



DESI

Saskia Rao-de Haas



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Saskia Rao – de Haas is originally from the Netherlands and lives in New Delhi. She started to play the cello when she was eight years old because she loved the sound of the instrument. Initially she learned western classical music and later, Indian classical music from the great Flute maestro, Pandit Hariprasad Chaurasia. Speaking about Saskia, her Guru said, 'Saskia has been taught by God and everyone should listen to her music.' Saskia has introduced a new instrument, 'the Indian cello', to Indian classical music and performs all over the world. She also composes music for concerts, theatre, dance and film. She performs alone and often together with her world-renowned husband, Sitarist Pandit Shubhendra Rao. Their son, Ishaan, is a gifted pianist and budding sitar player. Ishaan was the inspiration for the Sangeet4All music curriculum. Saskia has written books, composed songs and created the full training program for Sangeet4All music educators to make sure that Indian classical music becomes and stays important in the lives of all children.

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Saskia Rao-de Haas

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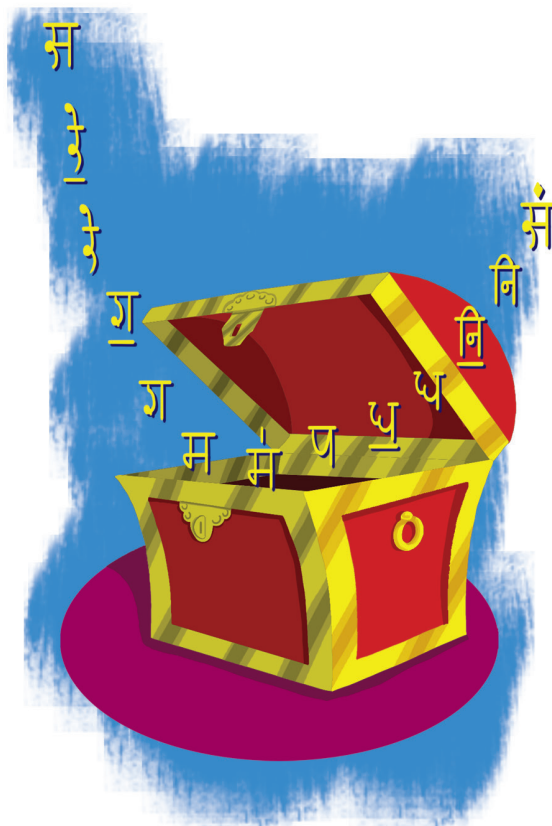
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Preface

Dear parent,

In the Raga and Tala book we met Surya, Urvashi and Azim. In Desi the young artists go on a musical journey through India to learn various regional musical styles of India. The Desi book is a storybook and workbook in one. Children will learn how to take musical notation from their music teacher, write a story and fulfill an assignment at the end of the book. The children will learn a song from their grandparents or another elder family member. Music connects people and communities and in Desi, children can experience this aspect of music. As a parent you can join your child and listen to different folk and classical music together to create a musical environment at home. I wish you a joyful journey together.

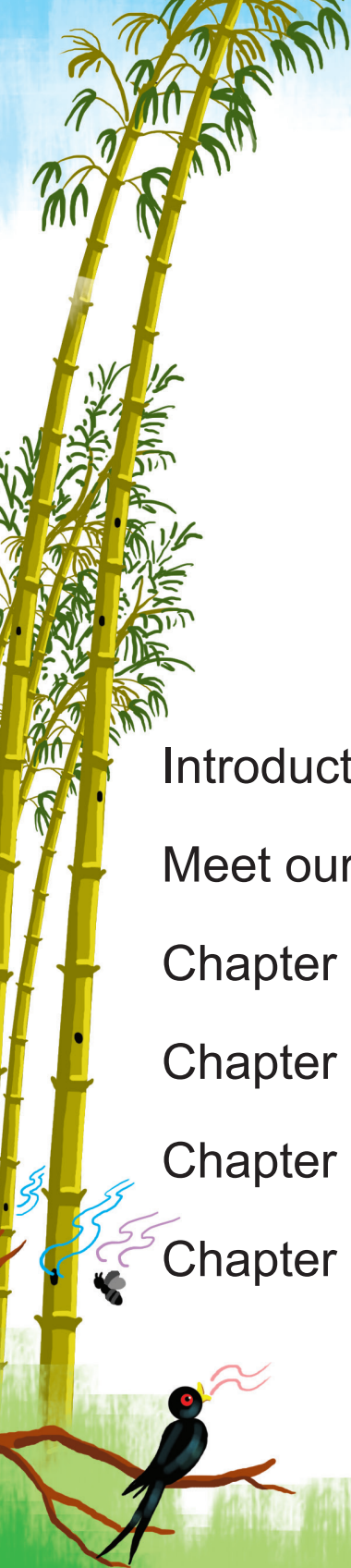
Saskia Rao – de Haas

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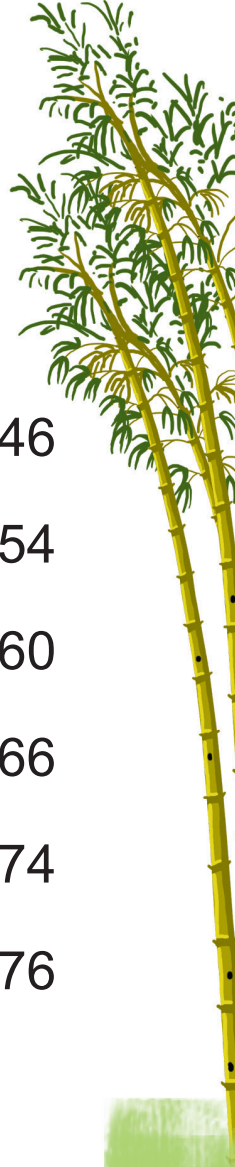
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Introduction

India is a big country. Each part of the country has its own music. In this book, Surya and his friends visit different parts of the country and tell you about the music there. You travel with them and learn the same songs. Each region in India has its own language and even its own script. You know how English and Hindi are written differently? In India, we have more than 22 languages and 13 scripts with over 720 dialects.

We cannot count how many folk music styles there are in India. There are just too many! But we will learn seven folk songs.



Meet our heroes

Surya is a young boy from somewhere in India. When he sings, the whole world seems to be a better place.



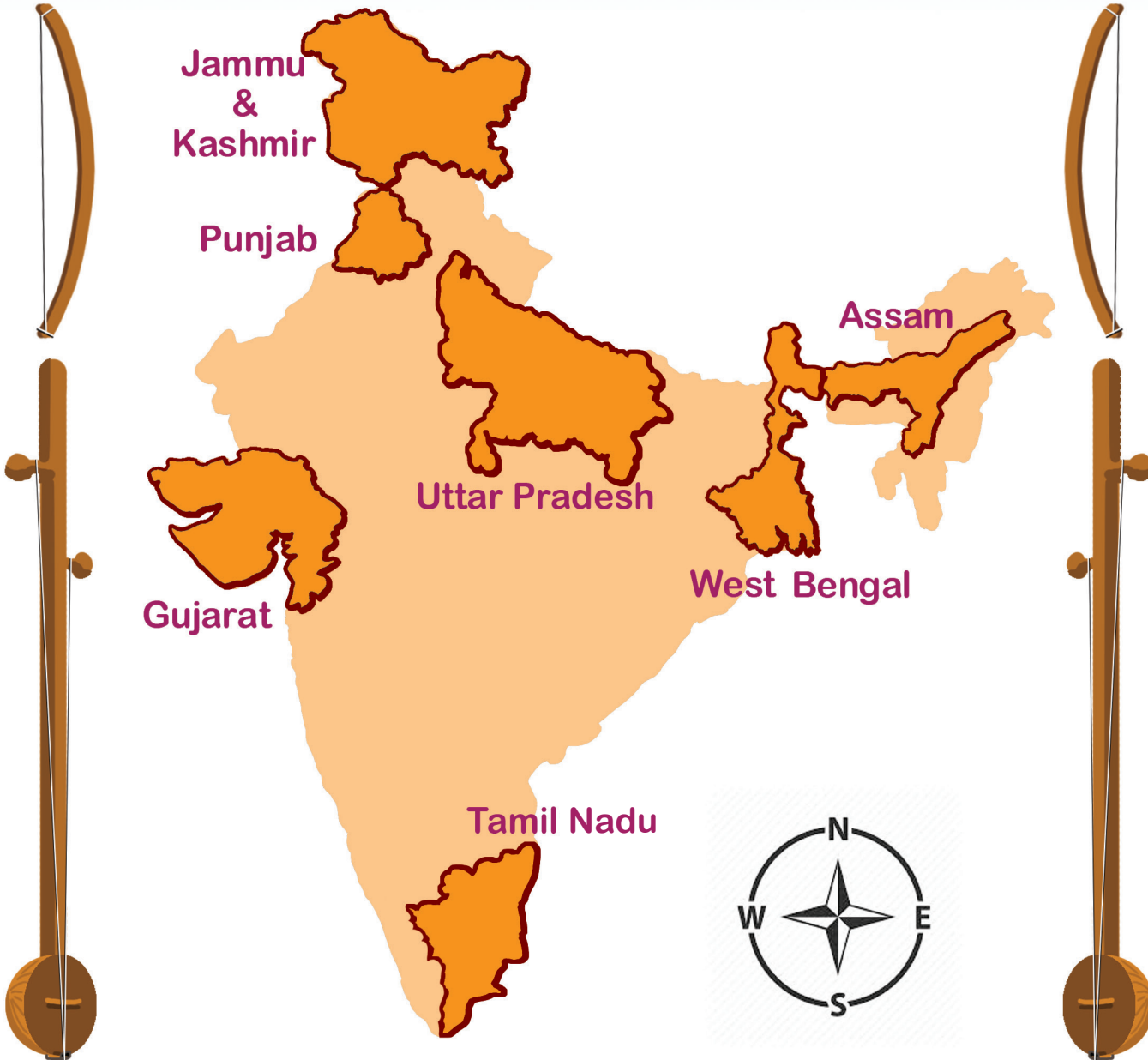
Azim is another young boy from India. He plays the tabla, as does his father, grandfather and great-grandfather. He and his sister learn tabla from their grandfather. Azim and Surya are best friends and practice music together every day.

Urvashi is an Apsara, a nymph from the land of the ragas. Her father is the head Gandharva and her mother the head Apsara.



Megha is the time-travelling cloud. Megha is Urvashi's best friend. She can make herself invisible and she likes sleeping

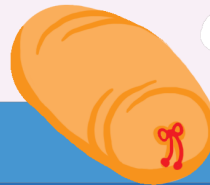
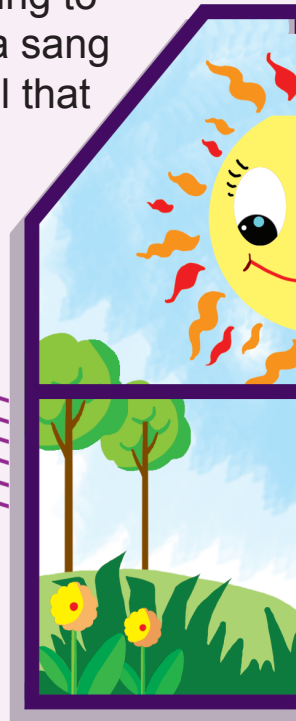
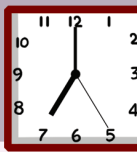
The Seven States of Our Musical Tour



Chapter 1: How it all started....



Surya woke up knowing this would be a special day. The sky looked bright, the trees looked green and the sun's rays seemed to smile at the world. Music kept popping up in his mind. Sometimes we just know it: this is going to be a great day. During his morning practice, Surya sang raga Bhairav and the raga sounded extra beautiful that morning. His mother had even made his favourite breakfast. Surya left on time for the school bus and was ready to continue his great day.

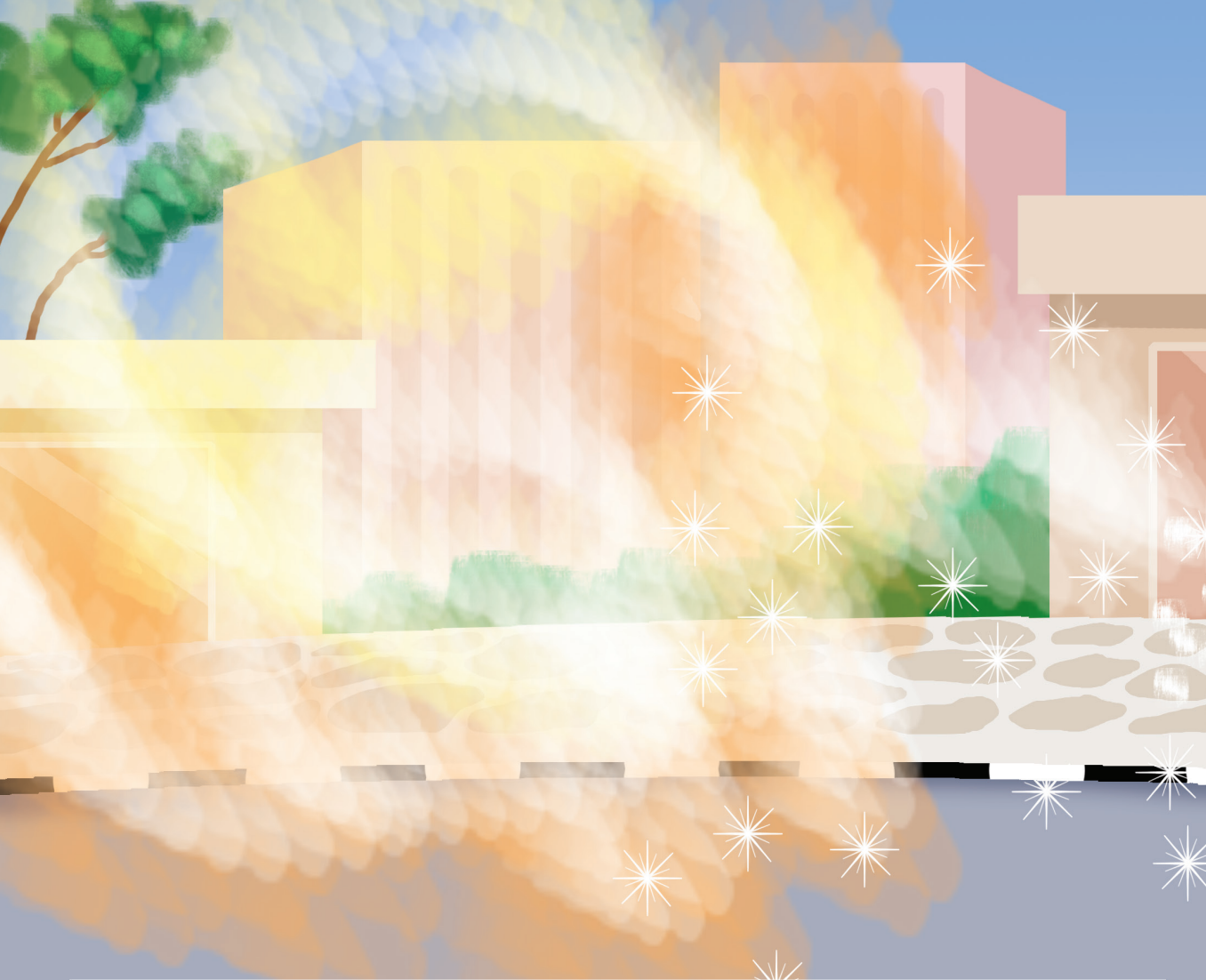


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While he was waiting for the school bus, a strong wind started blowing. The trees bowed down their heads and the leaves made a soft, whispering sound. What was happening?

Suddenly he saw a familiar looking girl across the street. It was the young apsara, Urvashi.

Do you remember Urvashi? Her father is the head Gandharva, the musicians who play music in the heavens. Her mother is the most important Apsara, a beautiful dancer from the heavens.

Surya met Urvashi when he visited the land of the Ragas where Surya and Urvashi learned five different ragas and five different talas.

Do you remember the names of the ragas and talas?



