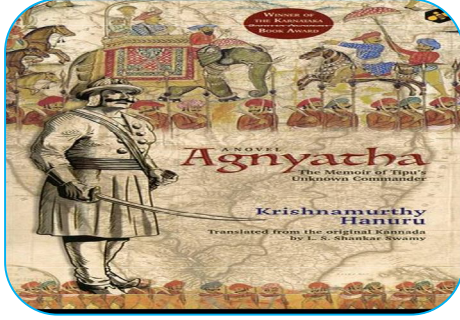




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FREEDOM MOVEMENT IN KANNADA FOLKLORE

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ABSTRACT:

When Britishers ruling in India, the people of India fed up with their rule and revolted against them. This revolution occurred in various forms. It might be in the form of violence or non-violence. Eventually, we got freedom in the leadership of Mahatma Gandhi. On the other hand, our rural folk used lyrical ballads as a tool of communication to bring common people in the clutches of Britishers' slavery.

KEYWORDS: Britishers , India fed up, tool of communication.

INTRODUCTION

Balladists composed ballads on the basis of

- The past glory of India
- The National leaders of India
- The National movement.

➤ The Past Glory of India

Before the Britishers enter into the India, India was ruled by many local kings. They had enmity with each other. Britishers encash this weakness of local kings, this hit the freedom of Indians. Then Indians jumped into the freedom movement but rural people were not participated in this freedom movement. During that situation, Bheemakavi came forward to arise the past glory of India and the concept of nationality.

“ಪುಣ್ಯ ಭೂಮಿಯೆಂದರೆ ಹಿಂದೂಸ್ತಾನ ಕೇಳಿ ಸರ್ವಜನ ಹೇಳುವೆನು ಪೂರ್ಣ ಇರಲಿ ನಿಮ್ಮ ಚಿತ್ತ . . .”¹

The National Leaders of India

The balladists told about the past glory of India as well as the life of great national leaders like Lokamanya Tilak, Mahatma Gandhi, Subashchandra Bose and so on. In their ballads, they sowed the seeds of freedom in the rural people. The use of words like Gandhi hat, Gandhi Class and Gandhi cutting were propagated by these balladists.

➤ The National Movement

These lyrical ballads were described that how national leaders were protested against the British government and fought for freedom. In 1920, Gandhi entered into the national movement. Here Hulakunda Bheemkavi explained in one of his poems that how Gandhi used non-violence as a weapon

against the Britishers.

“1919ನೇ ಇಸವಿ ಫೆಬ್ರವರಿ ತಿಂಗಳ ಎಡ್ ಬಿಲ್ ಹೆರಟಿ ರಾಜದ್ರೋಹ ಪತ್ರಕ ಸಭೆ ಕೂಡಸುದಕ ನಿರ್ಬಂಧವಾದಿತ ಸರ್ವಸಗಟ ಕಾಯ್ದೆ ನಿಷೇಧ ಮಾಡಿ ಸಾವಿರ ಜನವು ಸಸ್ತ್ರಗಾಯ ಆಗಿ ಬಿದ್ದವು ಗುಂಡಿನ್ನೆಟ. . .”²

In the leadership of Gandhi there were many movements tookplace like quit India movement, Salt satyagraha and so on. Because of the self sacrifice of many people, India became liberal on August 15th 1947. From that day, our national flag shined in the place of British Flag (Union Jack).

ಕೇಸರಿ ವರ್ಣವು ಸ್ವಾರ್ಥತ್ಯಾಗ ಚಿನ್ನ ಬಿಳಿಯ ಬಣ್ಣವು ಸತ್ಯ ಶಾಂತಿ ಕೂನ ಹಸಿರು ಬಣ್ಣವು ವಿಶ್ವಾಸ ಗುರುರ್ತ ಪೂರ್ಣ ಮೂರು ಬಣ್ಣಗಳದ್ದು ತೋರುವ ಚಿನ್ನ . . .”³

Our national flag is the symbol of truth, peace, sacrifice and faith.

The wheel which is in the midst of the flag is called as Ashoka Chakra. As Hulakunda Bheemkavi told that this wheel symbolized the Charaka of Gandhi.

