

FOLK RESEARCH AND FOLKLORE STUDIES: MOVING TOWARDS ANTHROPOLOGY, SOCIOLOGY OR AWAY FROM HISTORY?

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Study of Indian Races, Castes and Tribes

The European researchers, anthropologists and experts have viewed India a conglomeration of races, tribes, castes and varieties of linguistic people. They were periodically invading India with their languages, culture etc., pushing down the indigenous tribes and folks. Herbert Risely (1851-1911), though divided India on racial basis with seven categories¹, only *Aryans* and *Dravidians* are talked about. Then, the study of castes and tribes started faithfully recording the divisions of Indians². In 1910, the Census Commissioner divided Indians on the basis of religion also (Gait 1911, 113-46), but, none objected to it as anti-secular or communal. After independence, Indian government itself divided states based on languages and thus, racial, ethnic, and linguistic divisions of people were completed. Though, scientifically, the race, racist and racialist hypotheses and theories have been proven false, the language speaking narratives have been affecting the Indian historiography and folk-studies also. Under such circumstances, the folk studies have come. Directly and indirectly, the folk research has been connected with the same factors of race, ethnicity and ethnos. And therefore, how the folk-studies are not prone to any bias, prejudice and preconceived opinion with or without ideology. These folk, folklore and related studies are not bound by historicity, historiosophy or chronology. Significantly, these two terms have varieties of definitions overlapping, confusing and embracing with other terms and expressions.

Folk and Folklore 20th Century Subject

The term was “folklore” in Indian context was, suggested by historiosophy (1803-1885), a British antiquarian in 1846, though, no definition is found. His words and phrases such as “manners”, “customs”, “neglected customs”, “fading legends”, “fragmentary ballads”, etc., appear to hint Indian narratives, which were “closely associated with nineteenth century intellectual currents of romanticism and nationalism” (Dundes 1965, 4). Richard M. Dorson (Dorson 1972, 1-50), has outlined four broad sectors of folklore and folk life studies. These are:

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1. According to Herbert Risley, there are seven racial types in Indian population. 1. The Turk-Iranian: These types of people are found in the Frontier Province and Beluchistan. ...; 2. Indo-Aryan; 3. Scytho-Dravidian, 4. Aryo-Dravidian, 5. The Mongol-Dravidians, 6. The Mongoloid, and 7. The Dravidian.
 2. Herbert Risely, R. V. Russel, W. Crooke, Edgar Thurston and others wrote about tribes and castes of different parts of British India.

1. Oral, verbal folk literature, i.e., unwritten (illiterate folk like IVC people³)
2. Material culture, (how nomads, invading, migrating categories could have had – has to be analyzed)
3. Social folk custom, and
4. Performing folk art (evidently, after completely settling down with artists, stages and theatres).

How the concept has been evolved and enlarged could be observed with the following few definitions:

Mac. Edward Leech	The accumulated knowledge of homogeneous, unsophisticated people
E.S. Martland	Anthropology dealing with the psychological phenomenon of uncivilized
G.W. Boswel	The unwritten history of ancient societies preserved in the minds of the people and handed down through ages by the medium of language or practice
A. Taylor	The folklore is the material that is handed on by tradition, either by word of mouth or by custom and practice. It may be folk songs, folk-tales, riddles, proverbs or other materials preserved in words, it may be traditional tools and physical objects like fences or knots, hot cross buns, or 'Easter eggs; traditional ornamentation like the walls of troy; or traditional symbols like the Swastika. It may be traditional procedures life throwing salt over ones shoulder or knocking on wood. It may be traditional beliefs like the notion that elder is good for the ailments of the eye, and so on.
Alan Dundes	The term 'folk' can refer to any group of people whatsoever who share at least one common factor. It does not matter what the linking factor is – it could be a common occupation, language or religion – but what is important is that a group formed for whatever reason will have some traditions, which it calls its own. In theory, a group consists of at least two persons but generally most groups consist of many individuals. A member of the group may not know all other members, but he will probably know the common core of traditions belonging to the group, traditions which help the group have a sense of group identity (Dundes 1965, 34).