Write the respective swaras for the Ragas:

Raga Bhairav



Aroh: _____

Avaroh: _____

Raga Sarang



Aroh: _____

Avaroh: _____

Raga Bhimpalasi



Aroh: _____

Avaroh: _____

Raga Yaman



Aroh: _____

Avaroh: _____

Raga Malkauns



Aroh: _____

Avaroh: _____



Write the Talas in the corresponding blanks:

Dadra (6 beats)

X				0			
1	2	3	4	5	6		

Keharwa (8 beats)

X					0			
1	2	3	4	5	6	7	8	

Teental (16 beats)

X					+				
1	2	3	4	5	6	7	8		
0					+				
9	10	11	12	13	14	15	16		

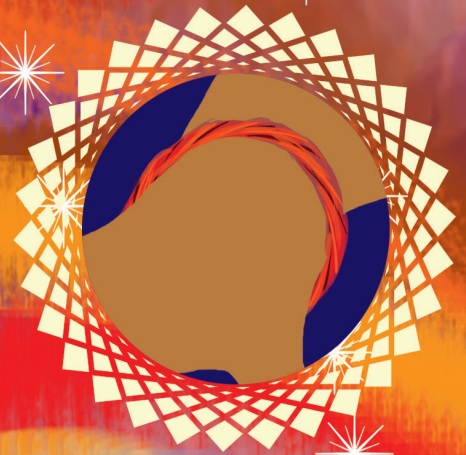
Jhaptal (10 beats)

X			+			0		+	
1	2	3	4	5	6	7	8	9	10

Rupak tala (7 beats)

0				+		
1	2	3	4	5	6	7

Surya often still thought about that wonderful journey. He touched the thread that Lord Malkauns had tied around his wrist as his Guru. The thread was still there. Somehow it had not faded at all and was as brightly coloured as the day that Lord Malkauns tied it. How did Urvashi get away from the land of the ragas where she lived with her parents and the other Apsaras and Gandharvas? How was it possible that she was right here, near his familiar bus stop?





Urvashi waved at him and shouted something, but he could not make out what it was because of the wind. She signaled for him to cross the road and join her.

Surya took a deep breath. Looking left and then right, he carefully crossed the road. It was a crowded road and his father had taught him how to cross safely.

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‘Hey Urvashi! What a surprise to see you here. What are you doing here, so far away from the land of the ragas?’, asked Surya. ‘I need your help,’ said Urvashi.

‘I have to learn songs from 7 different states in India. My parents want me to understand about different kinds of music in India because they say that a lot of the classical ragas come from folk and regional music. They say that as an Apsara, I should know this. This will help me learn my dance better as well. Each child has to teach me a song and a dance from their state and, if they have it, give me a musical instrument. I thought it would be more fun to take this journey with a friend. And you need to guide me, Surya. Since I helped you in my home, the land of the ragas, I thought it is only fair that you should help me in your land’, she said.





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Surya smiled said 'I am not sure I can help you Urvashi. I don't know a song, dance or musical instrument from each state. I would like to learn, but right now I have to also go to my school. Even if I could get away and know all these things you ask me, how would we travel? India is a very big country. I learned in school that there are 29 states and 7 Union territories. More than 1.3 billion people live in India and the country is the seventh largest country in the entire world. How can we, two children, visit the whole country? I have a bicycle, but I cannot cycle that far! It would take months.'



‘Don’t worry about school. Don’t worry about travel and don’t worry about parents.’ said Urvashi. ‘I have already arranged everything and you can come with me right now.’

‘Surya, my parents have given me a musical passport. In this passport, I will write down the songs and other information about the music. I will give you one as well so that you can write down everything you have learned and even find songs yourself after our journey.’

You can find your own musical passport at the end of each chapter.





Urvashi told Surya 'Come, let's go now.' The children walked until Surya saw a cloud appear on the road. 'I have never seen a cloud appear on the centre of the road! What is that?', asked Surya while he pointed at the cloud. 'Surya, meet Megha. Megha, meet Surya,' Urvashi replied, 'Apsaras are family of the clouds. Megha and her family have been with us for ages and Megha is my best friend.' The cloud did not move. 'Megha, wake up!' Urvashi shouted. 'She loves sleeping.' she explained to Surya. Two blue watery eyes appeared in the cloud.

'Urvashi, why are you shouting, isn't it time to sleep?' 'No Megha, it isn't. It is mid-morning.' said Urvashi. 'Hi Surya,' said the little cloud. 'I am Megha and I can travel everywhere without wasting time. While you travel with me, time stops and you can see the entire country without time actually passing.' Urvashi continued, 'So this is how we can visit different places in India without you losing one day of school or your parents worrying where you are. It is the best way to travel, I think. I will drop you off at time for your bus to school again and for the entire world time would not have passed at all. So, shall we go?'



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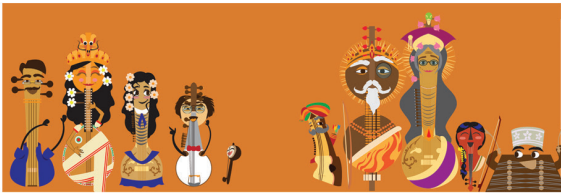
‘That sounds great! I am ready.’ said Surya. The children climbed onto the cloud. It was as if he was sitting on an enormous bundle of cotton wool. It felt snug and soft. After a little while, the children passed the school and Surya saw his friend Azim. Surya suddenly had an idea and asked Urvashi, ‘Can Azim come along too? I am sure he wants to know about all the different instruments in India, especially all the different Awanaddha Vadya. What do you say, Urvashi?’

‘Sounds good to me!’ she said. ‘Let’s see if he wants to come with us!’

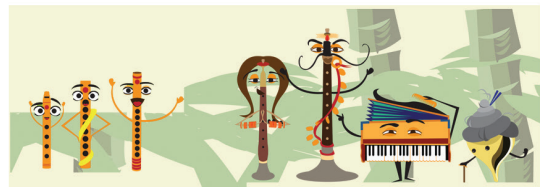


Do you remember the different instrument groups from the book Vadya?

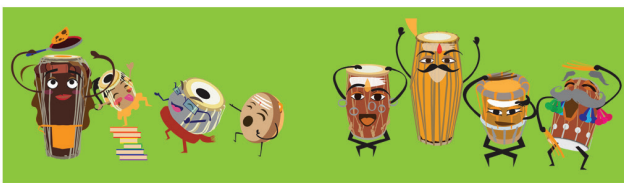
Tata Vadya



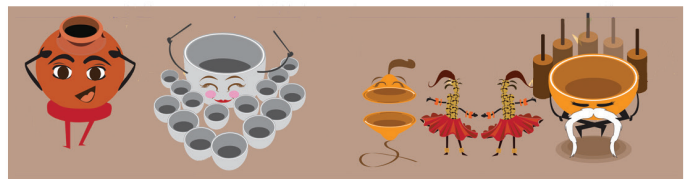
Sushir Vadya



Awanaddha Vadya



Ghan Vadya



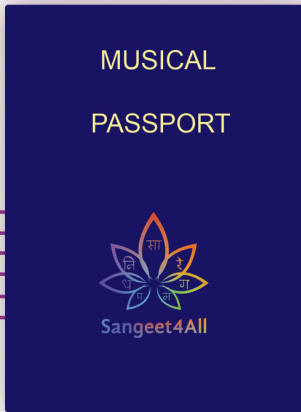
Azim's mouth fell open and he just pointed from Surya to the cloud and back again. What would you do if you saw your best friend landing on a cloud right in front of you? Even after Surya and Urvashi explained everything, he could barely speak. 'But... what.... Where...Apsara?... Gandharva?...' he could only speak single words at a time and look from Surya to Urvashi in a confused way. Surya and Urvashi laughed and Azim smiled back, still not sure of how he had landed on a cloud with his best friend and an Apsara flying over the country!

However, Azim was a not a boy to get scared easily and was ready for the adventure he found himself in. That is how the little cloud Megha flew off into the blue sky with the three children on top to discover different songs of India. Seven songs in seven states. Are you ready to travel with them?

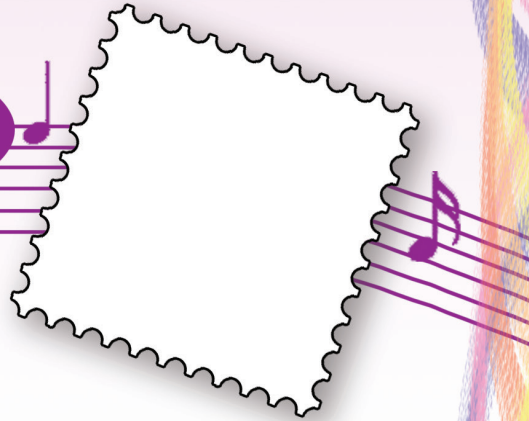


Musical Passport

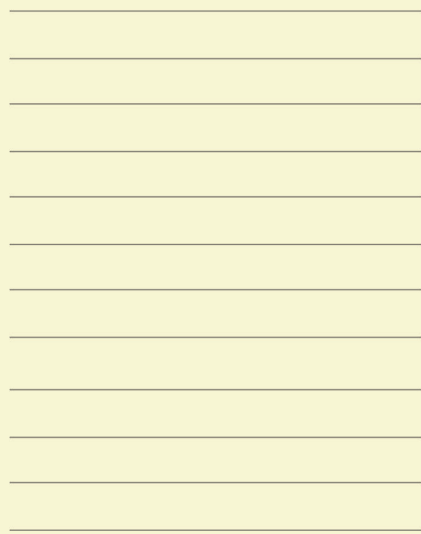
When you travel to another country, you need a passport so that people can see where you are from. The countries you visit will give a stamp in your passport so that everyone can see that you visited their country. In the musical passport sections, at the end of each chapter, you will write the songs you learn, the instruments you heard and the music notations. You can also write other interesting facts about the states we visit. You will also write down the notation of each song



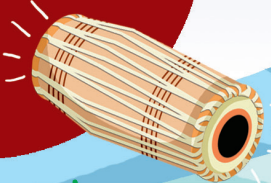
Paste Your Photo Here



Draw and Write about Your favourite Music Festival of India here:



Chapter 2: Assam



The children enjoyed their journey on the cloud Megha. After some time, they could see the green hills of Assam, in North-East India. There was a river and the dolphins jumping in the river. They were playing in the water and chasing each other. A little further, the children could see a group of girls and boys singing and dancing. It was a big festival.

‘Megha, it is time to land.’ said Urvashi, and the cloud landed near the Mela ground and made herself invisible again saying ‘Hmm, I will follow you and also enjoy the festival.’





Ganga siloni, raati pore pore
Ganga siloni, raati pore pore
Ganga siloni, kiyo toi maatiso
Ganga siloni, kiyo toi maatiso

Ganga siloni, ganga siloni
Tihiti pepa re, tihiti pepa re maat.....
Ganga siloni, ganga siloni
Tihiti pepa re, tihiti pepa re maat.....



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FACTS: _____

State: _____

Music Style: _____

Festival: _____

Dance: _____

Song Title: _____

Raga/Tala: _____

Meaning

Ganga Siloni, the migratory bird comes from the banks of the Ganges and arrives in Assam just before Bihu. As the Assamese youngsters hear the chirping of the bird, their heart fills up with excitement as it heralds the onset of Bihu, which signifies springtime, new beginnings, beauty of nature, new tidings, love and togetherness.

The chirping of the bird followed by the sound of the pepa (buffalo horn flute) and the Dhol in the neighbourhood announces that Bihu is here.