ಮೂರು ಬಣ್ಣದ ಮೇಲೆ ತೋರುವ ಚರಕ
ದೊರಕಿಸುವುದು ಸ್ವರಾಜ್ಯ ಸುಖ
ದುಡ್ಡು ಕೊಡುವುದು ದುಡಿದರ ಚರಕ” . . . ⁴

Thus, the ballads which were born for national movement gave courage to the common people to participate in the national movement. In addition, these ballads were caused to get salvation from the British. Here, the bravery and venture of balladist Hulakunda Bheemkavi is very appreciable.

The War against British

Here we can see how the ballads were expressed protest against British. The regional province and the life of folk were pictured as the protest in the ballads. Thus, these ballads were announced the democratic standing as well as the uniqueness of the regional province which revolted against the British.

There were many ballads which were about battled like the battle of Piriya-pattana, which belonged to Kumararama, the son of Hariyaladevi and Kampalaraya and the battle of Karugadahalli which talks about Tippu Sultan who is regarded as the Tiger of Mysore. Though, there is a long heritage of historical ballads in north Karnataka, the ballads which are available now are only about freedom movement. The ballads of Sangolli Rayanna, Halagaliya Bedas, Kittur Chennamma, Sindhura Lakshman and Mundaragi Bheemaraya were important collected by Flit.

1. Tippu Sultan

In 1805, John Ledon collected the ballads of Tippu Sultan which were in English. Later, Sri D.V. Gundappa translated it in Kannada. In Third Anglo-Mysore War (28 April 1792). Tippu was defeated by Karn Wallis and lost Srirangapattana. The ballad which is here depicted the treason of Meersadak who was the Lieutenant of Tippu Sultan.

ಬೇಷಕ್ ತಮಾಸ ಟೈಗರ್ ನಿಶಾನ ಟಿಪ್ಪು ಸುಲ್ತಾನಬಿರುದಾಯ್ತು
ಮಸಲತ್ ಮಾಡಿದ ಮೀರ್ ಸಾಧಕನಿಗೆ ದೇಶದೋಹಿ ಎಂಬ್ಬೆರಾಯ್ತು
ಜಾನ್‌ಹರಾಮ್ ಚೋರರ ಕರಾಮತ್ತರಿತನು ಟಿಪ್ಪು ಸುಲ್ತಾನನು ನಿಮಿಷದಲಿ . . . ⁵

This ballad was able to picture the bravery of Tippu. The ballad which was sung by Malavalli Rachayya was also important which was about Fourth Anglo-Mysore War (1798-99). British Governor General Lord Wellesley sent a strong army in the leadership of General Harris. He destroyed the fort of Srirangapattana. Though Tippu fought bravely, he defeated by the Harris.

The ballad which is here picturized the terrible situation of the war.

“ಕಡಿದ ಕಲ್ಲಿನ ಕೋಟೆ
ಗುಡಗುಡಿಸುವ ಗುಂಡು
ಬೇಡದ ಬಾಲ್ಯಗಟ್ಟತ್ತು ಸಾವಿರವು
ಒಡನೆ ಬಲ್ಲಾಳರಾಯ
ದಂಡೆತ್ತಿ ಬರುವಾಗ
ಸಡಗರ ಸಂಪತ್ತು
ಕ್ಷಣದಲ್ಲಿ ಹಾರಿಹೋಯಿತಲ್ಲ
ಏನು ಮೋಸವಾಯಿತು
ಮತ್ತು ರತ್ನ ಚಿಲ್ಲಿ ಹೋಯಿತಲ್ಲ
ಮದ್ದುಗುಂಡುಗಳ . . . ⁶

The ballad which is above depicted the hypocrisy of the British, the war and the situation of Srirangapattana effectively.

2. Sangolli Rayanna

The fighting of Sangolli Rayanna against the British got prominent place in the history of Karnataka. He showed remarkable heroism in the fighting of Kittur which is a small province in Karnataka. He constructed a small group with the help of his friends and fought against the British. He was a brave man who crated Shivarang in British and the fire of freedom in the people of Kittur. The firmly decided to liberate Kittur from the Hypocrisy of the British. So he asked the help of Surapura king. This incident is depicted in the below ballad.

ಮಗಲಾರಶೀಮಿಗೆ ಹೋಗಿ
ಸುರಪುರ ರಸರ ಯಿದಿರಗಿ ನಿಂತು
ಕರವ ಮುಗಿದು ಮಾಡಿದಾಗ ನಮಸ್ಕಾರ. . . "7

Here we can see the extreme standing of Sangolli Rayanna against the domination of the British government as well as his revolt the robbery in this ballad.