Can folks and folklores be demythologized?

The folklore is thus, equated with,

1. Superstition, animism, blind-belief, legends, myths, fables, parables, allegories, tales, fairy-tales, songs, ballads, epic-poems, festivals, urban-legends, rural-myths, country-stories, chronicles and so on.
2. Depended upon hearsay, rumour, gossip, falsehood and so on.

3. Steve Farmer always used to dub them as “illiterate people”!

3. They are also connected with uncivilized, barbaric, vandalistic⁴, bardic⁵, dardic⁶, unsophisticated, crude, savage status and conditions
4. They may be tribal, ethnic, ethnos, clan, nomad, migrant, traveler, sailor, explorer (though the word race is not to be used in modern times)

However, the folk-researchers have to decide whether the folks conveyed to them could be taken up immediately and conclude everything about them or not. Suppose, if the same folks depose others giving different versions to interviewers at various occasions, which version prevails and who would adjudicate, according to his own judgment? Therefore, a reasonable question arises as to verify cross-check and confirm the veracity of versions with evidences, so that they can be subjected to interpretations. Here, the process of demythologization could be applied. Demythologization is a hermeneutic approach to religious texts that seeks to separate cosmological and historic claims from philosophical, ethical and theological teachings. The term demythologization (in German, Entmythologisierung) was introduced by Rudolf Bultmann (1884-1976). Here, in the context of folk, folklore and related issues, as they are connected with myths, legends and traditions, they may be subjected to such process. As the colonial Indian history and Indian historiography depend upon the narratives of Greeks, they have to be considered in the folklore context.

Herodotus' Gold digging ants, Aesop's Fables etc.

The Greeks were responsible for the western concept of "India". The father of history wrote about "Gold digging ants were larger than foxes but lesser than dogs" in India and historians were faithfully and hectically searching to locate such area from Ethiopia to Himalayas (Thomas 2006, 19)⁷. He also wrote about Indians with two heads, headless, one-

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4. Vandal was a tribe, but now equated with hooligan, ruffian, thug, delinquent etc., thus, the Vandal people were disparaged.
 5. In medieval Gaelic and British culture, a bard was a professional story teller, verse-maker, music composer, oral historian and genealogist, employed by a patron (such as a monarch or noble), to commemorate one or more of the patron's ancestors and to praise the patron's own activities.
 6. The Dards are a group of Indo-Aryan peoples found predominantly in northern Pakistan, north India, and eastern Afghanistan. They speak Dardic languages, which belong to the Indo-Aryan family.
 7. The gold-digging ants of Antiquity, located in the 5th century BC by Herodotus in a northern Indian desert, could be traced in Classical, Medieval and Modern European literature as well as in Arab and Persian literature at over 160 references, ranging from Sophocles' Antigone to Donald Duck. In essence it is a typical scare story with which gold diggers wanted to ward off competitors from their gold sources - gold-bearing sands brought to the surface by burrowing animals. The real animal behind the ants is the marmot *Marmota caudata* (sub-species *aurea*) with its orange-brown spotted fur - its size being larger than foxes but smaller than dogs. Ants, termites and other digging animals do bring minerals to the surface, a fact that will not have gone unnoticed to early man. Even in modern technology this habit of certain animals is used successfully in prospecting for gold and minerals like diamonds. This story is probably the oldest one which can be traced virtually continuously for almost 2500 years.

eyed-head, scorpions with wings and so on. Here, how historians could treat such narratives? Can they dub them as folklore, myth or bundle of lies? Ironically, he did not visit India, but, borrowed from Hekataios of Miletus, who in turn never visited India, but wrote about India around c.550BCE. Paradoxically, he too relied upon Skylax's report, who made a journey to India in c.515 BCE (Rudolf 1942, 159-97). Again none of the so-called Skylax report or writings are available (Michael Louis 1977, 24-26, 76). So it fits into the definition of handing over mouth to mouth propagation, that too, reportedly happened 2500 YBP and none could verify or crosscheck. The Aesop's fables also have the same story of Panchatantra and Jataka stories crossing through Persians and reaching the Greeks. Aesop reportedly lived c.620-564 BCE and none questioned then, why Buddha and Panchatantra are placed after him. So in fables and folklore, one cannot ask chronology! This has to be contrasted with the allegation that "Indians had no sense of history, no history....." etc⁸.