Notation

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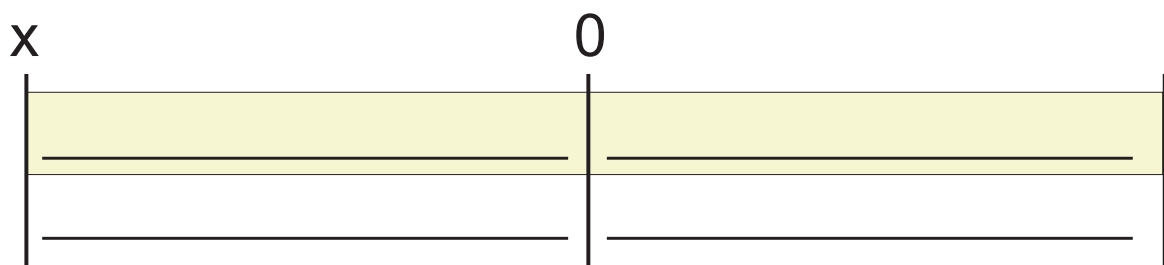
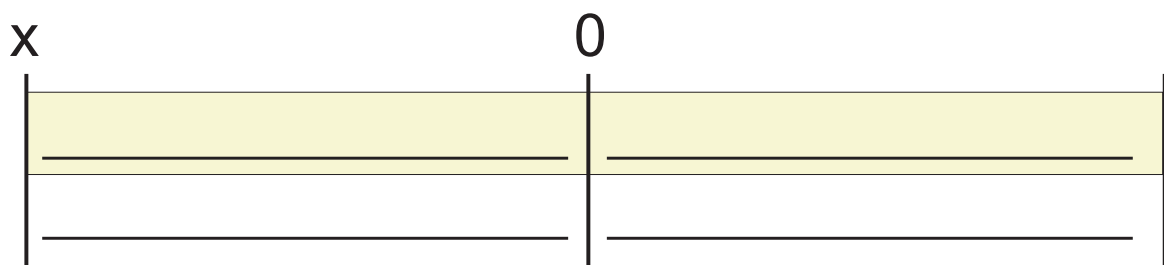
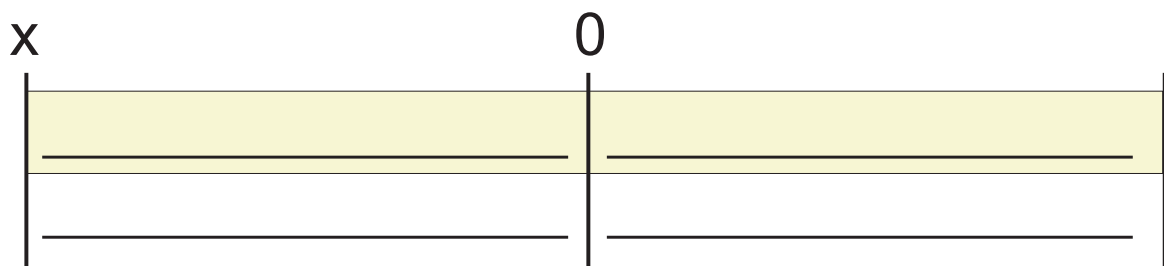
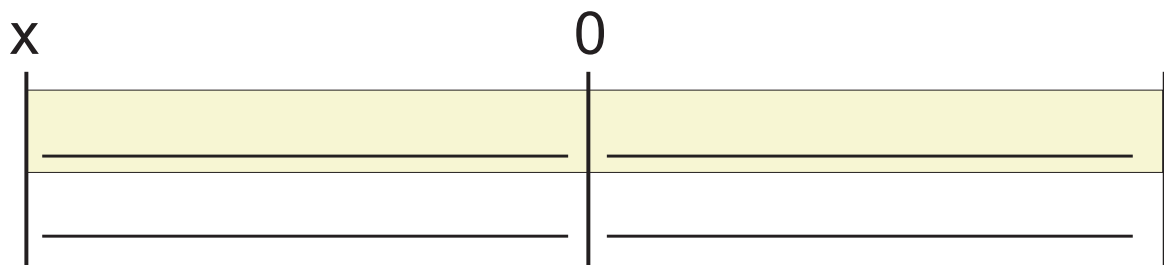
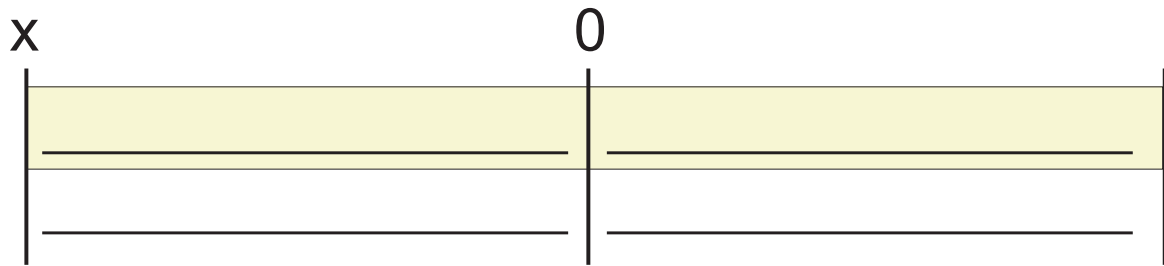
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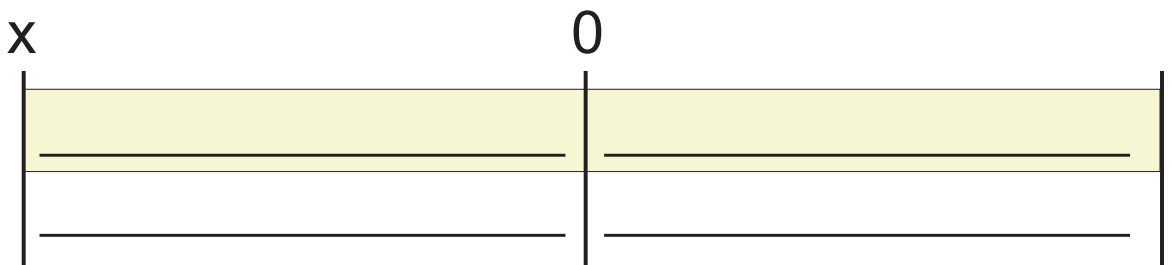
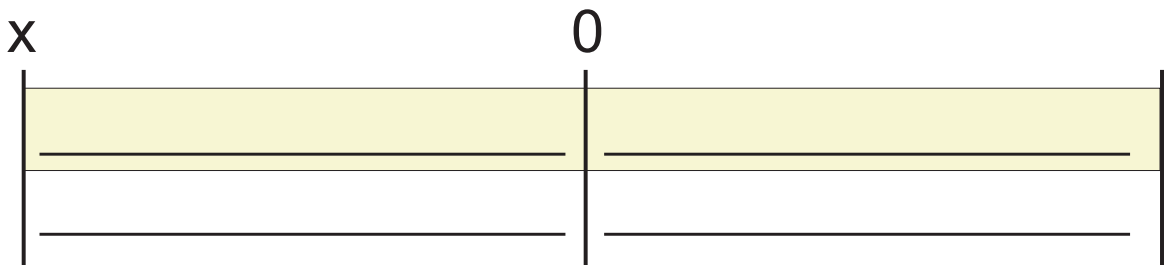
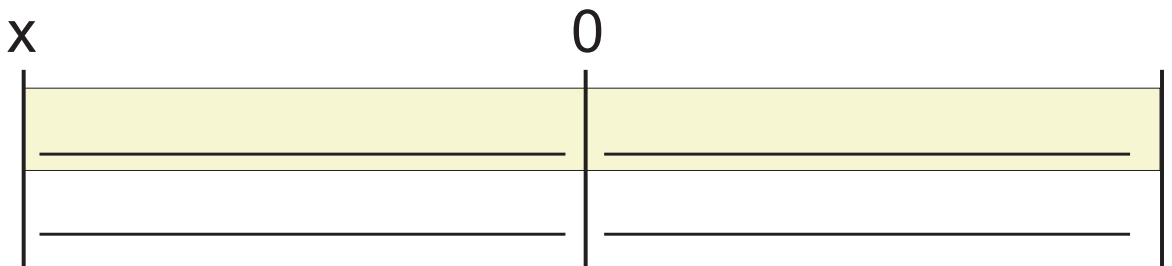
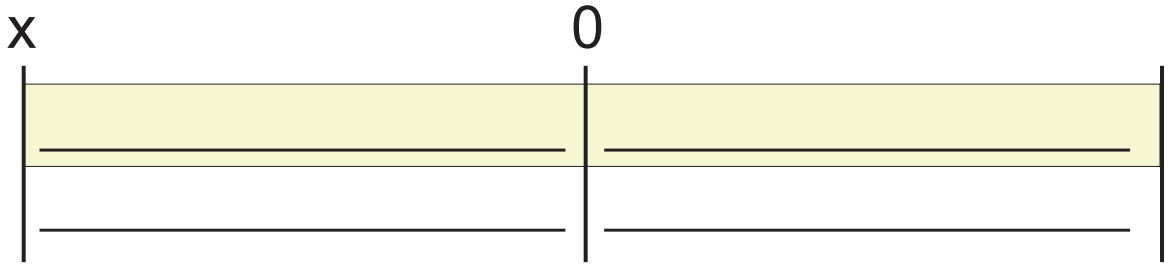
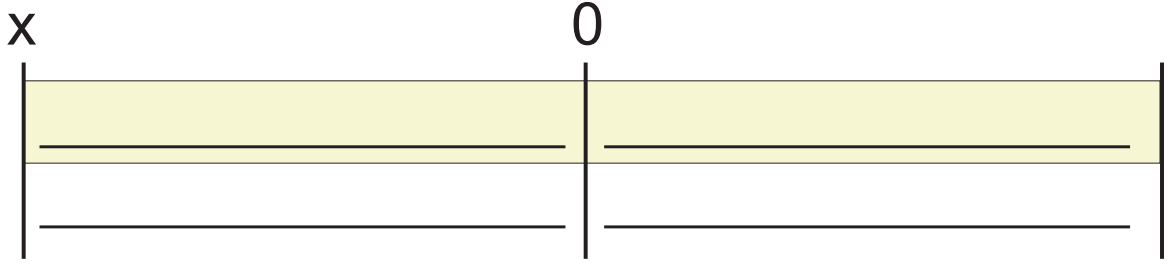
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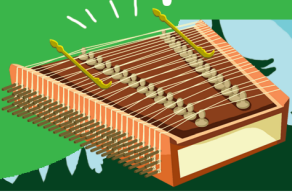
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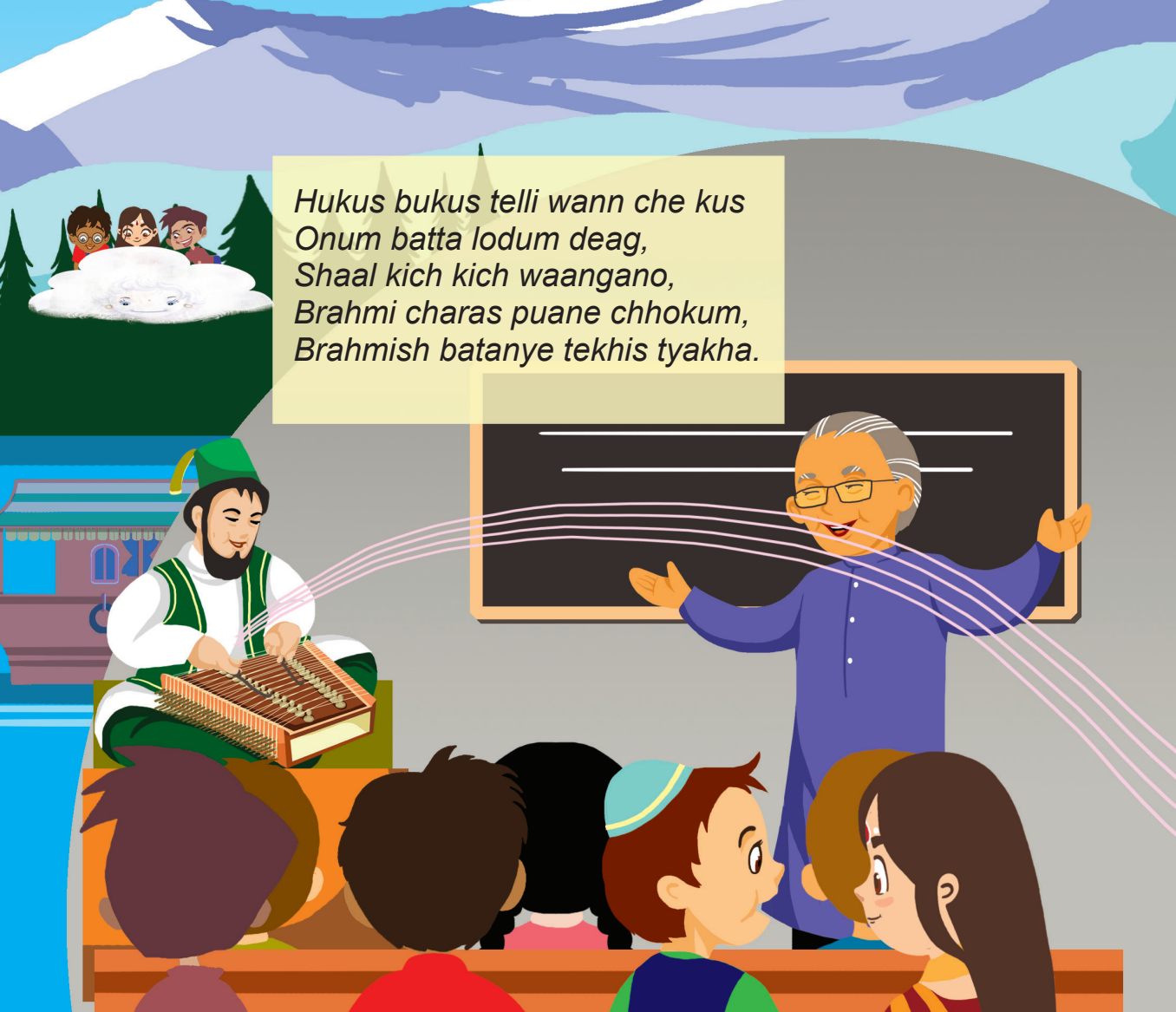
Chapter 3: Kashmir



From the hills of Assam, after some time the children again found themselves near a lake. They could see houseboats floating in the water. They came to a school where children and their teacher were singing. The teacher sang one line and the children repeated each line after him. Our 3 children joined the class without anyone noticing and listened to the song. After the song was over, Urvashi asked a little boy next to her, 'What does the song mean exactly?'

The boy replied, 'Some say it came up during Lal Ded's time, others say it dates back to the origin of Kashmir itself. I am not sure what it means exactly, but it is about a teacher and students. This poem now is a popular song for children. It is also said that this poem calms babies and small children down. My mother used to sing it to me.'





*Hukus bukus telli wann che kus
Onum batta lodum deag,
Shaal kich kich waangano,
Brahmi charas puane chhokum,
Brahmish batanye tekhis tyakha.*

‘And now we know it as well.’ said Azim. He nudged Surya with his elbow and pointed to a musician, ‘Do you see that instrument there?’ Surya replied, ‘Yes, it is the santoor. It is used in Hindustani music today but is from Kashmir.’

Do you remember the santoor?

After the children sang the song again, it was time to leave. They climbed on the soft cloud and waved goodbye to the children.

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Musical Passport

FACTS: _____

State: _____

Music Style: _____

Festival: _____

Dance: _____

Song Title: _____

Raga/Tala: _____

Meaning

Hukus Bukus is a poem to show how we can connect to God:

Who are you and who am I, then tell us who is he the creator that connects us

When I only connect with material things,
I can not feel Him.

But when I take a deep breath and think of Him

It feels like my mind is bathing in the water of divine love

Then I know that I am, indeed, divine.

Notation

X 0

1 2 3 4 5 6 7 8

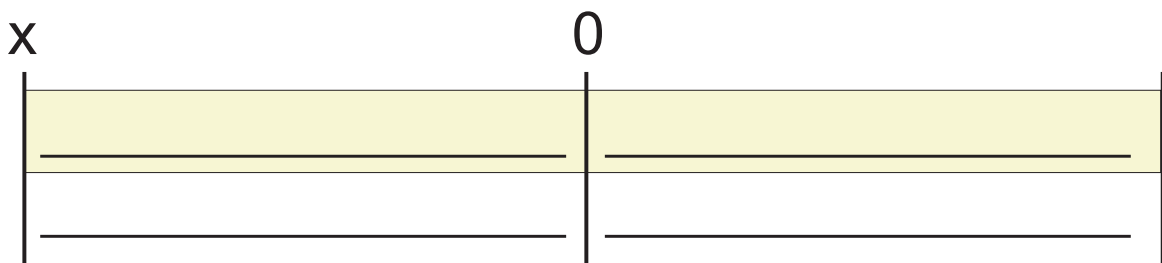
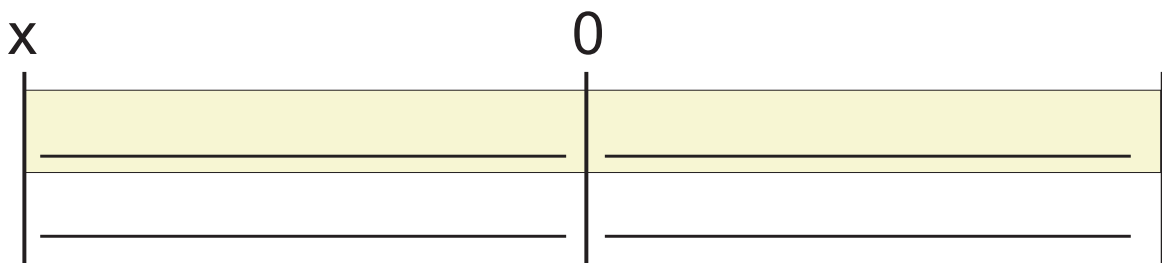
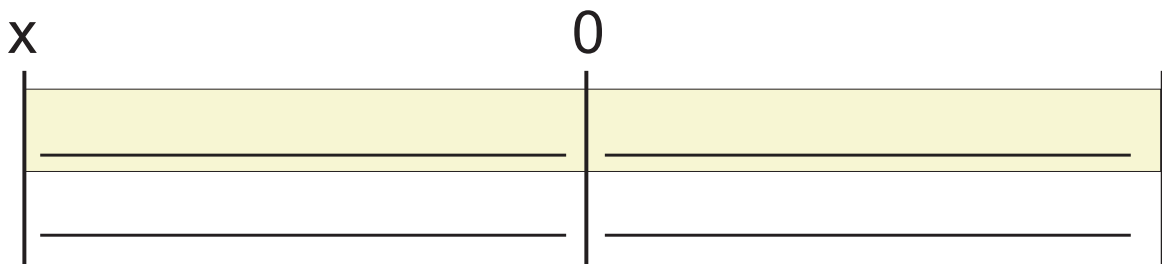
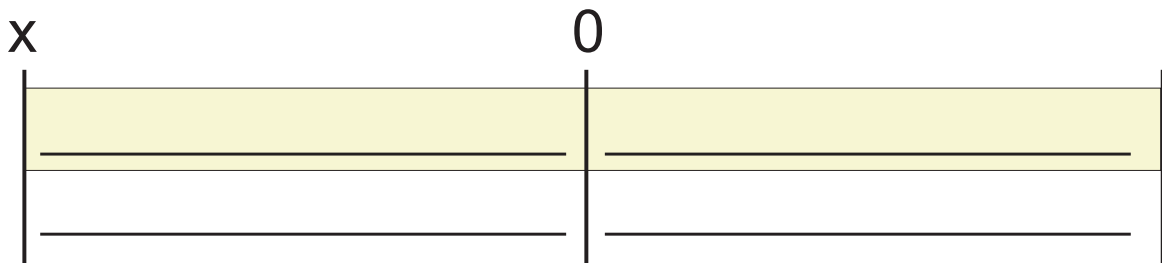
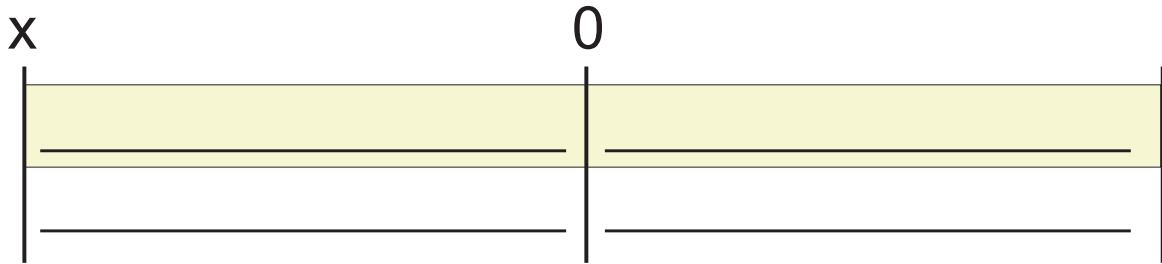
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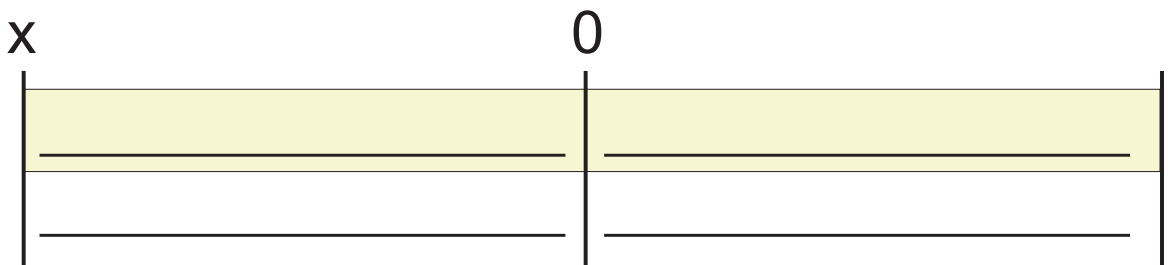
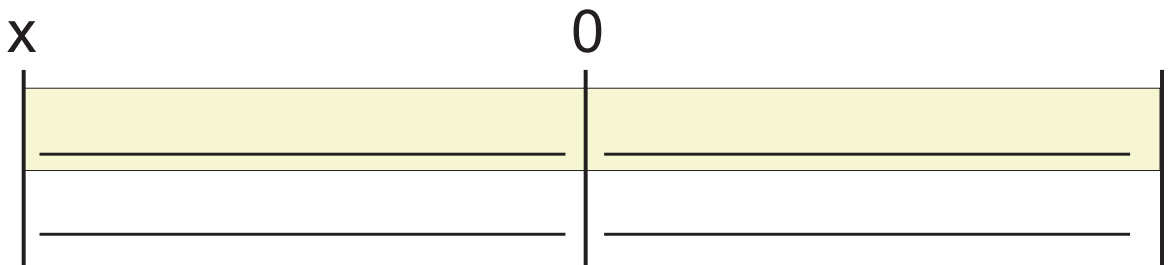
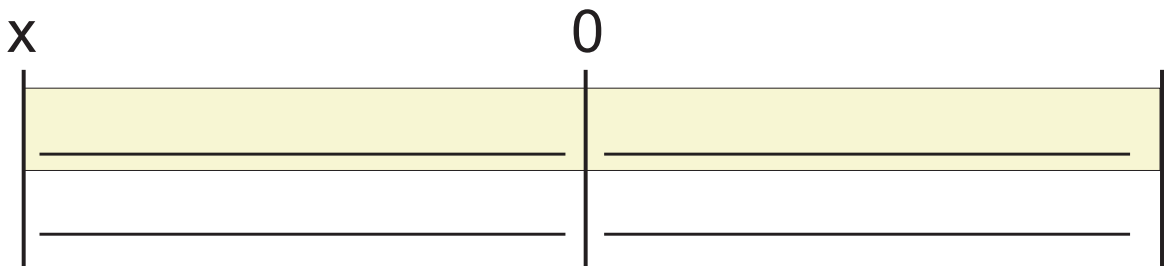
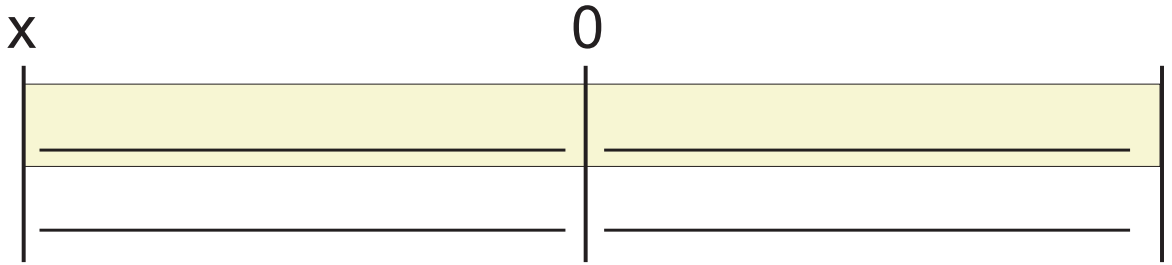
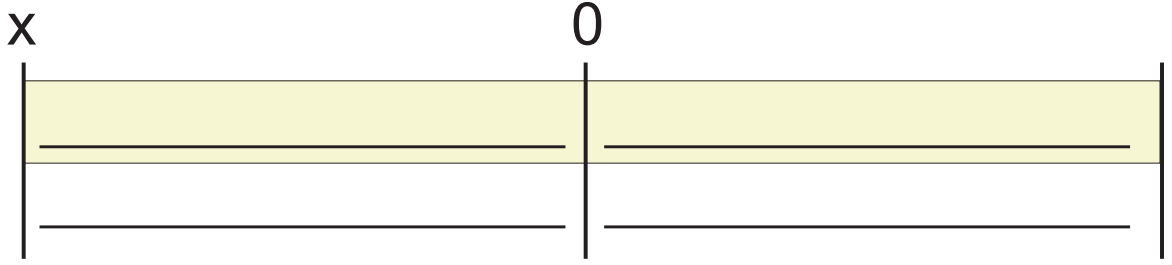
X 0

