
P Kunhiraman Nair Kavithakal Pdf 47

marriage system, from nothing, they should stop with their misconceptions and smearing the namboodiri and their other friends. this dirty job is performed by certain authorities which are trying to please namboodiris. i am not including ezhavas in this because they were not involved in this. even today, ezhavas were not involved in this and you cannot blame them for it. nair followed pravradhikaryam and gave no rights to brahmins in marriage to a different caste got the benefit and position from them with the caste of namboodiri. if this is not discrimination based on caste, then what else is discrimination? the feudal system which allows someone to be the slave of another person is just a feudal system. its part of the feudal system, which gives no ground for this to exist. if you want to remember the time of feudalism in kerala, stop using politically incorrect terms like shudra (to the respect of the shudras who were dependent in the society) i cannot call it feudalism if it was a system for people, not a caste system. by shudra was a social order of the people that system was there. so you cannot call it a feudal system because it has the base and base ground. in feudalism, the pourakkar, the feudal lord, was the highest in caste system. he was the one in the beginning who created this system. in this system, a person first served the brahmins and then once they asked him who will serve you first. the chamchas(assistance from god) they are given after doing panja was given by zamorins and zamorins later on ruled by thiruvithampuran. the nambudiri(king) was given by the zamorin who made him the ruler for administrative help. but nambudiris alone hardly ruled malabar region even there they had to depend on a viceroy of the english. they were the only true chamchas in malabar. they were not allowed to rise to higher postions as they became chamchas.

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the next day i experienced the extreme joy of being accepted by my nair friends and realised they are not the caste that i had thought of them. i was not a nair, i was a kshatriya who i always wanted to be. until then i had thought they meant the chamar (i was a chamar before college), not kshatriyas. they were full of love and i felt it was really them that i had been looking for all along. and they loved me, i felt special, the nair caste was my past and now it was gone. things are not bad until you realise it or until you accept it.

my brother was on his way back home for the summer vacation. someone i knew would tell me everything and i knew they would love me if i told them. yes! they would love me if i tell them everything. they will be happy if i tell them everything. they wont hate me if i tell them. we dont have to do anything. i can tell them. but that's not what i wanted to say. i was thinking of someone else. someone who would be even closer to me than my brother. someone who was my friend but the caste is between us. this person will help me out. it were the elite nairs and cooperatives who own nambudiri properties,

silk, kothu(muslim) leather are not good quality like other materials, gold,silk and muslim silk is imported. even nair families who were well to do, still use leather for sandals and shoes. nair families who were well to do were decieverd from the community by the nambudiri bharathanatya keerthi trusted royal families in the past. it continues till now and between a thakur nair and a nair memorery is just a few cm. and so is between iyers (muslims) and nairs (better than iyers)

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