A.A. MacDonnell (MacDonnell 1905, 10-11), perhaps expressed the opinion of the EIC experts as, "*History is the one weak spot in Indian literature. It is, in fact, non-existent. The total lack of the historical sense is so characteristic, that the whole course of Sanskrit literature is darkened by the shadow of this defect, suffering as it does from an entire absence of exact chronology.Two causes seem to have combined to bring about this remarkable result. In the first place, early India wrote no history because it never made anv.....Secondly, the Brahmins, whose task it would naturally have been to record great deeds, and could therefore have felt but little inclination to chronicle historical events. Such being the case, definite dates do not begin to appear in Indian literary history till about 500 A.D.*" Thus, the "sheet anchor of Indian history" decided (Elphinstone 1889, 11) that there was no history before the Alexander's invasion and between 326 BCE and 600 CE, there was no literary history. Incidentally, none of these Greek accounts were available, but, available as compiled by McCrindle and others taking bits of information attributed to the Greek experts from much later dated documents.

Naked Greek Folks, Indian Gymnosophists and the Folks of Nudity

The Greek narratives have been obsessed with the naked ascetics or gymnophists and gymnosophists of India. Not only, the Greek philosophers, but, Alexander and his army were so worried with them. The "Alexander Romance" and other Greek legends discuss about the naked folk-seers of India, even in Athens. The tomb of Zarmanochegas (Sramanacharya) from Bargosa (Bodhgaya) at Keramikos cemetery has been interpreted by scholars differently, as to whether, he was a gymnophist, gymnosophist or otherwise, as he self-immolated with loin-cloth⁹. The inscription¹⁰ there reportedly read "Here lies a Sramanacharya from Bodhgaya... According to Strabo (Strabo 1932, 123), "dated to 1000 BC...." (Thyagaraja Aiyar 1930, n.k.) ".....therefore he leaped upon the pyre with a laugh, his naked body anointed, wearing

8. Aurel Stein's introduction to his translation of the Rājataranginī: "*It has often said of the India of the Hindus that it possessed no history.*"

9. They could not differentiate or want to specify who were Brahmanas, Brahmanes, Paramanai, Sramanas, Samanaioi, Sramanniyya, gnostics and others.

10. '*Here lies Zarmanochegas, an Indian from Bargosa, who immortalised himself in accordance with the ancestral customs of Indians.*' Xv, 1

only a loin-cloth; and that the following words were inscribed on his tomb: "Here lies Zarmanochegas, an Indian from Barga, who immortalised himself in accordance with the ancestral customs of Indians."

The Greek philosophers and scientists debated in symposiums naked and the athletics participated naked in Olympics. Why Archimedes ran naked would not have been decoded by his findings, and students surprised with "eureka". The Greek athletics had their nudity practiced traced back to prehistoric Greece and was connected with the warrior-athlete whose training and competition in the games was at the same time his preparation for war (John 1985, 213-232). Most of the Greek sculptures have been naked only.

Jeffrey Hurwit (Jeffrey Hurwit 2007, 35-60) shows that the Greeks did walk around in the buff in some situations. Men strode about free of their togas in the bedroom and at parties called symposia, where they would eat, drink and carouse. So here, the dealing of such folk-nature of Indo-Greek interactions with bareness, nakedness and nudity has been suppressing and hushing up. It is well-known, how the Digambara Jains have been treated, while the Greek nudes are upheld.