X 0

Notation



Notation



Chapter 4: Uttar Pradesh



Surya, Azim and Urvashi were flying high in the sky when thick clouds bundled together and it started raining heavily. 'We need to get on the ground quickly,' said Megha. 'I cannot fly through the rain clouds.' Urvashi led the cloud down to the ground.



When they landed, the children saw a group of women singing and dancing in a semicircle. Urvashi clapped her hands and said, 'Let's go there and join them!' Surya and Azim, who were not used to dancing said. 'You go, Urvashi. We will watch.' Surya looked at the dance and listened to the song. The rhythm was sounding like a swing, a Jhula, softly swaying. 'It sounds like Dadra Tala.' said Azim. 'They are playing the Dhol!, he said excitedly, 'I always wanted to know more about it.' And with that he ran off to join the drummer. 'What tala are you playing?' Azim asked. 'It is like your Keharwa, but played in a special way', the drummer replied.



*Kaise khelan jaiyo sawan mei kajaria
Badarian gir aayi nanadi -2*

*Tum tho jaath ho akhele
Thohare sang na saheli
Tum tho jaath ho akhele
Tum na bool jaiyo – 2
Sawan mei dagaria
Badaria gir aayi nanadi*

*Van mei nachan lage moor
Papiha karne lage shor
Kajari khele bhi na – 2
Katein din rathiyen
Badarian gir aayi nanadi*

*Mil julkar khelan jaibo
Kajari sawan ke hum jaibo
Rimjim rimjim barse barkha laharayian
Badarian gir aayi nanadi*

*Kaise khelan jaiyo sawan mei kajaria
Badarian gir aayi nanadi.*

Surya could hear a simple melody. What language was it? He could not recognize it.

He noticed a girl of his age also sitting and watching the group of women. 'Hi,' said Surya. 'My name is Surya. Who are you?' 'I am Priya from Mirzapur, Uttar Pradesh.' she said. 'What are the women singing?' asked Surya. 'They are singing a song I learned from my grandmother. It is called a Kajri. The women sing it during the rainy season in the evening. A lady whose name was Kajli made the first Kajri song. She was very sad, because her husband had to travel far away from her to get work. At the time of monsoon, she was feeling lonelier than ever before and cried loudly. But her voice was so beautiful and sweet that her crying itself was in a melody and she created songs. She is supposed to be my great-grandmother', said Priya. 'Do you know the song they are singing?' asked Surya. 'Yes, I can teach you if you want.' said Priya. 'I would like that!' said Surya.





Urvashi had joined the dancers and was enjoying herself. She could dance so well! After some time, however, she walked up to Surya and asked him 'Did you get the song?' 'Yes,' said Surya. 'Did you learn the dance?' 'I did.' said Urvashi. Azim joined them and they said their good bye to Priya and climbed on the cloud. Ready for a new song.

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FACTS: _____

State: _____

Music Style: _____

Festival: _____

Dance: _____

Song Title: _____

Raga/Tala: _____

Meaning

One village girl says to her sister in law:



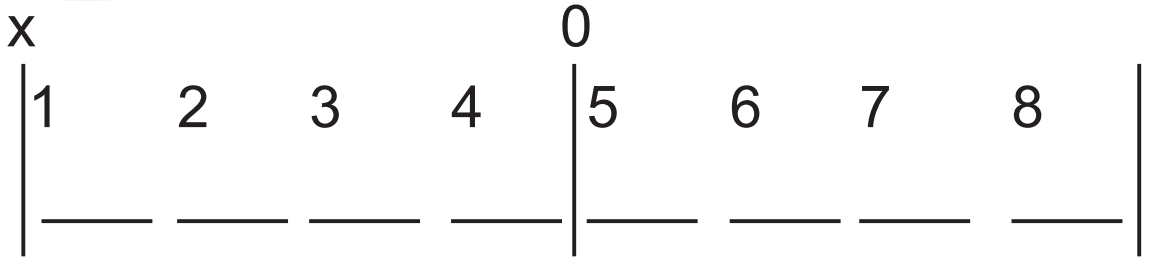
‘How will you go to Kajaria, while these thick rain clouds are in the air. While peacocks dance in the jungle, the cuckoos chirp as well. Don’t go, sister in law. All signs show it is going to rain. Let us play Kajari together instead.’



Notation

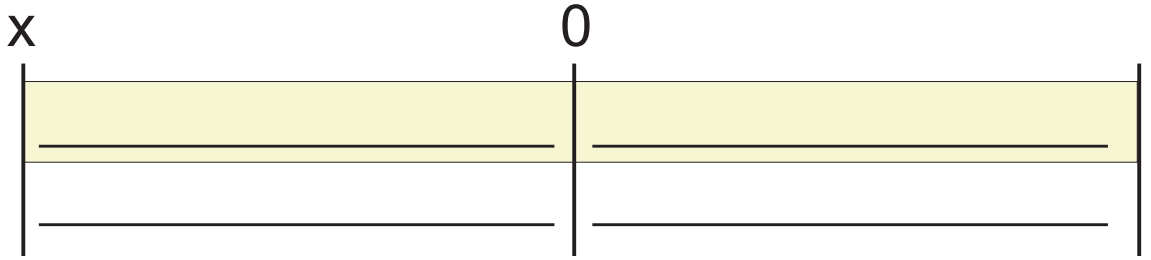
X 0

1 2 3 4 5 6 7 8



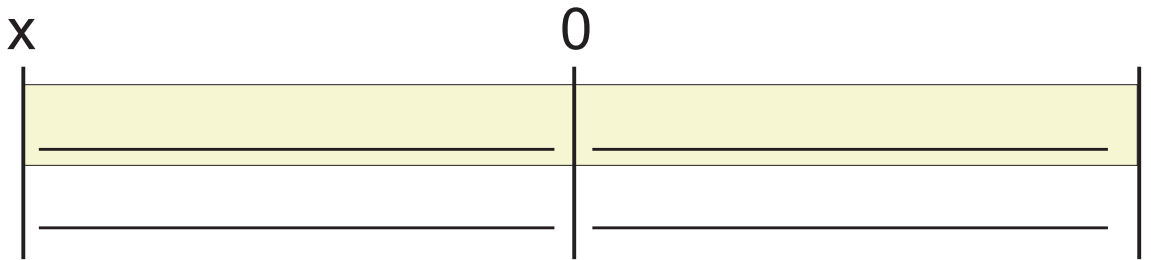
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X 0



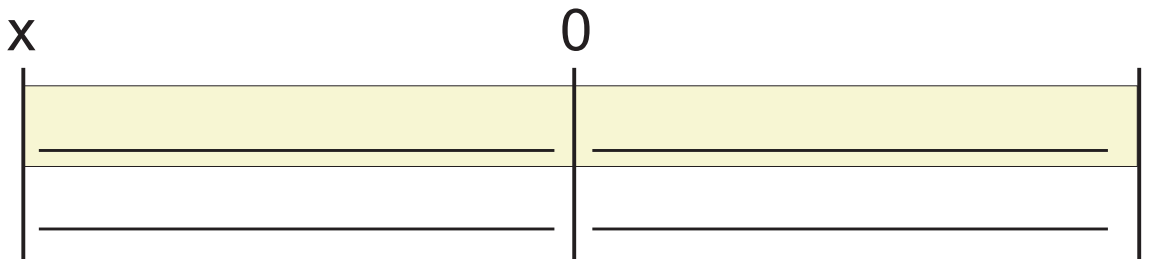
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X 0



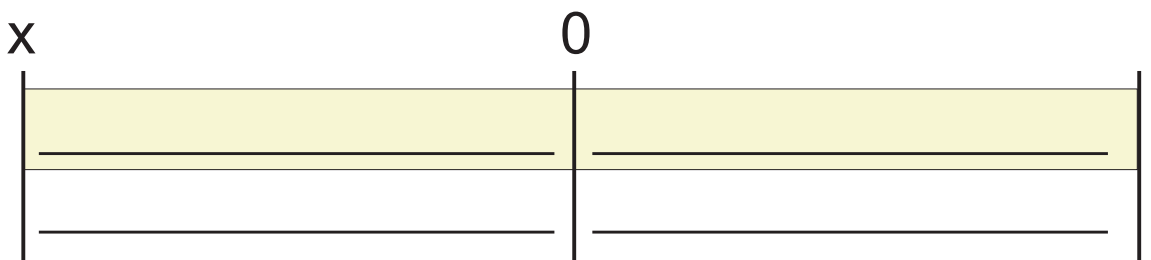
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X 0



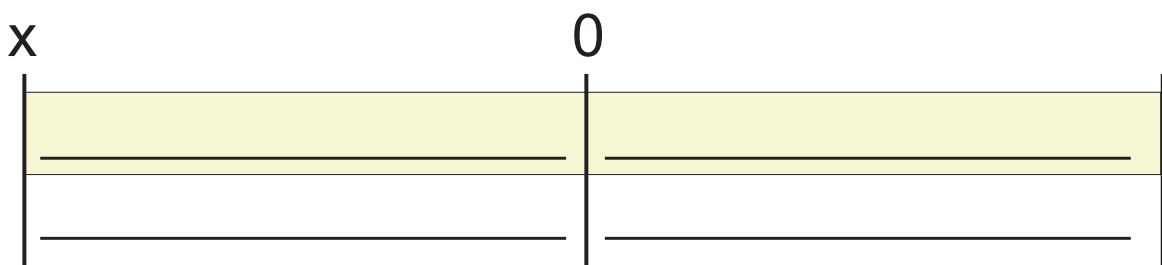
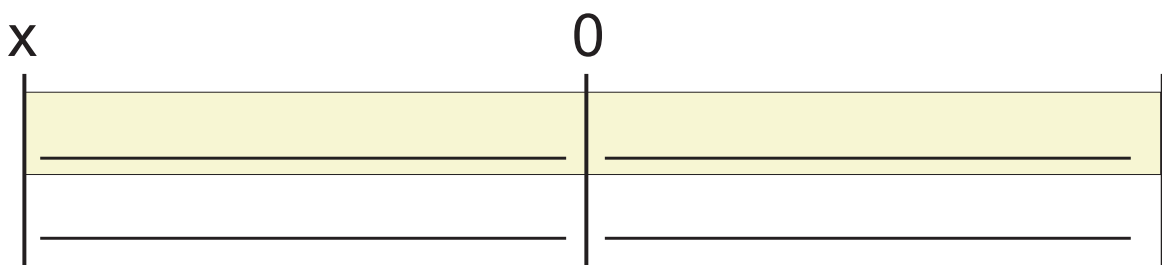
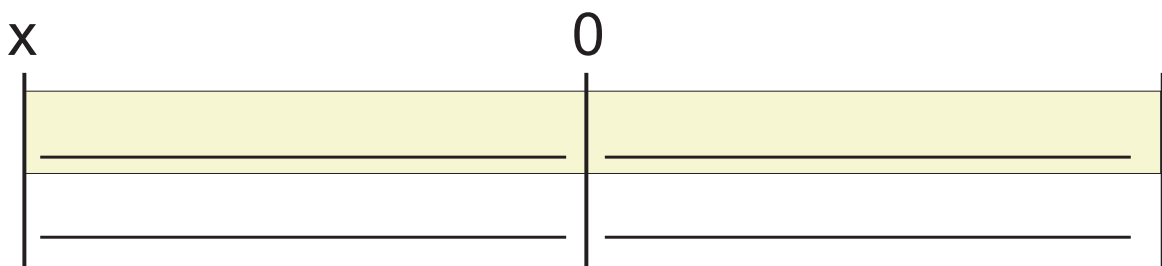
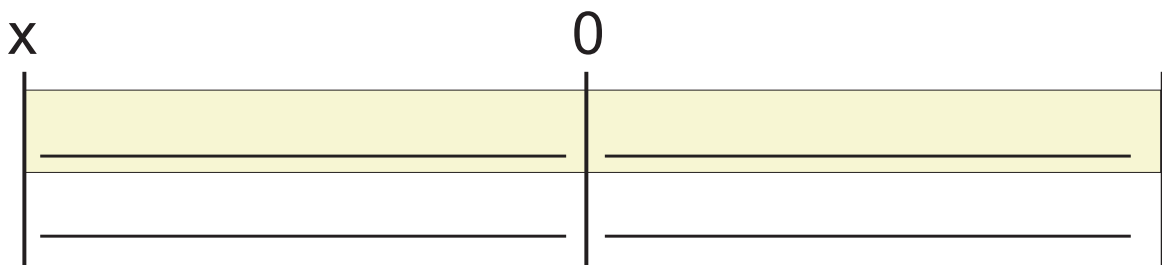
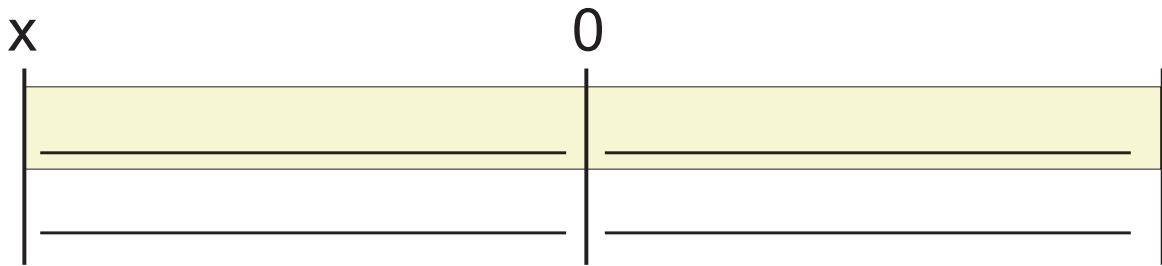
A musical staff with a treble clef (X) and a central bar line (0). The staff is divided into two sections. The area between the two lines of the staff is shaded yellow.