“ಕುರಿವೊಳಗ ತೋಳ ಹೊಕ್ಕಂತೆ ಮುರಮುರದು
ವೊಗವೊಗದ ಹಿರಿಹಿರಿದ ಕಡದಾರ ಕತ್ತೀಲಿ
ಸುತ್ತಗಟ್ಟಿ ಕತ್ತಿ ಮಂದಿ ಯತ್ತೈತ್ತೋಗಗೊಡದ ಕಡದಾರ
ಮುತ್ತಿಗೆ ಹಾಕ್ಕಾರೊ ದಂಡಿನ ಮ್ಯಾಲಿ . . .”8

This ballad depicted the extreme fighting of Rayanna when he robbed and fired the government office of Sampangavi.

3. Kittur Rani Chennamma

Though Kittur appeared as a small dot in the map of India, it influenced on the other provinces to revolt against the Britishers. Kittur Rani Chennamma was the first woman who fought against the British Domination in Karnataka. She was well trained in horse riding, sword fighting and archery. When her husband Mallasarja died in 1824, she was left with the state of Kittur and un-uphill task to save it from the British. She adopted Shivalingappa in 1824 and made him heir to the throne. Then the East India Company ordered Shivalingappa's expulsion, on the pretext of the Doctrine of Lapse introduced by Lord Dalhousie. The state of Kittur came under the administration of Dharwad collector in-charge of St. John Thackeray. The ballad which is depicted here shows how Chennamma revolt against the order and also the attack of Thackeray on Kittur.

“ಅದಕಂಡು ಸಾಯ್ತು ಕೋಪವ ತಾಳುತ್ತೈದಾನು
ಇದಕ್ಕಾರಪ್ಪಣೆ ಕೊಟ್ಟರೆಂದು | ಮಾ
ಇದಿರೊಳಿರುವಂಥ ಬಲ್ಲಾಳು ಮುರಿದಾವು
ಸದರ ಬಿಟ್ಟಿಳಿಯೆಂದು ಸಾಯ್ತುನುಡಿದ”9

When Thackeray questioned Chennamma that who gave you permission to adopt the son, he threatened her to destroy the province. Then Chennamma replied strongly that

“ಮೇಲೆ ಸುತ್ತಲ ದೇಶ ನಮ್ಮದು ಇದರೊಳು
ಕಾಲಿಟ್ಟುದುಕ್ಕೆ ತಿನಬ್ಯಾಡನೀ”10

In the war Chennamma defeated the army of British and killed Thackeray. She got help from Sardara Gurusidda, Amaturu Balappa, Sangolli Rayanna, Bichhugatti Chennabasapp, Gajaveera and so on. The ballad which is depicted in the below picturized the bravery of Chennamma in the war field.

“ಮಗಿಮಳಿಯಂತೆ ಗುಂಡಾತಿರೆ ಮದ್ದಿನ
ಹೋಗೆ ಮುಸುಕಿತು ಕಣ್ಣು ಮುಂದೆ
ಮಿಗಿಲಾಗಿ ಧ್ಯಾಕರೆ ಸಾಯ್ತಾಮಡಿದಾನು. . .”¹¹

1824 December 14th was the last chapter in the history of Kittur freedom fighting. By hearing the death news of Thackeray, the British government was angry. In order to teach a lesson for Chennamma it attacked on Kittur with a large number of army.

“ಅತ್ತಲಾ ಸುದ್ದಿಯು ಹೋದಕ್ಷಣದಲ್ಲಿ
ಕಿತ್ತೂರನಾಳ್ವಂಥ ಜಾಣೆಯು
ಮುತ್ತಿಗೆ ಬರುತ್ತೈದೆ ಬೇಗೇಳಿರೆಂದು
ಸಾಹಿತ್ಯ ಪೂರೈಸು ಪ್ರತಿಯೇನೆಂಬೆ
ಮುಚ್ಚಗಾವಿಯ ಚಣ್ಣಮುಂಗೈಯ ಸರಪಳಿ. . .”¹²

Thus, Chennamma remains as a remarkable shining star in the history of India.

