish. Shaji goes against the promises given to Jameela and she hears that shaji has fallen in love with his classmate.

But when she hears that Shaji was killed in a scooter accident it was more than anything to endure for her little heart and she goes unconscious and her closed blue eyes never opened again. For us the people who live in a fast world may feel Jameela as an alien character and her love remains an undigested one but in the case uneducated innocent girl of Lakshadweep it is true. There are
lots of Jameelas in the past Lakshadweep whom I know my elders. The title “flown away birds” very much suits and acts to the theme of the story. The images of birds if often used in the story. When Shaji goes to kochi by ship, it seems to Jameela as a bird away. The solitude waiting of Jameela for Shaji is also compared to the awaiting of horn able for rain. The story starts with the flying away of one bird and it is followed by another. By reading the story we could understand that it i sthe state of heroin of the story.

BAPPA VARILLA (FATHER WILL NOT COME)

The story of Bappa Barilla is written by M.P Basheer, who is a student. M.P. Basheer tells us the story of the life of the people of the Islands. This story glances at the social situation prevailing Lakshadweep during ancient times. It emotionally presents the story of a neglected child and the repentances of humanity and the memories of past. The story portrays the cruel anarchies existed in the Lakshadweep society. It is bitterness presented through two of the bites of the system so that its impact of the irrational system becomes more obvious to the reader. The author reveals us the power of noble revenge that it is to help your enemy in his critical situation instead of ridiculing or leaving him. And the story shows how it could make a positive change in your enemy. Alikutty master is the central character of this story who comes to the primary school of his own Dweep as a teacher. Simple language and narrative style is the main specialty of this story. But through simple language the author exposes harsh realities of the society. He is able to show us the devil face of class discrimination through Alikutty’s noble revenge towards his enemy the author indicates us the power of love and humanity and show us how this simple story portrays complicated social relatives and it message for a social change through the way of love and humanity.

CONCLUSION:

Literature in Lakshadweep is a emerging area and needs to fostered and nurtured in a comprehensive manner. For preserving and enriching the literature of these Islands an Academy was constituted in 1983. It is quite interesting to note that such an Academy came into being only 1983and such a notion came as recommended by a group of writers from different states and union territories who participated in the seminar on National integration through Literature. Unlike the Academies in the states, which handles one or two areas in fine arts this Academy has to implement programmes for the development of all the fine arts, ranging from music to literature, folk dance to drama, drawing and painting to sculpture etc. In this context it is a surprising fact that a separate department for language and culture was till then absent. Thus the role of the Academy becomes all the more important. All the stories that are analyzed in the paper present to us the social and cultural history of Lakshadweep along with all its nuances and problems. Geographically speaking Lakshadweep remains in the margins so does its literature. Thought a present Lakshadweep Kala Academy (LKA) is organizing different programmes to improve the rich tradition, culture and literature in these Islands government has to undertake some activities to introduce the people of Lakshadweep on different genres of word literature which require services of gifted and highly educated persons. A united movement for Lakshadweep literature was out longtime dream kept in the corner of heart which remind undreamed for many years.

References
Kalatharanagam. Lakshadweep kala sahitya academy, 2008
Lakshadweep and its people, Department of information and public relations, 2010
Sagara kathakal, kavarathi Lakshadweep kalasahitya academy, 1987
www.lakshadweep.nic.com