X 0

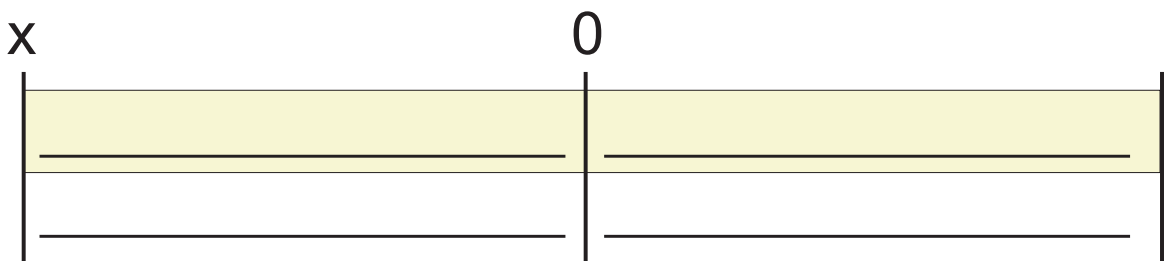
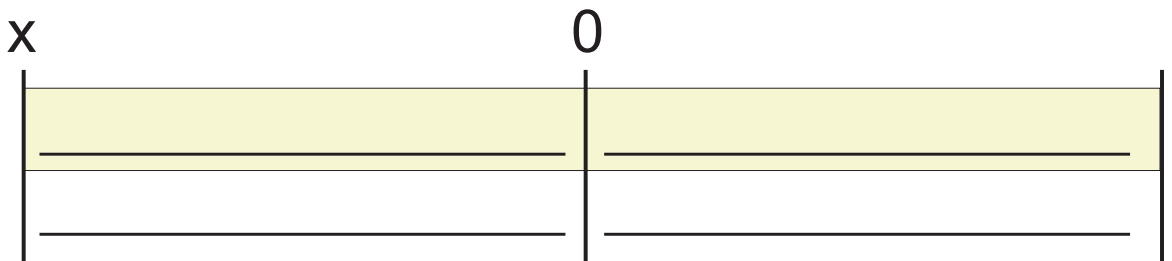
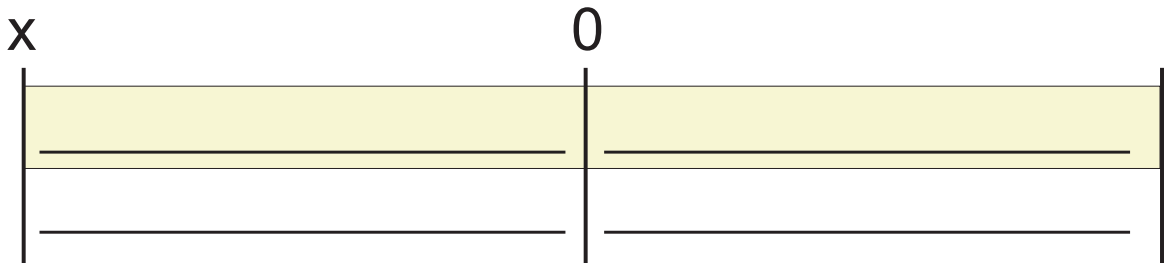
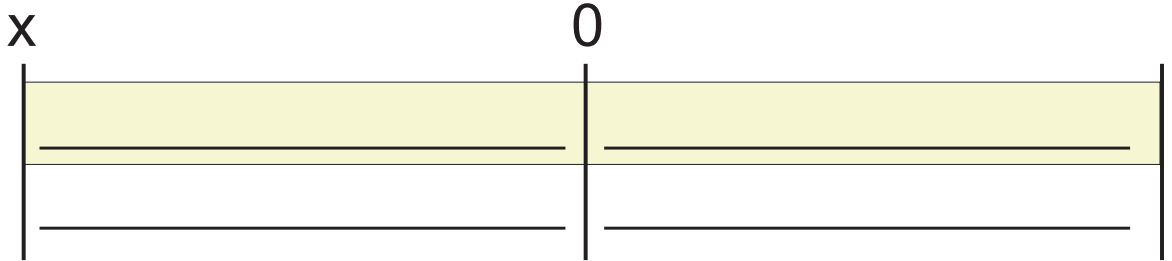
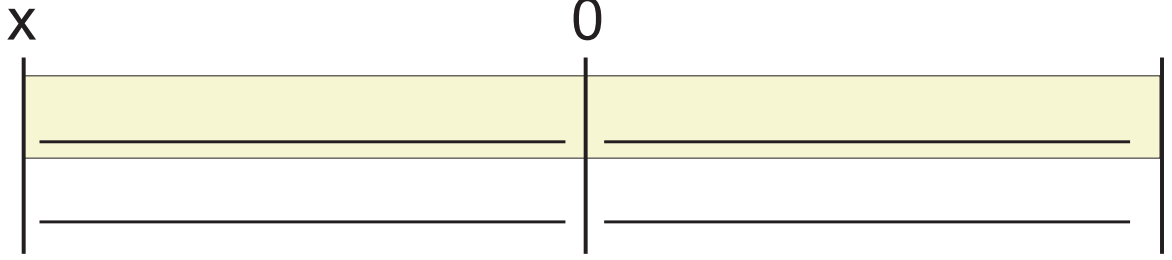


A musical staff with a treble clef (X) and a central bar line (0). The staff is divided into two sections. The area between the two lines of the staff is shaded yellow.

Notation



Notation



Chapter 5: West Bengal



The children spent a long time on the cloud when they reached the westernmost corner of Bengal and saw a beautiful landscape. Palm groves and Chhatim trees decorated the red coloured, rugged land. They saw a group of children singing with their teacher under a tree. 'We must be at Shanti Niketan,' said Surya. 'My father told me about this school. I think the great Rabindranath Tagore started Shanti Niketan.' 'Who?' asked Urvashi. 'Rabindrath Tagore,' replied Surya. 'He won the Nobel Prize for literature and wrote famous poems. He even wrote our National anthem! He started this school for children in Shanti Niketan, which means abode of peace. Children learn close to nature and can even climb trees in between classes.' 'How do you know all this?' asked Azim. 'My father studied here and told me about the wonderful time he had here. Rabindranath Tagore was not only a great poet he also created a special music, Rabindranath sangeet. This music is very popular in Bengal.'

‘Ok, we are landing here,’ said Urvashi. ‘I need to learn a song from these children. Megha, let’s land here.’

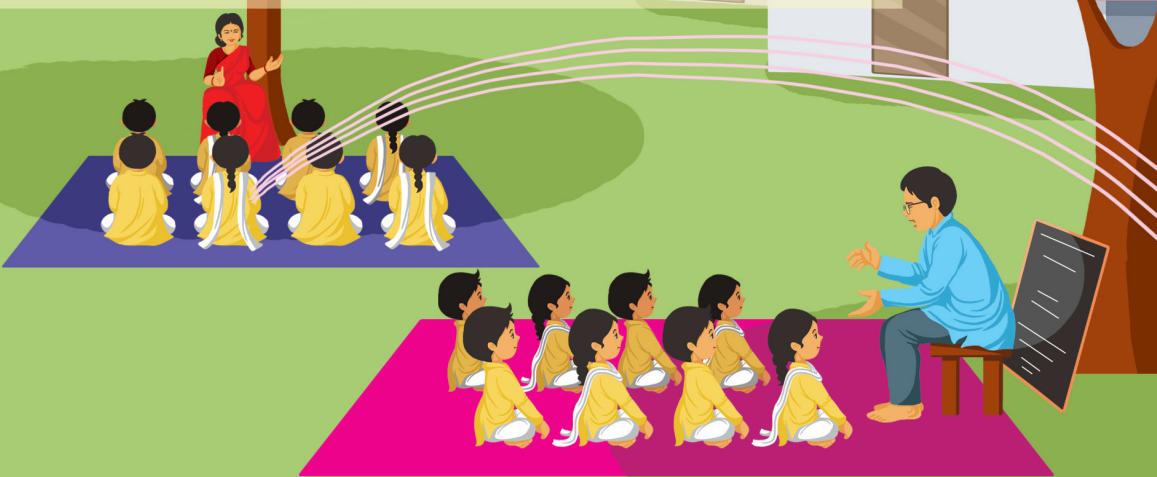
The cloud slowly descended and the children landed near the open-air class.



*Megher kole rod heseche, badol gache tuti.
Aaha, haha, haa.
Aaj amader chuti o bhai, aaj aamader chuti.
Aaha, haha, haa.*

*Ki kori aaj bhebe na pai, path harie kon bone jai,
Kon mathe je chute barai sakole chele juti.
Aaha, haha, haa.*

*(Kea patar nouka gore sajie debo phule
Taldighite bhasie debo, cholbe dule dule.
Rakhai cheler sange dhenu charaboaj baajie benu, makhbo
gae phuler renu chapar bone luti. Aaha, haha, haa.)*



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As Surya, Urvashi and Azim approached, they could hear the children singing accompanied by an ektara and a drum called the Khol. Do you remember baby Ektara from the country of Vadya? Ektara has only one string in a fun rhythm. It is an instrument that is used in Bengal by travelling musicians. Another instrument that is used in Bengal is the Khol, which sounds a bit like the Dholak. Azim walked up to the boy playing the Khol and asked him to teach him. 'Sure!' said the boy. He showed Azim how to hit the drum with the hands.

'The theka I play is: da dhi na ta thi na'

'That is Dadra!' said Azim. Do you remember Dadra tala from the Raga & Tala book?



Another child was playing the ektara. Azim went there as well and asked the child to teach him.

‘You hold the ektara in one hand. You can make an uppar swar, high pitched note, when you squeeze the neck.’ Azim tried it and made a nice pattern with the music.

‘Hello there!’ called Surya when the song was finished. ‘What a beautiful song that was! Can you tell us the words and teach us this song?’ ‘Sure!’ said a boy. ‘This is a poem by Rabindranath Tagore and he set it to raga Vibhas in a Baul style. The Bauls are nomads. That means that they do not live in a house like you and me, but are always travelling. They sing songs and play the ektara. Tagore admired the Baul singers of Bengal.’

After the children learned the song, khol, ektara and dance from the children of Shanti Niketan, they took off again and continued their journey on Megha.

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Musical Passport

FACTS: _____

State: _____

Music Style: _____

Festival: _____

Dance: _____

Song Title: _____

Raga/Tala: _____

Meaning

The sun smiles from the cradle of clouds, rain seems over, what a joy.

Today is our holiday, O dear, what a joy.

It is difficult to decide what to do next, which woods to explore while losing our way,

Where shall we run around, together with our friends, what a joy.

We'll make boats from *Keya* leaves, and decorate them with flowers

We set them sail on *Taal-Dighi*, and they should rock and move.

We play the flute, with the shepherd boy, follow grazing cattle,

We roll on the *Champa*-forest floor, body covered by pollen, what a joy.