The Greek folklorists (Strabo 1877, 58-60, Mc Crindle 1979, 67-68, Mc Crindle 1877, 97-103) were evidently confused with the Brachmanes or Bragmanes, who are identified with Brahmanas of Vedic religion who remained unclothed, and whom even Porphyry (c.234–305 CE) mentioned lived drinking milk and eating fruits, thus identified as vegetarians and gymnosophists. Similarly, the ancient Shramanas, which included the Digambar sect of Jain monks, also remain unclothed and there were Buddhists like Kalanos, who self-immolated at Susa in 323 BCE. So, here, the nudity has not been issue philosophically, yet, present-day scholars differ according to their perspective. Thus, the study of nude-folks in the Indo-Greek context has also been interesting.

Are Indians still Folk, Tribal or Ethnic?

The expression *folk* is from old English folc, of Germanic origin; related to Dutch volk and German Volk, but, in slang, it is often used to disparage, denigrate and defame specific people group. It connotes, tribal, uncivilized, barbaric, unsophisticated, crude, at one side and ethnic, cultural, national etc., at the other side. Thus, it is also applied euphemistically to appreciate and condemn (Narayan 1997, 153, 158, 232, 239) people of antiquity with culture, tradition, heritage and civilization.

Predetermined targeted attacks in such attempts could be noted under the guise of ethnographic or anthropological research (Deslippe 2014, 34-56). As American writers looked down the "native Indians," so also, the European Indologists ran down upon the "East Indians." Yet, as honey and milk were flowing on the roads and bloody dog-size ants were carrying gold, cloths grown in trees¹¹ etc., they wanted to come to "*India*," though it had to be discovered till modern times. Perhaps, that is why, Columbus discovered "*India*" exactly in the opposite side in America and the European explorers could visit two "*Indias*" in the East to register in their maps faithfully!

11. As described by the Greek historians, including the "Father of History," Herotodus

People knowing each other is two way process, as unless, one group visits other or makes them to be known to others, others may not be knowing them. As India and Indians were known to others, as they themselves claimed and recorded, it is evident that they were existing well before them to get publicized, exposed and revealed for mutual reasons. Therefore, no group could consider and treat the other group as uncivilized or otherwise.

India's stories have been Objective, Educative and People Oriented

On the other hand, the Indian stories had been reasonable, educative and significantly emphasizing moral at the end. *Panchatantra*, *Hitopadesa*, *Jatakas*, *Kathacarit Sagara*, and host of other stories have a pattern that could be discerned by any researcher. That flora and fauna had been part of nature and humanity was well known and that is why, in such stories, they became heroes, heroines, villains and other characters. That God becomes animal and animal become god is stressed in *Dasavatara* depictions. Now, it is appreciated that that is combatable with the science conveying the theory of evolution. That Ramayana and Mahabharata are still read, debated, criticized, denigrated, blasphemed, burnt and praised, proves its folk nature of antiquity of the people associated with. As pointed out, there could be 300, 3000 or even 30,000 Ramayanas, but, the core story has not been changed for the last 5000 YBP (Sankalia 1972, 1-43; Sankalia 1982, 1-205).

Thus, the Puranas too have a pattern of accommodating Cosmology, cosmogony, geography, anthropology, sociology and other folk-features. The dynastic details and chronology have been unique features, which have been used by the colonial historians comparing with inscriptions and write Indian history. Thus, folk-puranas could give such valuable data and information.

Is "India, that is Bharat," still, a sub-continent, nation-in-making, or waiting to attain nationhood?

When Indian States were viewed as "European States," the Europeans decided accordingly and wrote about "Indian subcontinent," "nation in making," etc. (Chatterjee 2005, 1454-1475). Even for African mumbo-jumbo, Central American hocus-pocus and Australian abracadabras, they (Delippe 2014, 34-56) continued to blame "India." Even in 1970, Hyatt Harry Middleton could note that, there were Hindu spirit guides, physically present teachers claiming to be from Bombay or Calcutta, and several turban-clad Hoodoo workers (Hyatt 1970-78, 951, 11271, 781; 700, 857, 4170 and 4670).

