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FOLKLORE BETWEEN TRADITIONAL COMMUNICATIONS AND RITUAL

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Abstract:

Rituals are the asset of folk communication and have occupied their own position. These rituals have been acting as the media of learning time to time. Traditional communication is perfectly transmitting with the help of various rituals viz. belief, tradition, celebration etc. There is a particular purpose in our life as and when we act and their lies ritual. Eg. Rangoli (column), painting to the home, cleaning the field, seedling, plantation, harvesting, etc. Rituals are the part and partial of our life.

The word 'ritual' which derived from Latin word 'ritu' it means tradition.

There is a folklore where there is culture. According to Anthropologist folklore is the part of culture. Folklore may differ from one environment to another one. But there are several similarities in their activities. Folklore developed and spread all over the world.

KEYWORDS:

Folklore, Traditional Communication, Rituals, Rituals Period.

INTRODUCTION:

DEFINITIONS OF RITUALS:

Before discussion about rituals let us have a glance over the definitions..

“By rituals we mean a primarily religious action, that is, action directed to securing the blessing to some mystical power of powers”.

“Ritual is a stereo typed expression of emotion or belief or of both combined. A stated time as well as a set manner marks the rituals of seasonal sacrifices, but there are rituals, such as that of war. Not determined by the season

Its great primitive importance is more than religious, for it established an intimate relation between religious and non-religious acts”

HISTORY OF RITUALS:

The folklore that is staying in different places performing various (most of the times it seems wonder) rituals in their day to day life. Both men and women have various types of wants, attitude, occupation, liberty and limitations to perform rituals. Suppose we glance over the rituals performed by them are different outwardly but their object is same when we look and observe them closely. It is necessary to study such rituals in order to understand what are the ways, techniques and objectives.

The social system, arts, beliefs, activities, art of living of folklore are the important aspects to study culture of a community. In these days there is a strong influence of modernization on us. Although we are demonstrating our arts and perform well during various religious celebrations. When the rural people were unable to learn language to read and write then the assimilated such arts and culture and performing

them still today.

There are rich ritualistic habits among tribes and average in rural area and a little in modern society. Modernization made several changes in our life system, beliefs and celebrations. Comparing to tribal and modern societies there are various differences in rituals.

South Asia is considered as the cradle of human civilization. It was known for its several languages, traditional and ethnic culture. It was the treasure of culture and traditional values.

CHARACTERISTIC FEATURES OF RITUALS :

Rituals do not satisfy any physical wants.

These are the strong layers of religion as there is a rule in science.

These are the near and dear aspects of learning.

Rituals play major role while teaching, learning process of an art.

Rituals have rational aspects which play vital role while laying foundation to science.

Rituals are considered as most important aspects of social life and one can avail supplementary uses of them.

Rituals change their shape and repeat as and when the changes take place time to time in human life. During this process of repetition they follow strictness to remain same. Few seem identifications also.

RITUALS OF A SPECIFIC PERIOD :

(1) Festivals :

Various festivals are there in Karnataka states which are celebrating by the folklore. Almost all festivals have agricultural background and farmers celebrate them in a meaningful way following all rituals.

Seasonwise there are festivals like Amavasya, Pournima, Dasara, Deepavali, Holi, Sankranti, Kara hunnime, Ugadi etc. Folk celebrate the festivals both personally and in a team.

Ugadi : After harvest season farmers are free and happy with the bumper crop which they got. Everywhere there is flourishment, peace and happiness. Folk purchase new dresses and renovate their homes, colouring, painting works could be seen everywhere. Nature with her new message and in new colour gives a new hope and spirit to all during spring season.

Sowing season starts during Ashadamas. Indians believe that burial tradition takes place after death. It is a casual belief. Without death they do not imagine the birth. Without sowing seed how do we get the expected crop?

“The sowing of the seed is its death and burial; that which thou so west is not quickened except die”.

We do recall Harrison's words in Karnataka that after harvest season farmers collect all grass and waste material and mix in their land. It imitates as burial. Actually by doing such practices land become fertile and there is an intimate relationship between farmer and land. This practice communicates in the name of a ritual that the naturally fertilizing and enriching the land. Elders were telling to practice the ritual so that their sons should get bumper crop every year/season.

Gullavva : It is an object made up of mud and children especially girls prepare and offer pooja. Girls bring mud from a nearby pond and plant seedings of various types in Gullavva. Basavanna should come from opposite direction and meet Gullavva while celebrating the ritual. It indicates and communicates that companion or friendship of a man and woman. It may be husband and wife. It again indicates that our life.

Dr. B.S. Gaddagimath agreed that it is one of the rituals of Jeshta bahula amavasya (Mannettina Amavasye) farmers prepare mannettu (bullock of mud) and offer pooja throughout the rainy season in north Karnataka.

Huttappa of Nagrapanchami, Ganapathi of Shravana, Jokumaraswamy of Bhadrpada are all considered as god and goddesses of mud and seed.