4. Halagali Bedas

This ballad is composed purely on the basis of historical element. Halagali was a small village belonging to Mudhol state in the southern Maratha country presently in Bijapur district of Karnataka. The Bedas of Halagali were known from the earliest times for their courage, valour and loyalty. Their chief occupations were hunting and service in the army. Every Beda believed that it was his duty to possess arms and this had derived a religious character as a result of long usage and practice. The weapons were worshipped by them at certain festivals. When the British government passed the Disarming Act on 11th September 1857, then the Bedas of Halagali revolted against the act of disarming.

“ಹಲಗಲಿ ಅಂಬುವ ಹಳ್ಳಿ ಮುಧೋಳ ರಾಜ್ಯದಾಗ ಇತ್ತು
ಪೂಜೇರಿ ಹಣಮಾ ಬಾಲ ಜಡಗರಾಮ ಮಾಡ್ಯಾರ ಮಸಲತ್ತು
ಕೈನ ಹತಾರ ಕೊಡಬಾರದೊ ನಾವು ನಾಲ್ಕು ಮಂದಿ ಜತ್ತು
ಹತಾರ ಹೋದಿಂದ ಬಾರದ ನಮ್ಮ ಜೀವ ಸತ್ತ ಓಗದು ಗೊತ್ತು. . .”¹³

The prominent leaders like Hanuma, Bala, Jadaga, Rama were decided that not to surrender weapons to the British government. When an office came with an army to attack Halagali, then a conversation took place between the officers and the leaders of Halagali.

“ಹತಾರ ಕೊಡಲಿಕೆ ಹೆಂಗಸರು ಆಗಿ ಬಳಿಯ ಇಟ್ಟಿಲ್ಲ ಕೈಯ್ಯಾಗ
ಯಾವ ಬಂದೀರಿ ಜೀವಹೋದರು ಕೊಡುವದಿಲ್ಲ ಸುಮ್ಮನ ಹೋಗಿರಿ ಈಗ
ಅಂದ ಮಾತಯೆಲ್ಲ ಬಂದ ಹೇಳಿದಾನ ಆವಾಗ ಸಾಹೇಬಗ . . .”¹⁴

The ballad which is described in the below reveals that how Henry Havelock and William Carey attacked on Halagali in the night time.

“ದಂಡ ಬಂತ ಬೋಡ ತಯಾರಾಗಿ
ಆಲದ ಮಾಡಿ ಬಂತ ಹಲಗಲಿಗೆ
ಆರತಾಸ ರಾತ್ರಾಗ ಹೋಗಿ
ಊರಿಗೆ ಹಾಕಿದಾರ ಮುತ್ತಿಗೆ. . .”¹⁵

When Havelock died in the war, the war transformed into the intense form. It is depicted in the below ballad.

“ಯಾರು ಕೇಳಲಿಲ್ಲ ಆರು ಗುಂಡ ತಾಕಿ ಹಣಮ ಬಿದ್ದ ನೆಲಕ
ಚೀರಿ ಅಳುತ ಜನ ಸುತ್ತಗಟ್ಟಿತೊ ಅಂಜಿಕೊಂಡ ಜೀವಕ
ಶೂರವೊಬ್ಬ ಬಹಳ ಜೋರ ಮಾಡಿದನ ಹತಾರ ತುಗೊಳುದಕ. . .”¹⁶

The ballad also depicted the bravery of Ramavva who got prominence in defeating Britishers with the help of Hanumavva Lagumavva. Poojari Hanuma was died in the war and Jadagu and Bala were arrested by the Britishers. Later the Britishers robbed and destroyed the Halagali.

“ಯಾರು ಯಾರ ಇಲ್ಲದ ಆದೀತು
ಊರ ಎಲ್ಲಾ ಲೂಟಿ ಆಗಿ ಹೋತು
ಮಂದಿ ಮನಿ ಹೊಕ್ಕ ಹುಡುಕಿತು
ದನಾ ಕರಾ ಲಯಾ ಆದೀತು. . .”¹⁷

5. Naragunda Desai

Baba Saheba of Naragunda was also one of the freedom fighters fought against the act of Doctrine of Lapse. It is depicted in the below ballad.

“ಬಾಬಾಸಾಹೇಬ ಹೊಂಟ ರಾತ್ರೋರಾತರಿ
ಐವತ್ತು ಕೂದರಿ ಶಿಪಾ ಇ ಮಂದಿ
ಬ್ಯಾರಿ ಹಾಕರ ಸವಾರಿ
ಕತ್ತಿಪಿವಳೆ ಜೋರಾ. . .”¹⁸

The ballad which is prescribed here depicted the reattack of British on Babasaheb when he killed Manson in the war.