Magical supplies were made by Hindu people or via Hindu method, and were procured from Hindu stores or mail-order Hindu companies (Hyatt 1308 and 1390; 1010, 1018-1019, 1948, 10219). Hyatt dryly noted the sincerity of Collins's statement, but the improbability of it being true, since "Hindu" was nothing more than "exotic atmosphere and advertising by hoodoo merchants." Even for the sex and sex related activities of advanced US, the poor men of India are blamed (Lucia 2018, 953-988). In Yoga, only union of mind and body is mandated and not body with body, yet, yoga is accused for some "yogic" practices are led to amateurish poses and slipshod activities. Sloppy and slapdash "fast food" type practices could go astray and for which Indian yoga cannot be held responsible. The folk-psyche makes researchers to think extreme and arrive at fantastic, amazing and incredible conclusions. So, India has to be searched, located and identified even in 21st century appears to be folkish.

Have Indians come out of lithic culture to modern or technically going back to it?

It has hues and shades to cover all from microlithic to modern cultures of all sorts. Traditional Indian society has been living with such millennia old narratives with culture, tradition, heritage and civilization. The folk-oriented narrative of tradition of history and historiography has led to different views imbibed with modern political and Eurocentric ideas, applied to India. Globalization and corporatization has actualized the mythology of Asian manufacture behind products, as could be noted in the transformation of winnowing pan, pestle, mixie, grinder etc, where, the operations were mechanized and timings electrified. However, Indian-folks can be blamed for using megalithic tools even today. LPG could offer limited science and technology, technology transfer etc., but could not replace megalithic stone. Ironically, now, small size stone pestles are manufacture, sold and used also. Even the US-EU brands are not behind, as they have been bring out their own folk-versions with stones rotating vertically and horizontally. When human actions are delegated to automation or mechanization for convenience and machines are made to activate human beings. So it is not known as to dub as tribalization or folkification of science and technology or other way or vice versa.

“People with History” and “People without History”

So far, “People with Book” and “People without book” and such stuff are heard about in religious context to exhibit their pious superiority. Indian heathen-folks were blamed for not having “book” revealed for their belief-system. Now, *People with History* and *People without history* is discussed. The European Indologists and British Company writers categorically decided that, “Indians had no historical knowledge and they did not write any history.” Recently, Eric wolf noted that (Wolf 2010, xxvi),

We can no longer be content with writing only the history of victorious elites, or with detailing the subjugation of dominated ethnic groups. Social historians and historical sociologists have shown that the common people were as much agents in the historical processes as they were victims and silent witnesses. We thus need to uncover the history of “the people without history” – the active histories of “primitives,” peasantries, labourers, and besieged minorities.

Indian histories have already been written as the victims defeated and subjugated but the invading folks from time to time. In India, even today, there have been silent majorities looking at all sorts attacks taking place against them. Yet, they have not learned to write anything, as they are still in folk-conditions. How it is different from “subaltern” is not known¹². If that is to

12. The Subaltern Studies Group (SSG) or Subaltern Studies Collective is a group of South Asian scholars interested in the postcolonial and post-imperial societies which started at the University of Sussex in 1979–80. The term Subaltern Studies is sometimes also applied more broadly to others who share many of their views and they are often considered to be "exemplary of postcolonial studies" and as one of the most influential movements in the field. Their anti-essentialist approach [3] is one of history from below, focused more on what happens among the masses at the base levels of society than among the elite.

study people from the bottom, then, it may have to start from the top to bottom. As Indians have been “people without book” and “People with history,” it has to be noted as to again they would write or Indians have to take initiative or as usual, they claim that they alone has “burden” to write about Indian-folks.