Gurchi : It is celebrated by children when folks are expecting rain. A boy used to keep a metal plate reverse on his head which used to prepare rotti (bread) and keep a gurchi on the top of the plate. He visits every home and women and children pour water on Gurchi. The boy who kept Gurchi on his head move around. The water pours like rain. Usually children of Korava jananga in Karnataka participate in the activity. They sing a song during pouring water. This rather communicates to the folklore that after practicing this ritual they do receive sufficient rain.

Gurchi Gurchi ellaadibande

Ell Kolla suddadibande gurchavva gurchavva.
 Kappi Kappi Karavannaa
 Doni neeru suruvannaa
 Surakonta baro Surimaleye Suri maleya.
 Hogavra Kaalaaga
 Baravra Kaalaaga
 Jigajigada nadiye surimaliye surimaliye
 Kaara maliye
 Kapaat maliye
 Begane baaro surimaliye surimaliye
 Chenduraama
 Banduraama
 Okkalige okkalige
 Kadarushalu kambaara
 Bidara shyali myaadara
 Myaadaravva enahadadala enahadadala
 Ganda hadadala
 Gandana talige ennilla bennilla
 Koosina talige ennilla bennilla.

Again Dr. B.S. Gaddagimath says as 'Gurchi' is misspelled word of original Gurusidda. He was the saint who called rain by spreading his (blanket) Kambali. The person who arranged to pour rain was being offered by folklore.

Gurchi ritual communicates that whenever there is no rain and shortage of rain Gurchi ritual to be practiced and pour water when gurchi visits homes in order to receive sufficient rain which helps to grow their crop and reap it. This is the strongest belief in our state. Still such rituals are there in few parts of north Karnataka.

Gouri Pooja : During Ashwayuja Shuddha poorinima, when Kharif crop is ready for harvesting Gouri habba is celebrating by the farmers. They use mud pots to offer Pooja. Farmers go to their respective fields along with members of their family and carry various food items. They offer Pooja to the pots and small pebbles and spread the food items at all corners of the field. They have their lunch in the field. It is called as 'banada Oota'.

Then they offer same pooja during 'Seegi hunnime'.

“During gouri pooja women keep lamps in the pot and leave them in a near by pond. It recalls us 'Karthika maasa'”.

BELADINGALA SAMPRADAYA (MOON LIGHT TRADITION) :

Women of folklore draw pictures on walls and either sides of the main entrance of their respective homes. During moon light women use calcium liquid to draw pictures. They put small points or dots and draw the picture of half moon and full moon, sun etc. They do not forget to draw the chariot (Ratha/teru which is popular at the area. Eg. Garagada Madivaalajjana teru, Ulaviya teru etc.)

Women used to draw such pictures on every full moon day (poornima). But in the North Karnataka during Bharata hunnime only draw them. But in the Southern parts of Karnataka this tradition is clear and perfect. They draw various types of pictures on the walls of their homes. The pictures do represent their profession, culture, tradition and moreover the unique relationship with the nature i.e. super power.

Women only participate in the activity and draw them daily. By practicing this they develop concentration and offer pooja to moon for them it is God. They draw chariots because members of their family do participate and offer pooja during jaatra. It is a mental preparation of their pilgrimage. Any way this activity communicates their religious attitude and love of nature. They live in the society and with nature mother who takes care of them.

Dasara (Mahanavami) : Dasara is a big festival to us. It is considered as 'Naadahabba'. There is a rich heritage and tradition of it. Kings of Vijayanagara dynasty started and continued Mysore Odeyar started to celebrate the festival as the festival of the state.

Dasara or Vijayadashami is the festival of victory. Pandavas hide their belongings in a tree called 'bannigida' and took an oath to complete 'Ajnatavasa' at Virataraja's palace and completed their 14 years vanavasa and one year 'ajnatavasa' in order to regain their kingdom. They succeeded and offered pooja to

the tree called 'Banni'.

Kings of Vijaanagara also celebrated Vijayadashami grandly and they were conducting many competitions during this festival.

Folks mainly celebrate the festival-Dasara or Vijayadashami to remain intimate one another. One or the other reasons may be there and suffer from misunderstanding. To come out from such the misunderstanding situation and became intimate friends vijayadashami is the festival for the folk to lead cordial life. Each and everyone of the village (a little in the urban side) exchange the leaves of the tree called Banni and utter as “naavu neevu bangaaradanga irona” (Let us live like gold). It indicates that let us forget the past and regenerate and rejuvenate our friendship.

People of rural side who are suffering from misunderstanding, wait and cease the opportunity to embrace his/her intimate friend by exchanging banni. i.e. gold for them. Banni communicates as live together and friendship.

The festival communicates that live together and spread harmony. Don't yield to misunderstanding and try to remain intimate friend, be co-operative, forgive one's mistakes and live like members of a family which recalls the Sanskrit saying. “Vasudaiva kutumlakum”. [The whole world is a family].

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