Notation

X 0

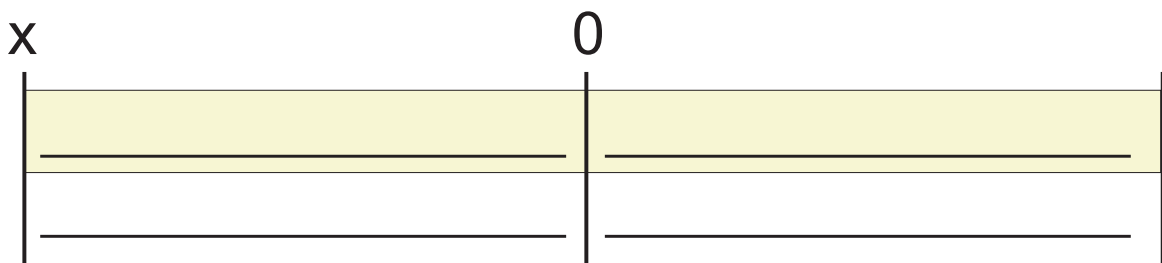
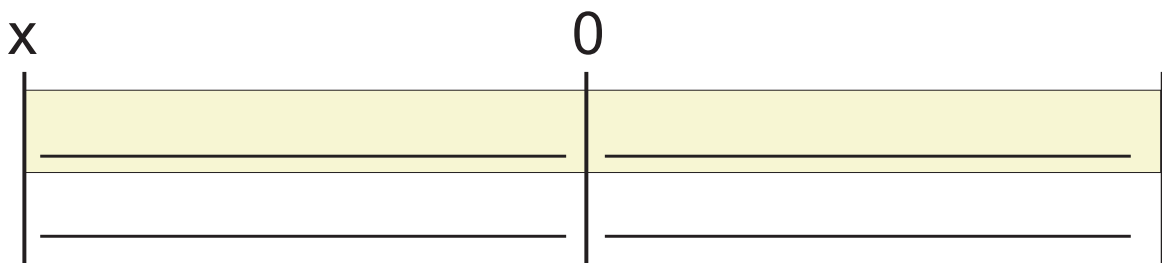
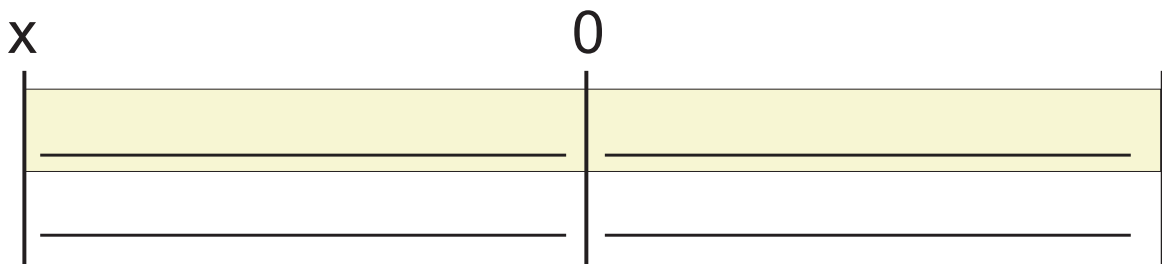
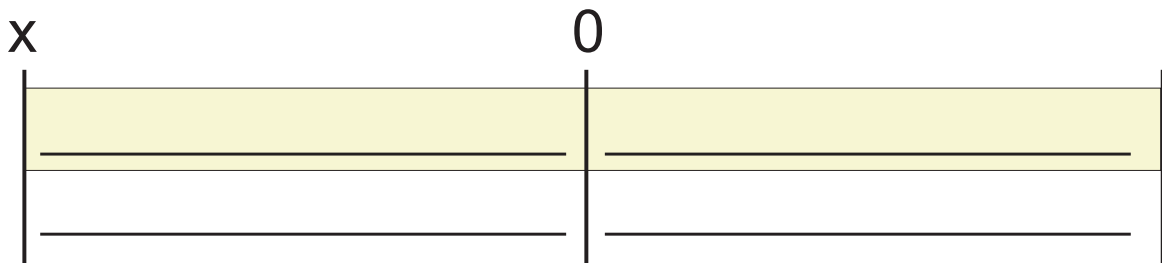
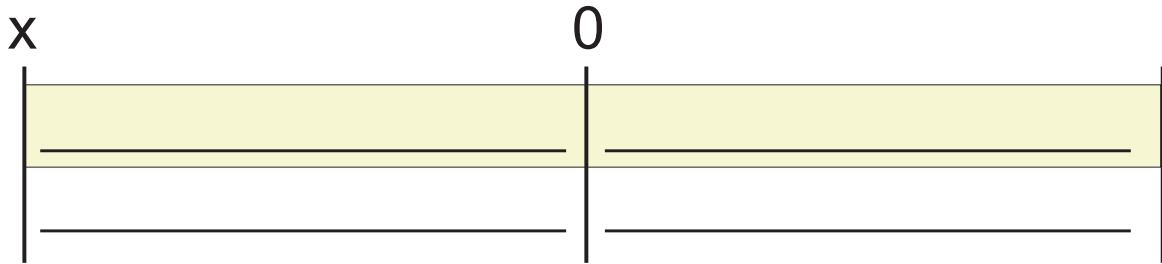
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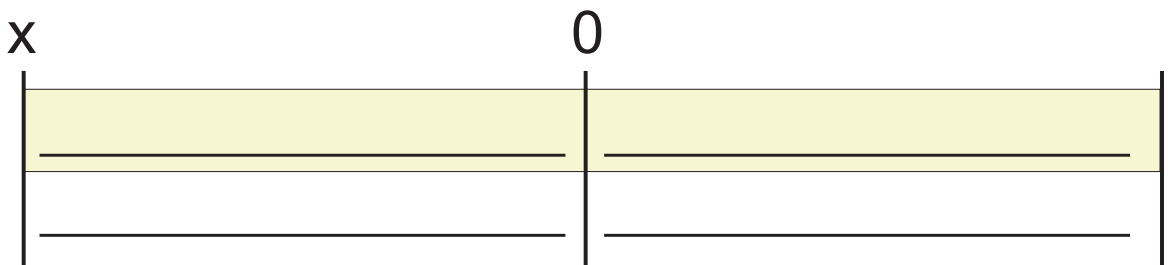
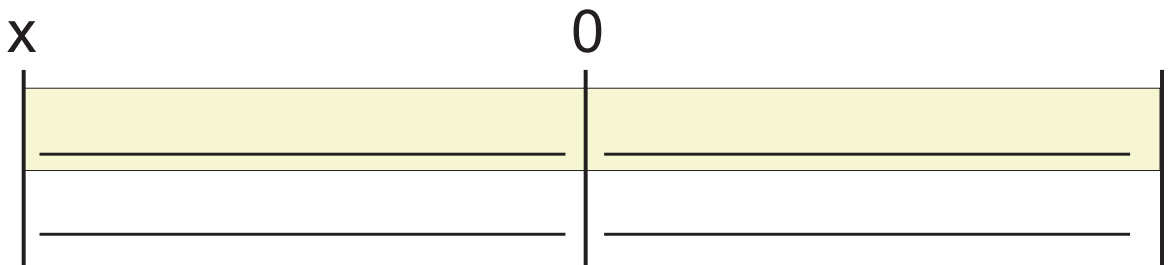
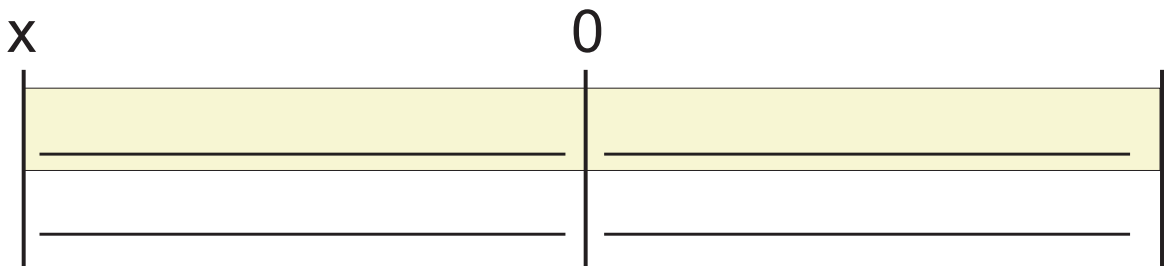
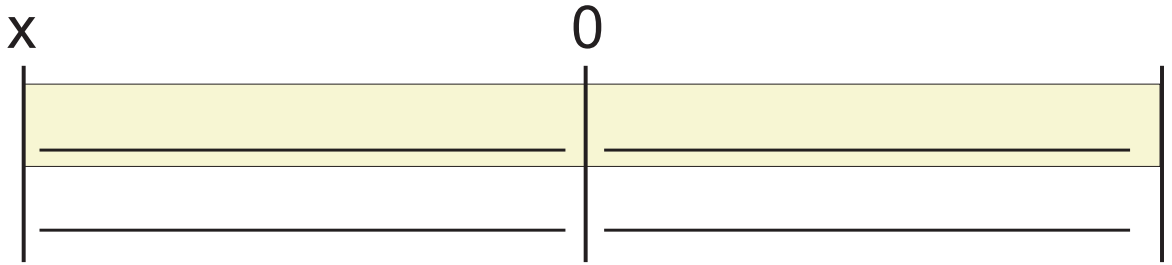
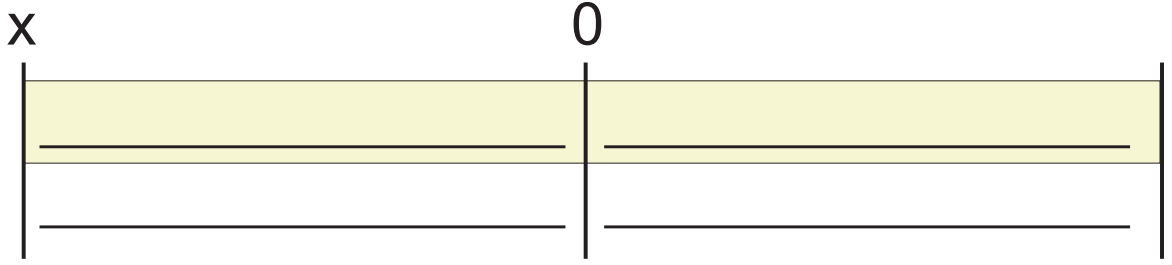
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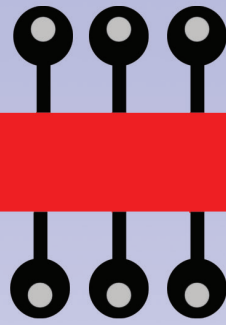
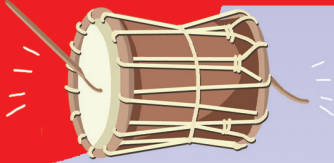
Notation



Notation



Chapter 6: Gujarat



The children slept for some time on the cloud until Megha shrugged and dropped the children on the floor. 'Ouch!' said Urvashi, 'What was that for?' 'You should thank me instead of getting upset over a little bump on your head,' said Megha sternly. 'We are in Gujarat during the famous Navratri celebrations and you will see the Garba dance with a song.' The children saw a group of boys and girls in bright coloured clothes. The children sang a song while they were dancing and playing the dandiya sticks. 'I think this time, Azim will also have to dance if he wants to play the dandiya sticks.' said Megha. 'Me and dance?' said Azim, 'I would rather play that Dhol there!' and he ran off to join the musicians. Surya and Urvashi joined the group of dancers. They learned first how to play the dandiya sticks, and then how to sing the song. After a while, they left the party and continued their journey.

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Dholida dholare vagad mare hich levi chhe (4X)

Hich levi chhene Haame jaape java se (2X)

Dholida...

Dholida dholare vagad mare hich levi chhe (4X)

Tare kiya bhai na chogale have hich levi chhe (2X)

Mara sayaba tara chogale have hich levi chhe (2X)

Tara dhol nee mathe

Are dadiyu pade

Mara hayada leve jay (3X)

Dholida...



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Musical Passport

FACTS: _____

State: _____

Music Style: _____

Festival: _____

Dance: _____

Song Title: _____

Raga/Tala: _____

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Meaning

Drummer, play the drum so I can dance to your rhythm
I want to dance and enjoy the rhythm
For whom do you want to dance?
I want to dance for my beloved
While the sticks hit the drum, it takes my heart away

Notation

X 0

1 2 3 4 5 6 | 1 2 3 4 5 6

X 0

X 0

X 0

X 0

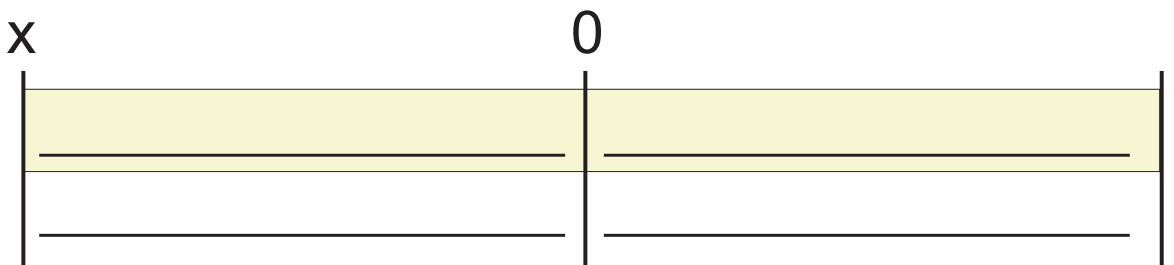
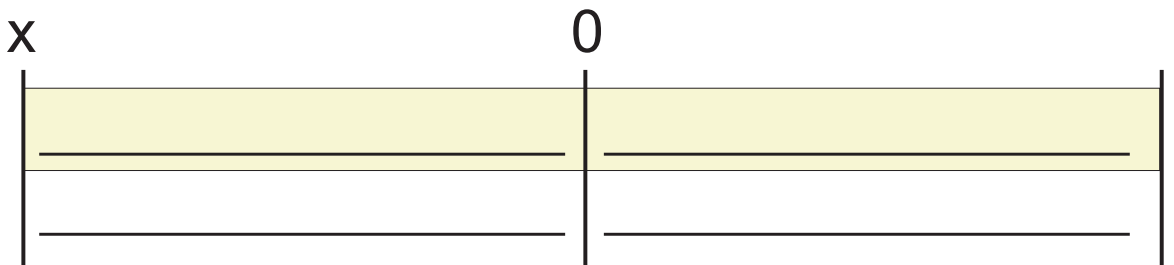
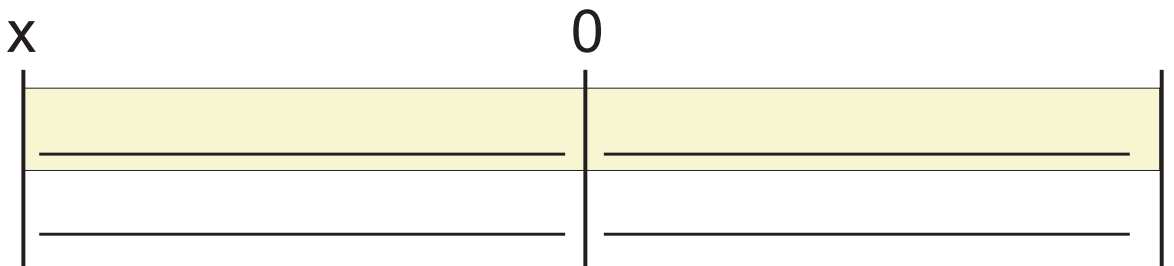
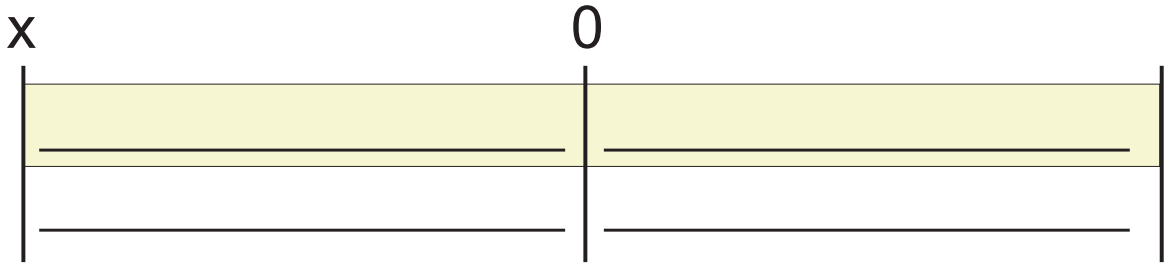
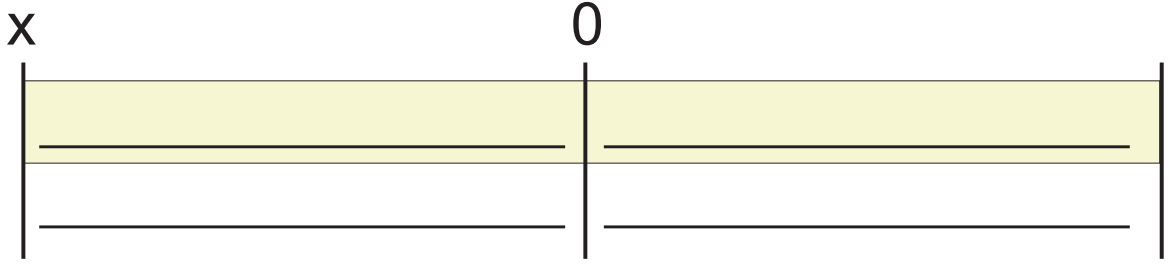
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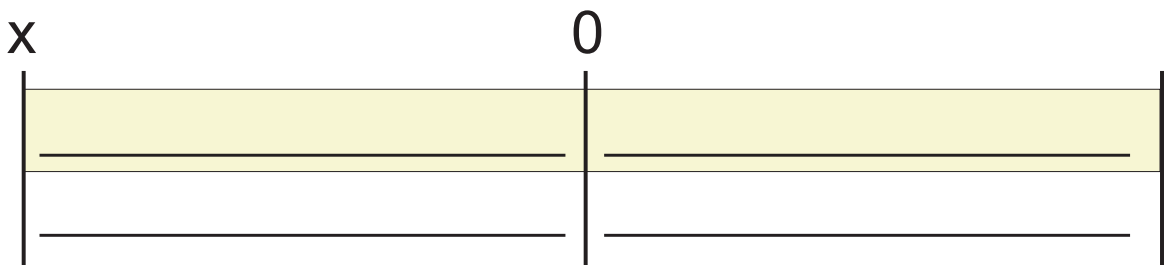
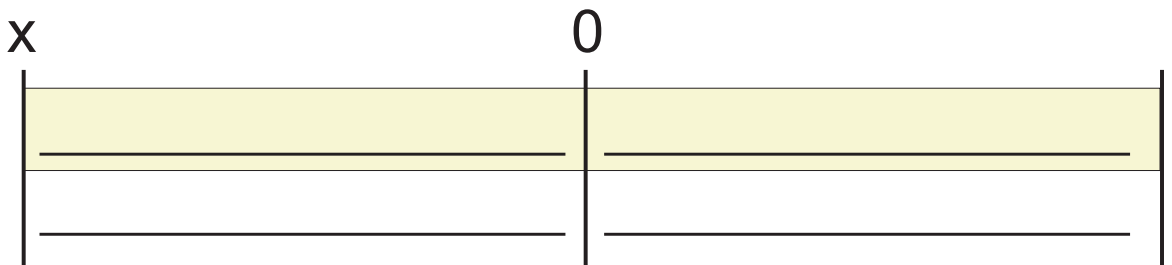
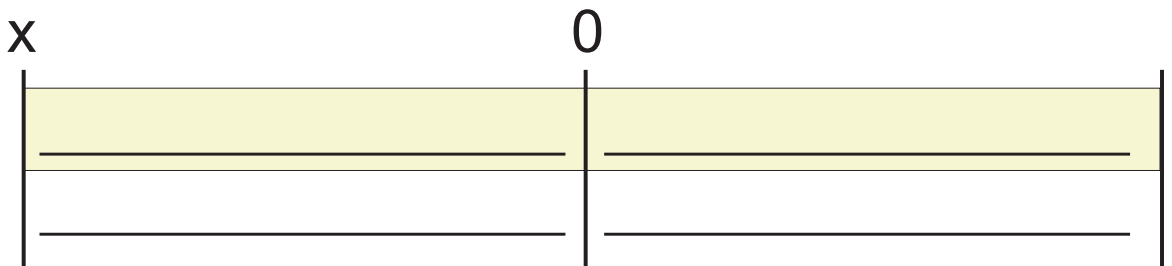
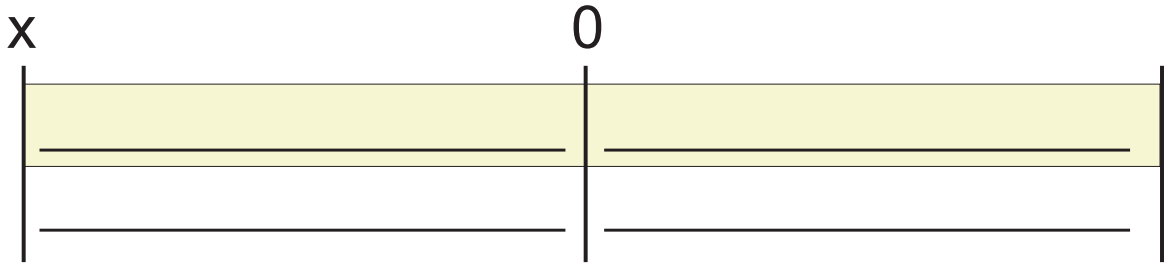
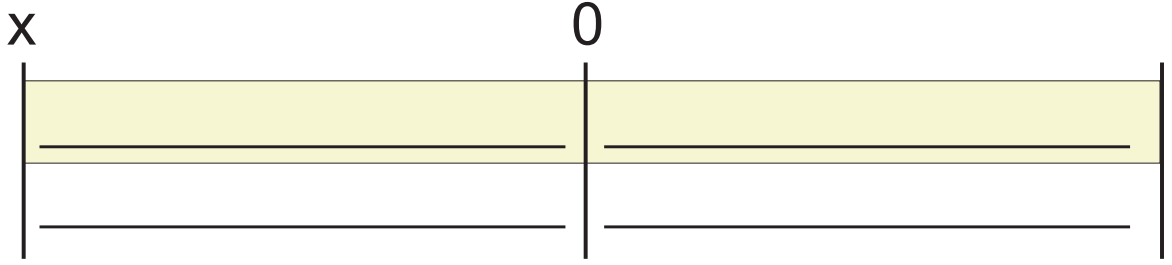
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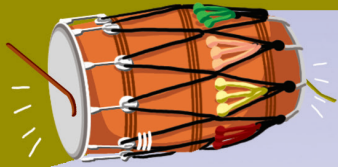
Notation