Indian Dhai, Folk-Nurse, Mid-Wifery and Folk-Psyche in Treating Issues:

This example is given to prove the bias in the folk-medicine. It is irony that Indians have indulged in studying folk-medicine, folk-science, folk-technology etc, without understanding the complications and implications. Just hundred years back, the British dubbed them so and banned them also legally by enacting acts and rules (Jaggi 1979, 141-50). During the early 19th centuries, the Indian Medical system was completely westernized (Jaggi 1979, 34-70). Katherine Mayo (Mayo 1927, Part 1&2) classified and included “midwifery” as one of such modern-day social evils, “.....child marriage, premature consummation and pregnancy, destructive methods of midwifery, excessive child-bearing, purdah, child widowhood, prostitution, sexual recklessness and venereal disease, lack of education especially for women.” and irrational systems of medicine (Mayo 1927, 1ff). Referring to conditions, not in the seventeenth century, but in 1975, Mary Daly (Daly 1979, 438) writes the following about Indian midwifery: the reader should consult Mayo’s *Mother India* for a lengthy description of the ‘unspeakable’ *dhais*, ‘midwives’ from the ‘untouchable’ caste to whose filthy, brutal, grotesque, and frequently murderous ministrations the woman in childbirth is subjected. Daly then quotes an excerpt from Katherine Mayo:

[The dhai] kneads the patient with her fists; stands her against the wall and butts her with her head; props her upright on the bare ground, seizes her hands and shoves against her thighs with gruesome bare feet, until, so the doctors state, the patient’s flesh is often torn to ribbons by the dhai’s long, ragged toe-nails. ... she makes balls of strange substances – any irritant – and thrusts them into the uterus to hasten the event’ and then continues in her own voice to describe the dhais as “the filthiest and most ignorant women.

Now, Indians have been comfortable, as *filthy midwives* were replaced by *hygienic obstetricians*. Researchers (Liddle, Joanna and Shirin 1998, 495-520) have pointed out such bias.

Liberalization, Privatization, Globalization and Corporatization have made India, folk or modern?:

Under LPG regime, almost all people have been connected and exposed to modern gadgets and other facilities. However, whether the existing tribes and ethnic groups of antique could be considered as elevated to modern folk status or not. Now, elite, educated and sophisticated groups have also formed into “folks.” Then, whether all “folks” are equal, equated and treated accordingly? Incidentally, the modernized folks, including women, have started wearing torn-clothes, ripped jeans and shorts, sporting tattoos bigger than tribes and folks, hair with bizarre style sizes, shapes and colours and so on! Indian college students and youth have been craze about and prone to these snobberies. Of course, they assert, “*We need not be advised*

or taught to what we should wear and should not wear.” But, how anthropologists, sociologists or folk-experts would decide about, applying their research methodology and standards. As more and more shops have been opened, this creed, clan or tribe would increase. Then, they may have to be decided whether they are becoming modern tribes or folks. As corporatization has already engaged with their folk-brands, investing millions, such creed may not be controlled even by GST.

Folk-studies with bias, prejudice and pre-conceived notions

As for as India is concerned, Indians were subjected to 600 years Mohammedan, Mughal, Turk and other rule and 300 years European Companies. Thus, nearly thousands years, the stories, and legends, culture and festivals, dance and music etc., of them influenced, imposed and affected Indians. Such influence has been psychological and physical impacting their earlier factors of culture, tradition, heritage and civilization. Here, if the concepts of devolution, evolution and other theories are applied, Indians may or may not respond properly. As the Jain and Buddhist impact were affecting them earlier and again medieval period, everything would have been affected gradually. As they produced their own Ramayanas, the stories of Rama and Sita were also distorted considerably. Ironically, the Europeans also tried to interpret Ramayana in their perspective. Now, the atheists and agnostic groups have also not been behind and thus, “Ravana kaviyam,” has been produced (Kulandai 1946, n.k.)¹³. Thus, Indians can have 300, 3000 or even 30,000 Ramayanas and no historian would ask for any critical edition, if such Ramayanas are interpreted at different forums, stages and even in media. Here, devolution, evolution, convolution and other theories cannot be applied with any standards. Even artificial, superfluous and manipulated stuff are also manufactured and circulated by vested groups. There is a proverb, “After listening Ramayana throughout the night and up to early morning, when asked, ‘*Who is Rama?*,’ the listener replied ‘*Rama is younger brother of her father*’”! So, even negationist version of literature, propagandist literature and other categories are read, the readers would respond accordingly. And from such different folks, many versions can be obtained. Just for example, Ramayana is taken here, the same condition prevails in dealing with the other epic Mahabharata and Puranas¹⁴. During medieval period, Mohammedan version of Dasavatara and Akbar’s reign “Allah Upanishad” were also produced (Ewing 1988, 1ff).

