

**MYTHS OF MALAI MAHADESHWARA IN CONNECTION TO
SOLIGA'S TRIBAL COMMUNITY**

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Abstract

The present paper will be on the issue of Myths of Malai Mahadewshwara in connection to the particular community called Soliga. Soliga is one of the tribal communities in the part of Mysore district. Most of the soligas are living in Mysore, Kollegal, Chamaraj Nagara, Biligirirangana Betta, Mahadeshwara Betta, Yalandur, Heggadadevana Kote, and Hunasur taluks. Even in the 1961 censuses reported that Soligas found in Bangalore, Mandy, Tumkur, Simoga, Chikamagalur, Hasan, Kolar and Chitradurga. The main aim of this paper is to bring out the connection to the soligas history and life through the myths of Male Mahadeshwar. Here I would like to tell one mythical tale of Sankamma and Neelegoud.

Keywords: Myth, Soliga, Tribe and Religion.

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Myth is a traditional or legendary story, usually concerning some being or hero or event, with or without a determinable, especially one that is concerned with deities or demigods and explains some practice, rite, or phenomenon of nature. It is a story about superhuman beings of an earlier age taken by preliterate society to be a true account, usually of how natural phenomenon social customs, etc came into existence.

Myths are prose narratives which, in the society in which they are told, are considered to be truthful accounts of what happened in the past. They are accepted on faith; they are thought to be believed; and they can be cited as authority in answer to ignorance, doubt or disbelief. (Bascom 1981:98)

Legends are prose narratives which, like myths, are regarded as the true narrator and his audience, but they are set in a period considered less remote, when the world was much as it is today. Legends are more often secular than sacred, and their principal characters are human. They tell of migrations, wars and victories, deeds of past heroes, chiefs and kings and succession of ruling dynasties. In this way they are often the counterpart of written history in verbal tradition. (Bascom 1981:98)

According to Levi Strauss Myth reflects the social structure. In his opinion on Myth reflects the social structure shows the importance of Myth. Myth is a medium to spread social facts to one generation to another generation. There are vast relationship between Myth and culture. Mythological tales are concerned and related to particular history of a tribal community. We can find the cultural hero's incidents, sorrows and happiness in each and every tribal people's breath on their mythical tales. We have to observe the mythologies to know the tribal culture. Every tribal's used their own language for daily communication but we cannot get that language in written or literary language. All tribal Myths are in oral structure. If folktales have worldly characteristics when mythologies have worldly scope as well which have their own regional limitation? Folktales are available in groups of people and represent their people but myths represent some few groups. Ramayana and Mahabharata were born in Hindu culture in India. Iliad and Odyssey reflects Greek hero's. Trojan War happened to release Helenna. Like in India Ramayana happened Rama and Ravana war to release Sita in the prison.

In the beginning Ramayana and Mahabharata formed in folklore sense later it goes to classical tradition and get formed as decent poetry. Likewise in Karnataka Mantteswamy poetry and Shree Malai Mahadeshwara poetry represented folktale of some group of people's culture. In which Malai Mahadeshwara's mythical poetry tells the story of struggle in religious exposition and religious virtual deeds. Malai Mahadeshwara's and Biligirirangaswamy's mythical poetry are related to soliga's community. In soligas community Sri Malai Mahadeshwara and Sri Biligiri Rangaswamy's were holy place dwelled in geographically. In Malai Mahadeshwara poetry P.K Rajashekar analysis several myths but if we come into mythology, not a single mythology stand alone, it becomes unruven. Sometimes myths are source for history and sometimes it also dwelled as speculation. So things called history as written documents and myths are unwritten document source. Myths, legends are different in nature and structure. Malinovaski says, "While in the mere fireside tale the sociological context is very narrow the legend enters more deeply into the tribal life of the community and myth plays the most important functions tribal community people gives important to their myth than their folktales". Biligiri Rangaswamy's and Malai Mahadeshwara's Myths help to study on Soliga's community and its tradition, norms, marriage customs, economic, social life of Soliga's life. These two mythical tales are very important to know the history of Soliga's community.

Malai Mahadeshwra does not belong to Soliga community but He influenced them. Nowadays He came in folklore poetry as a great legendary man. In Soliga's tribal community each and every people tell the origin history of their ancients Sankamma, Neelayy, legendery tales of Mahadeshwara. They tell the story of Biligiri Rangaswamy who kidnapped a soliga

community girl Kusuma Bale and got married with her. They never forget these tales if we ask them on their ancients. Biligiri Rangaswamy's and Malai Mahadeshwra's tales are flowing each and every soliga's breath. These two mythical tales are lightening on Soligas life.

Devasoliga Neelagowda married virttus woman Sankamma. Neelagowda didn't like to stay in father in laws house. He went with wife Sankamma to the forest there he built on grass hut. Once in his community people decided to go for hunt at Hejjen Male. There was a system in the tribe that every one of each hut should go to hunt without failure. Nine days should be participated in that Jenumale hunt. Neelegowda thought about his wife Sankamma because if he goes to hunt when she will be alone in the hut. He suspected her. So he decided to take right hand promise from her. Sankamma refused to give her right hand hath to her husband. Neelegowd has given lots of punishment to his wife, but she refused to give. Finally Neelegouda made her body naked and covered her naked body in the green grass, tied a cloth to her eyes, wrote seven rows around the grass hut, put a wild animal for her protection, made a devil toy and kept it at the door after that he went to Hejjen Male with his community people and his hunting dog.

Sankamma suffered with her husband torture without speaking tongue, without eyes to watch, without legs to walk. In that situation Sankamma remembered her father home deity Malai Mahadeshwara. Sankamma's tear flowed to seven hills (helmale) and woke up to Malemahadeshwar and He came to Onttisoppina Gullu. He destroyed which Neelayya made it in his house. He wore a jangamma dress to test faithful woman Sankamma. He begged her at in front of the Gulla but she known her father home deity Mahadeswara came. She could not come without remove her husband prison. Mahadeshwara destroyed her prison after in the grass of Mahadeshwara she came to give daana when Mahadeswara asked her children. She told that she have not children. Mahadeshwara refused to take daana with a barren woman. She explained her womb barren when Madeshwara blessed her to give birth. Neelaya came back from Jenumale. She explained to her husband about Mahadeshwar's presence but he didn't believe. He tortured her lot in through different kind of punishment. Lord Mahadeshwara saved her all test of her husband and she won all the tests of her husband. Finally Neelayya become deity of Malehadshwara. After nine months Sankamma has two children. She wants to give these two children to Malai Mahadeshwar because she has given promise to him. Neelayya refused to give these children and ran with two children to the forest when Malemahadeshwar followed him. After Neelayya gave these children to his Diety Mahadeshwara and gave names Kaarayya and Billayya. Later billayya's thoughts came around but Karayya thought never come out. Karayya opposed Mahadeshwars religion thoughts and start to eat Non veg so the deities of Mahadeshwar sent him to the forest. Now all Soliga's tribal people followed him and believed that they were Karayya's descent.

These myths are the only true source of history for this tribal community. Now the question is can be regard this part of myth as the element of history? These myths are part and parcel of Soliga's community.

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