Notation



Chapter 7: Punjab



The children floated over the bright yellow mustard fields in Punjab. The flowers of the mustard plant were in bloom and it looked as if the entire earth was made out of gold. It looked beautiful. The children saw a big bonfire and children dancing and singing around the fire. They could smell roasted peanuts and popcorn and asked Megha to land near the bonfire. 'It must be the Lohri festival,' said Surya. 'It is a festival to celebrate the end of winter and harvest', he continued. 'Let's join them. I think we all know what to do!' said Azim.

Lohri song:

Lohri songs are a part of the Lohri festival in Punjab and without them the Lohri celebrations are incomplete. In the night when the Lohri is lit, people dance on the beats of the dhol (folk drum) and sing Lohri songs to celebrate Lohri, the festival of harvest.



Sunder mundriye ho!
Tera kaun vicharaa ho!
Dullah walla ho!
Dullhe di dhee vyayae ho!
Ser shakkar payee ho!
(Kudi da laal pathaka ho!
Kudi da saalu paata ho!
Salu kaun samete!
Chache choori kutti! zamidara
lutti!

Zamindaar sudhaye!
Bade bhole aaye!
Ek bhola reh gaya!
Sipahee far ke lai gaya!)
Sipahee ne mari itt!
Sanoo de de Lohri, te teri jeeve
jodi!
(Cry or howl!)
Bhaanvey ro te bhaanvey pitt!

Musical Passport

FACTS: _____

State: _____

Music Style: _____

Festival: _____

Dance: _____

Song Title: _____

Raga/Tala: _____

Meaning

The song is about things that happened in a village and the difficulties that villagers face. In the end the song shows that we can, no matter how difficult life is, still celebrate Lohri. Sunder mundriye means pretty girl. The girl of the village gets married, but her shawl is torn. This is followed by how the police makes life difficult for the villagers and hits one boy on the head with a brick. That is when everyone howls, as if you are in pain. The last line says Happy Lohri! Let us celebrate, no matter what happens later.

Notation



X 0

1	2	3	4	5	6	7	8
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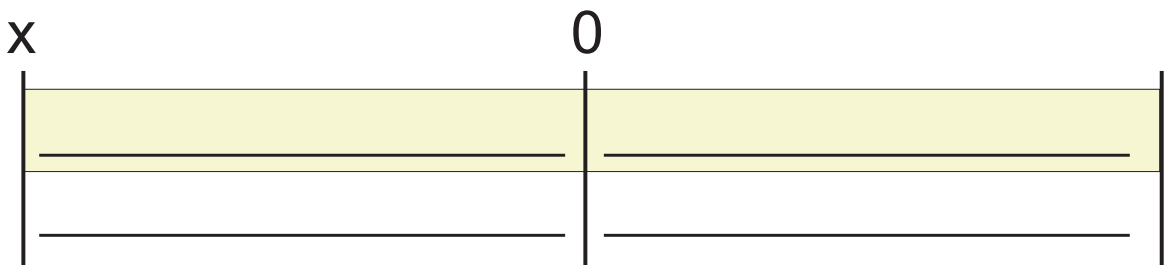
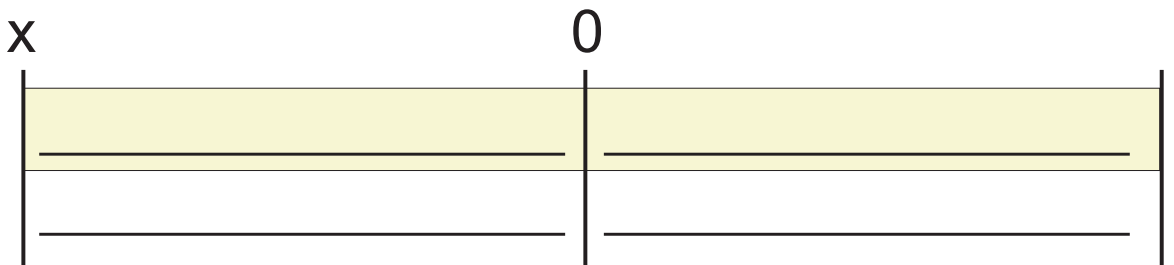
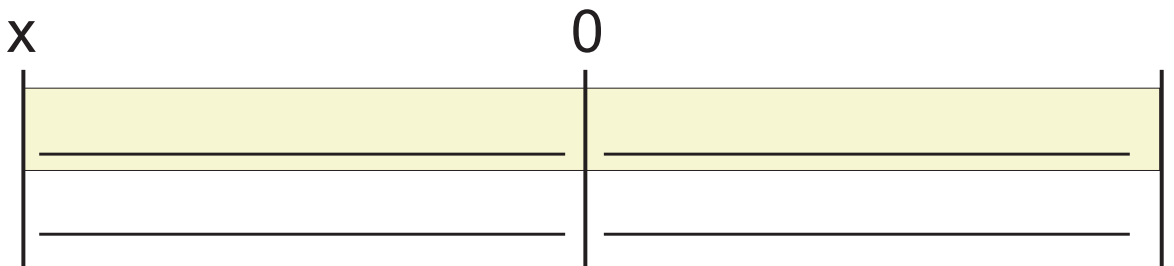
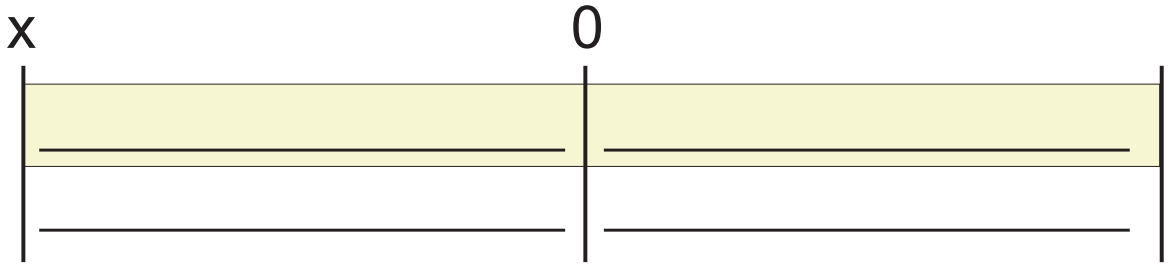
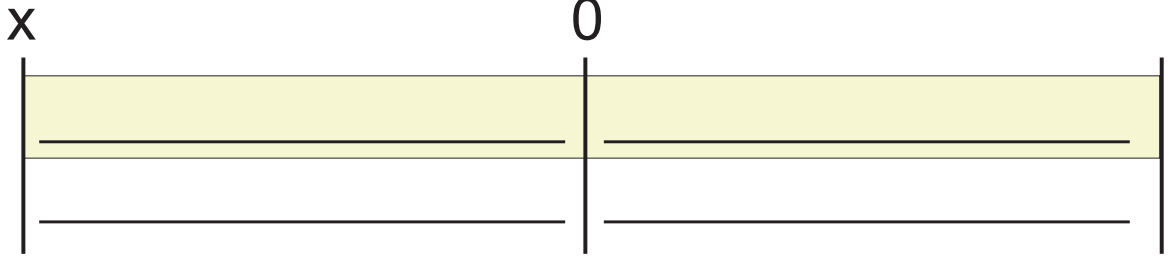
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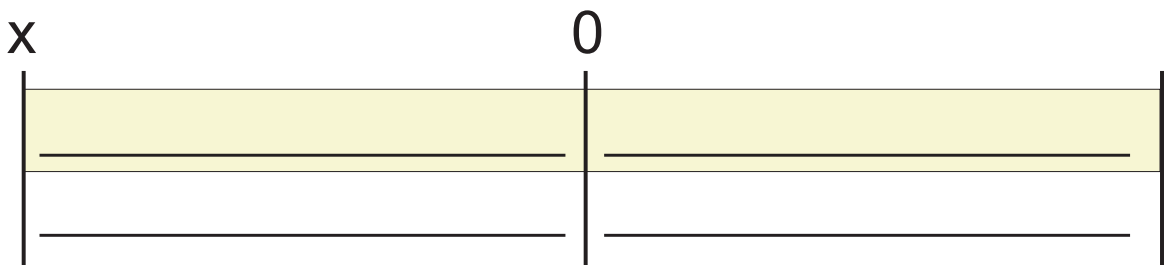
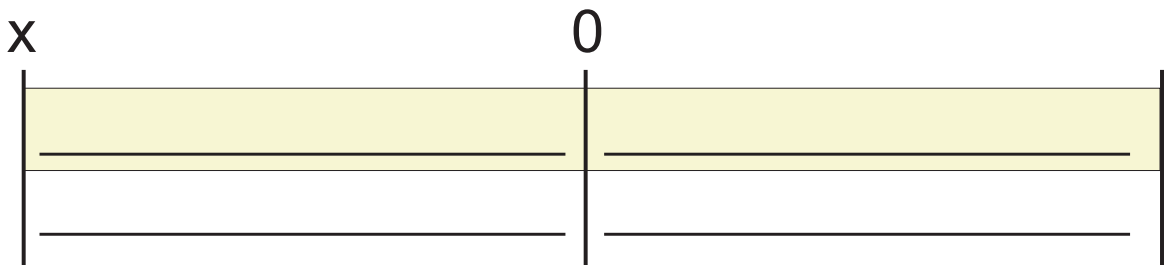
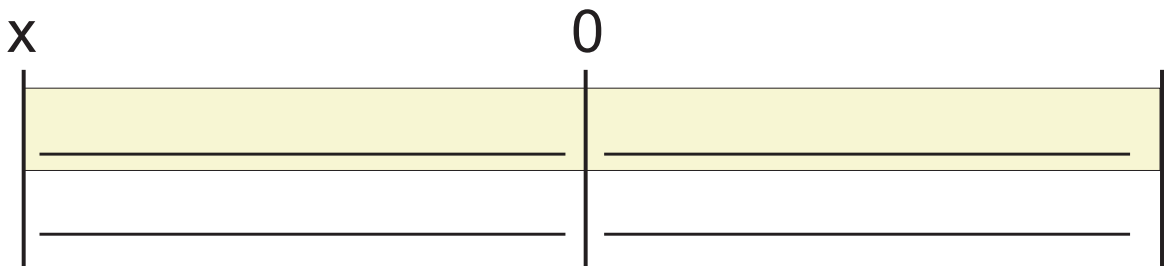
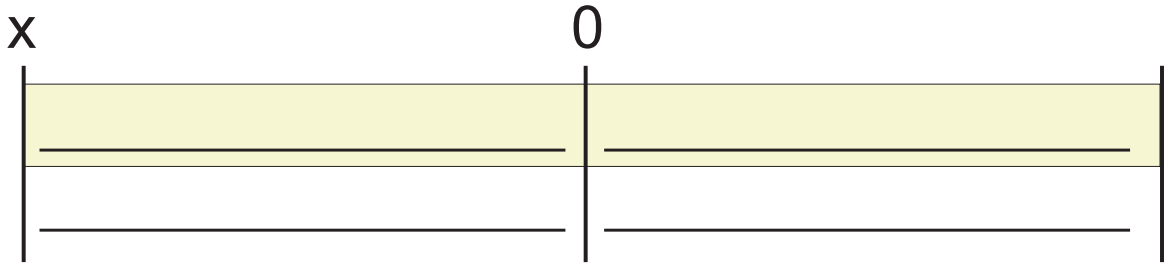
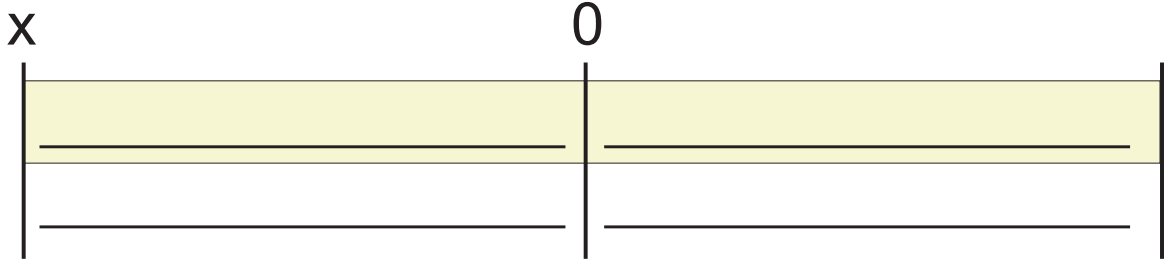
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Notation



Notation



Chapter 8: Tamil Nadu & Kerala



The children enjoyed the Lohri celebrations and danced around the fire. After that, they went back to Megha and jumped onto the soft pillow-like cloud. Megha took off and flew all the way to the South of India. The children rested after the dancing in Gujarat and Punjab. When Megha landed, they had come to a village in Tamil Nadu. In the middle of the village square they could see a stage. On the stage they saw a boy with an enormous bow in front of him, like the warriors of old times had used. Around him were other children and all of them kept a percussion instrument. Two children held a damaru and two children a covered ghatam that they played with sticks.

They sang a simple song and followed it with a story. But it was not a regular story. It was about how people should always tidy up and not throw around garbage. The village people learned how the animals sometimes hurt themselves through the garbage of humans and how they could even choke on plastic! The village people enjoyed the performance, but also learned a lot from the performers.