Folk-science and science:

The Greek folklorists always condemned the science of Indians as “folk.” They never accepted and recognized the Indian method of circling the square and squaring the circle. However, they were used in the construction of the houses, cities, palaces, altars and temples in India. The scholars used to mention when Indians could succeed method of circling the square

13.This book was the creation of Dravida Kazhaga party, an atheist, particularly, anti-Hindu. It was negation of Valmiki Ramayana, praising the villain Ravana and pour venom on the heroes Rama and Lakshmana with an intent to malign.

14.As for as Puranas are concerned, during Mohammedan/Moghul and the British periods, not only, the existing Purans were manipulated, but, also, many fake Puranas were manufactured. The Dasavatara of the Satpanthi Ismailists, Nabi Purana, Allah Upanishad are few to be mentioned for illustrative purposes, as most of the manuscripts were already destroyed.

and squaring the circle, the Greeks succeeded by exhaustion (Wassertein 1959, 92-100). Of course, Fibonacci could write a series, and Roman folks building without zero, as pointed out by Garry Kasparov (Gibbon Accessed 3 July 2019). Thus, if a student of science and technology looks at the definition of folk, folklore and related terminology, he could easily find out the uncertainty principle existing more than that of Warner Heisenberg (1901-1976). Under uncertainty principle, there is contraction of mass, length and time. With the principle of contraction of time, a father can be younger than his son, just like folklore, but, it has a scientific answer. The saints, seers, and other holy folks were also living in forests, hilly areas and villages with all knowledge. All the folks living in cities and metros may not be having the knowledge of the forest-village folks. The point is where the folks, tribes, forest-dwellers and others could be brought together to understand the past, realize the present and develop for future.

The Limitations, Constraints and Restrictions in the study of Folk-Studies and Research:

Dealing with “folks” exposes the practical difficulties in explaining the concepts and conveying to others without mincing the words. Jonathan Roper pointed out (Roper 2008, 64) that, *Mirroring the failure of Thoms’ cultural activism on his own home ground, the word ‘folklore’ , as well as the discipline represents, never gained full respectability in England,* shows the difference of opinion of the experts dealing with the subject matter. In India, *Cultural Activism* might bother leftist ideologists, as the rightists use such expression now¹⁵.

1. Folk, folklore and related terminology, concept, precept etc., have not been defined categorically, positioned certainly and finalized conclusively for folk-studies and folk-research and folk-research methodology.
2. Their implications, complications and interpretations differ and no consensus has reached.
3. As concepts overlap, precepts crisscross and evolution of the subject has been in the seminal, formative and evolving stages, it has long way to get identified as separate and independent.
4. When it could get divorced from anthropology, sociology, and other subjects of humanities, is not known.
5. The difficulty in differentiating folk from tribe, cult, religious group, faction, party, people etc., has to be addressed and removed.
6. The study of folklore has to be distinguished from that of ethics, philosophy, principles, morals, manners, behavior, conduct etc., cannot be standardized as in other subjects.
7. The study of folklore has to be separated from that of culture, tradition, heritage, civilization; society, families, people groups; customs, mores, practices, snobberies;
8. The concepts, precepts and other related thought processes have to be brought near from the extremities of folks to uncivilized and ultra-civilized categories.
9. The US-EC modes, models, and modules cannot be straight away used in the Indian context.
10. The professional bias, ideological prejudices and other pre-conceived notions should be avoided.

15. Cultural nationalism is a form of nationalism in which the nation is defined by a shared culture. It is an intermediate position between ethnic nationalism and civic nationalism. Therefore, it focuses on a national identity shaped by cultural traditions, but not on the concepts of common ancestry or race.

Conclusion

Folk, folklore and folk studies may be new in the formative stages, but, its significant features have been accommodated in the Indian Itihasas, Puranas, stories and other writings preserved even today in the inscriptions, palm-leave manuscripts and sculptures. The miniaturized sculptures in the panels, pillars and structures exhibit recorded details of the past. They may be folkish, mythical and legendary, but, give enough information for folk-research. Where literature has antiquity, the folk studies have to be conducted in a professional manner. They cannot be treated as tribal stories, moorings of the uncivilized peoples or savage legends. As critical editions of Ramayana and Mahabharata have been brought out, same methodology could be applied to other literature. The demythologization could bring a lot of change, as in Indian context, it would be easy, as the demythologized data and information could be compared with historical details and evidences. Benoy Kumar Sircar (Sircar 1917, 23-44, 160-170, 202-214) has shown a way, using Bengali literature, as to how to exploit folklore in historical perspective. In the same way, the folk-literature of other Indian languages could be researched to find out the facts that would help to understand and appreciate the unity and integrity of India. Ultimately, under the prevailing complex social, economic and political conditions, any study of any subject should be useful to the folks, people and citizens.

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ANTHROPOLOGY AND FOLKLORE

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Key Concepts: Antiquity, Anthropology, Culture,
Folklore, Society

Anthropology began its voyage exactly on the day human beings were evolved way back to millions of years ago but, it took several centuries to get its' name well established. The *official recognition* only came about 1859, just after the institution of the *Society of Anthropology in Paris* by the efforts of Broca (Reddy 1987, 65). Since then, anthropology marched ahead as, a *Discipline of infinite curiosity about human beings* (Ember et al. 2002:2), and became the *Science of human beings*. Goodenough (Goodenough 2002, 424) puts this character of anthropology very clear as, that *Covers all facets of human struggle, human existence, and human history, from the beginning*. Eventually this will crop up a question in our mind, how does anthropology become a unique subject discipline? The answer is something strategic as, Damodaran (Damodaran 2014, 12) proclaimed that

A search for new ways to understand the human condition, and which also includes the non-human world.

Consequently, anthropology provides a new window of wisdom by travel upon the physical, the social and the cultural facets of human beings. It also explores answers to the questions about where and how humankind fits into the natural order? (Goodenough 2002, 424). Naturally, this kindles a scientific perspective for investigating the human nature, a complex amalgam, which interacts continuously throughout one's life and history, by cutting across the pre-historic, historic, and contemporary knowledge, societies, and culture (Damodaran 1999, 36-37, Majumdar and Madan 1986, 5).

The doyen of American anthropology Boas (Boas 1904, 522) once explicated that anthropology as an act of *appreciation of the necessity of studying all forms of human culture*. This idea of Boas hints at *high concern* of anthropology; its' great efforts to observe, examine, study, analyze and understand human society and culture in a *holistic perspective*. The famous definition of Herskovits of anthropology as, *the study of man and his works* (Majumdar and Madan 1986, 2; Doshi and Jain 2001, 17) further ignites the thoughts about human culture and those of their works. Here, the work is, *an activity or, engagement involving mental or, physical effort done*. This working explanation takes straight away to the idea of Bauman who has seen *folklore as action* by giving great concern over *the doing of folklore*.

The Concept of Folklore

Generally, *Folklore* means those things that have been disseminated in an informal manner mostly by word of mouth such as the traditional beliefs, myths, tales and practices of people living as a group. It is generally agreed that