*Thandhanaththom endru solliye
villinil paada (aamaa)
villinil paada
vandharulvaai kalaimagalae*

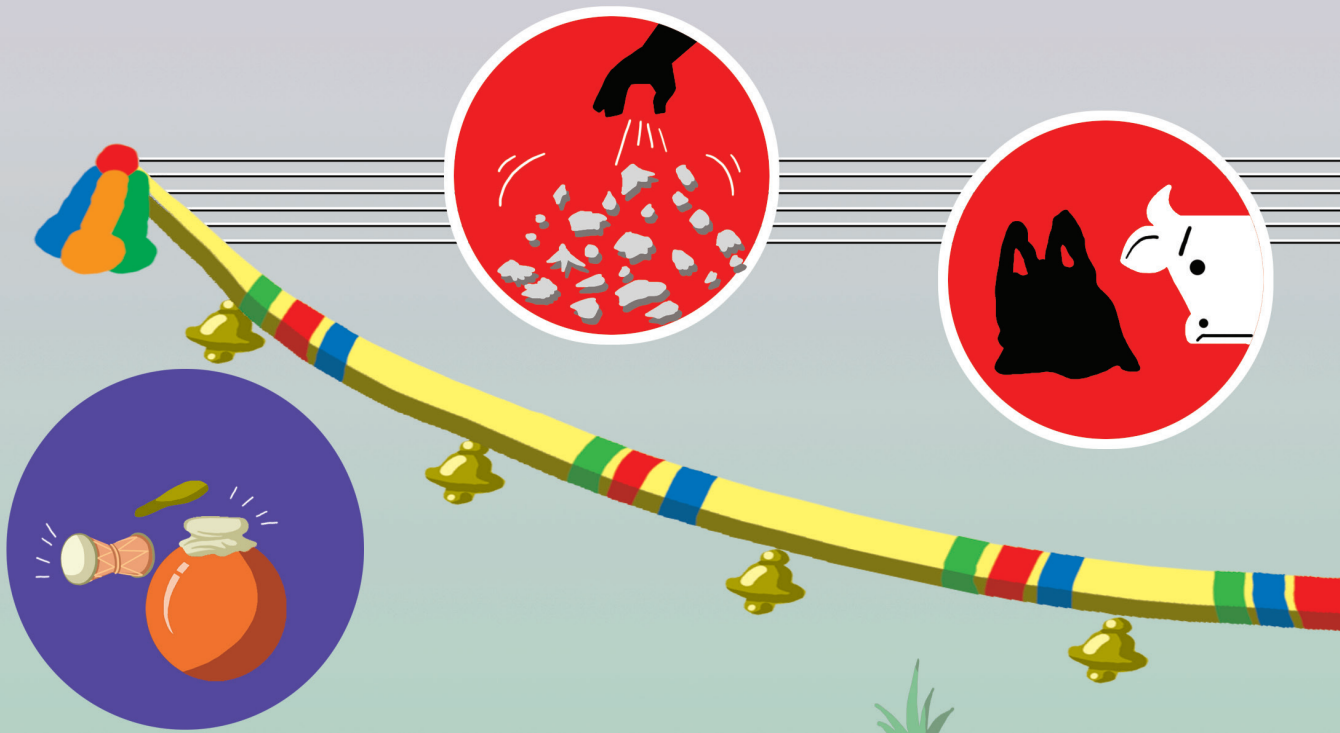


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Our heroes went to the stage when the performance was over and spoke to the boy who sang so well and taught the villagers. They asked him about music he played and how he combined the story telling with the music. The boy replied:

‘My father and grandfather sang Villupaatu as well. Can you say Villupaatu? My language is Tamil, but you can also find Villupaatu in Kerala. My grandfather sang mostly in the temple and combined his songs with stories about the gods, the Ramayana and Mahabharata. In my father’s time, we also started teaching the villagers about social issues. Things we want to improve in society. Nowadays, we can sing Villupaatu in our village, in the cities or anywhere else where people want to hear stories and music. The instrument I play, the Villu, is a huge bow. The other children play other percussion. Did you enjoy it?’



‘Yes!!!’ said the children together. It had been a wonderful story and thanks to Urvashi’s language magic, they had no problem understanding the words. Tamil is one of the oldest languages of India. The children said bye to the boy and left with Megha. What a day it had been. Surya asked Urvashi, ‘When will we meet again?’ and Urvashi said ‘I think soon enough. This was so much fun, next time we should travel not only in India, but across the world.’ You can travel with the children again in the book ‘Duniya’.



FACTS: _____

State: _____

Music Style: _____


Festival: _____

Dance: _____

Song Title: _____

Raga/Tala: _____

Meaning



The storyteller and choir call the audience to their story with this song.

They are accompanied by the various rhythm instruments and, of course, the Villu, or bow.





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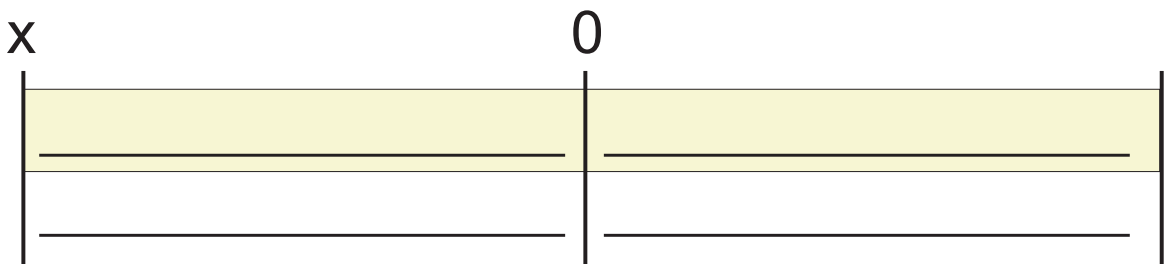
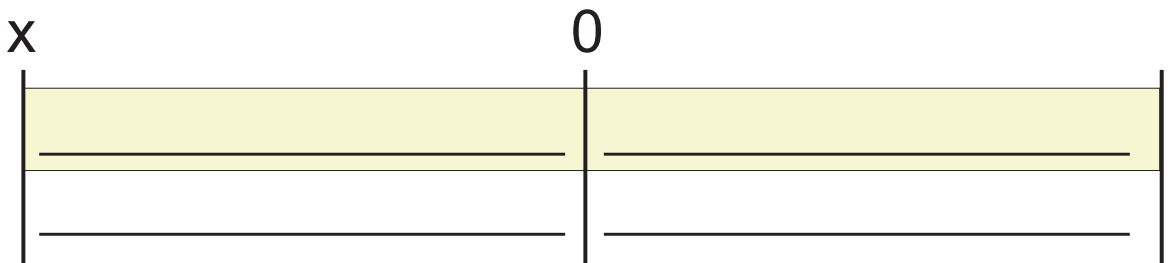
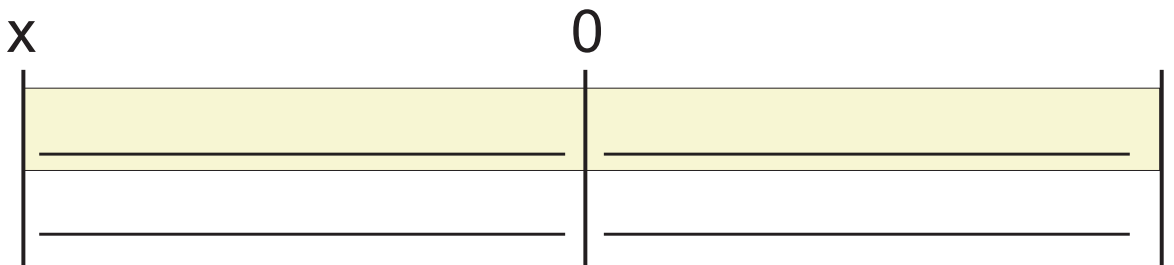
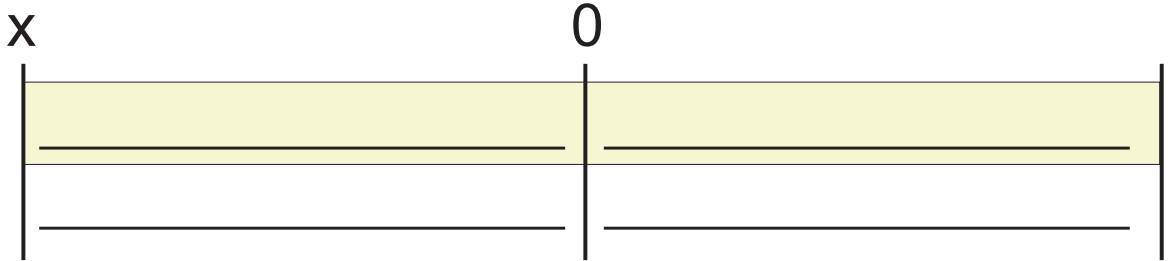
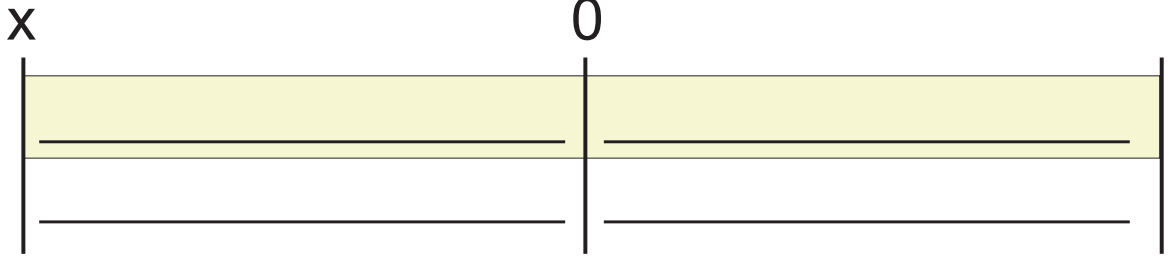
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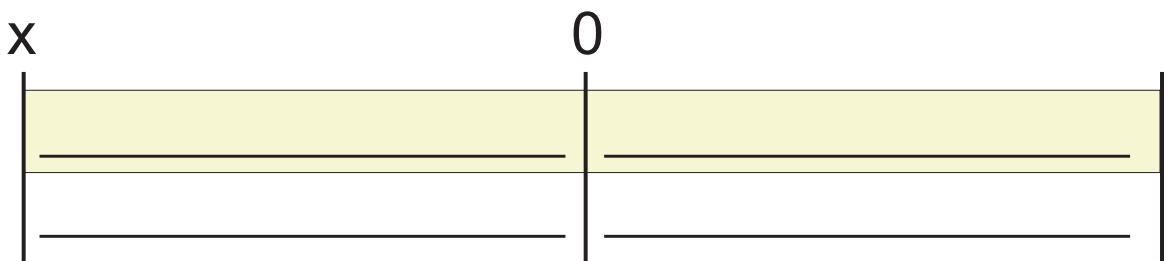
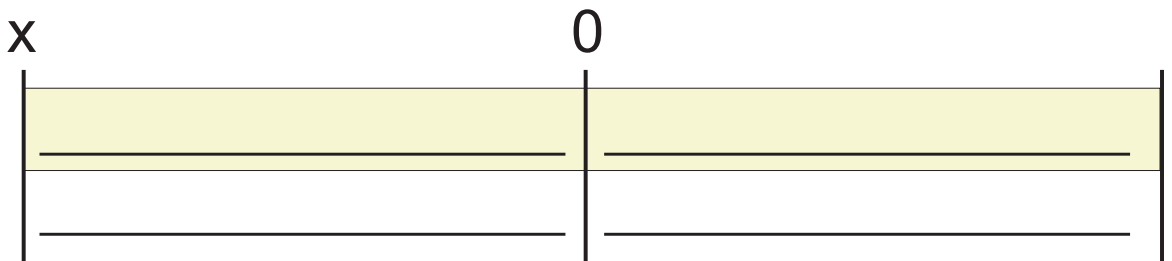
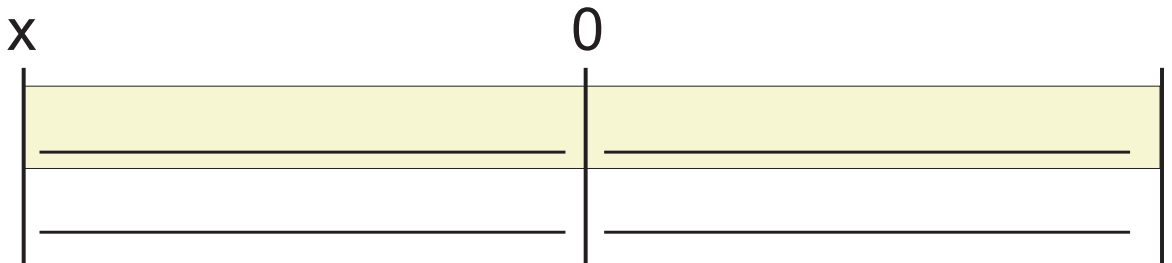
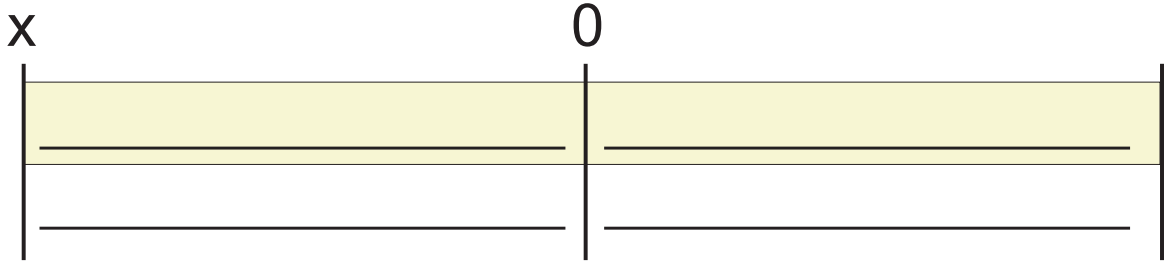
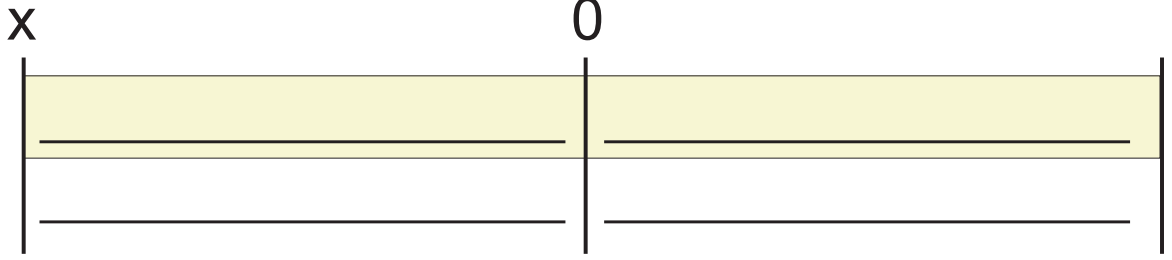
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Notation



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Chapter 9: Back Home



The children had learned 7 songs from different regions of India. They also learned different dances and instruments. They made notes in their musical passport.

Folk songs bring people together. Every region in India has its own music: music for celebrations of birthdays, weddings and festivals, music for different seasons, music for storytelling, music that is used by people during all events in their lives. We can find thousands of different folk music styles in India. This rich music cannot be put in any book because they are taught from parents to children. Did your mother or father sing a lullaby to you when you were small? Did their parents sing to them? That is how folksongs are shared.



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1

Your Villu Paatu Story

Make your own Villu paatu poem or story about a social issue. It could be about why people should always use the dustbin to throw garbage and keep their streets clean or why they should be kind to animals. Can you think of a story?



2

Folk Music Project

Every area in the world has its own songs, dances and instruments. But who knows what songs your grand parents knew when they were small? Where did they live when they were small? Did they also like music?

Write your answer to these questions

1. Ask your grandparents if they know a song from their childhood. Not a song from a film, but a traditional folk song.
2. Ask them to tell about the song:
 - a. When would they sing it? At night before sleeping (lullaby)? At a celebration? Another occasion or just for fun?
 - b. Was there a dance with the song?

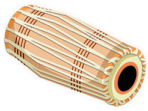
Were there special instruments played with the song?

Write your answer:

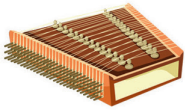
3. Learn the song and write the text down with the answers to the questions.

3

Match the instruments to their original states:



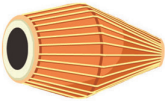
Punjab



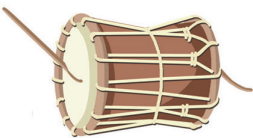
Gujarat



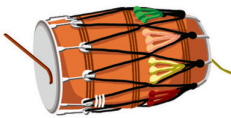
Kashmir



Tamilnadu



Uttar Pradesh



West Bengal



Assam