“ಮಲಕನ್ ಸಾಹೇಬ ದಂಡಿನ ಸರದಾರ
ಕಾಲಕ್ವದರಿ ಕೆಂಗಳಿಸಿ ಲಠಾಯಕೆ
ಹೊಂಟ ನಂಣ ರಣಧೀರಾ |
ಬಾಬಾಸಾಬ ಹೊಂಟನಂಣ ರಣಧೀರಾ | . . .”¹⁹

By the conspiracy of his own people, Babasaheba defeated in the war and committed to suicide. This incident is pictured in this ballad.

“ಜನ್ಮದ ಹೋಲಿಕೆ ಮಾಡಿ ಕರ್ಣಾರ್ಜುನರಾ
ಹೇಳಬೇಕು ಸರಿ ಹಮ್ಮಿಗಿ
ದೇಸಾಯಿ ಭೀಮರಾಯರಾ
ಕತ್ತ ಕತ್ತ ಕೈಯೆತ್ತಿ ಸುತ್ತಮುತ್ತ . . .”²⁰

6. The Refusal of Tax

The subject of this ballad is how the British government tortured common people through the tax act of 1860. The common people had to pay particular tax for their properties. But it was difficult in the case of poor.

“ಏನ ಹೇಳಲಿ ಜನ್ಮದ ಗೋಳಾ
ಇಂಗ್ಲೆಜಿ ಉಪದರ್ ಆದೀತ ಬಾಳಾ
ಬಡವರ ಅಳತಾರೊ ಗಳಗಳಾ
ಮಾಡತಾರ ಚಿಂತಿ” . . .”²¹

Though the poor people begged that they had no money to pay. The government was not ready to listen their words. It insisted the poor people to pay tax at any cost. So the poor people sold important things like wheel and so on which were the part and parcel of their life.

“ಆಗ ಹಾಕಿದಾರ ಕೇಳಕಷ್ಟಪಟ್ಟಿ
ಕಠಿಣ ಬಡವರದು ತುಂಬುದು ಹೊಟ್ಟೆ
ಮಾರಿ ಕೊಟ್ಟಾರೋ ನೂಲುವ ರಾಟಿ. . .”²²

The stone hearted government auctioned the houses of poor who were not paid tax. Here the ballad is depicted the mercilessness attitude of the British.

“ವಾಯಿದೆ ಮೀರಿದರ್ ಹಚ್ಚರಿ ಬಡ್ಡಿ
ಮನಿ ಮಾರ ತಗೋಳ್ಳಿ ಲಿಲಾವ ಮಾಡಿ
ಬಾಳ ಮಂದಿ ಕೊಟ್ಟಾರೋ ಗೋಳಿ-ಆಡಿ
ಹೆದರಿ ಮನದಾಗ. . .”²³

Once the Muslims of Kamaripet had gathered and decided that not to pay tax for the British government. This incident was depicted by the balladist in the ballad.

“ಕಮರಿ ಪ್ಯಾಟಿ ಮುಸಲ್ಮಾನರು ಒಳೆಗಟ್ಟಿ
ಕೊಡುದಿಲ ಹೋಗಂದಾರ ಕರಪಟ್ಟಿ
ಬೇಕಾರ ತಗೋಳ್ಳಿ ದಂಡಾಕಟ್ಟಿ ” . . .”²⁴

Thus on the ballads recorded that how all the groups united together and revolted against the cruel administration of the British government.

National feelings was stimulated when the common people (Folklore) basically worshipers of the lands, motherland who started their struggle against British administrators who came to India as traders. Their anger flow as folk songs. They sung folk songs on various subjects like motherland, pathetic condition of motherland under foreign rule, agony of Bharthmatha were inspired freedom fighters.

“ಅನ್ಯಾಯ ಮಾಡಿದರು ಅನ್ನವ ಹಾಕಿದರೂ
ಕನ್ನಡಿಯಂಥದ್ದು ಕರುನಾಡ ಬಂಗಾರ
ಕನ್ನಡಿಯಂಥದ್ದು ಕರುನಾಡ ಕಳಕಂಡು
ಕುನ್ನಿಯ ಮರಿಯಾಗಿ ಕುಳಿತೇವ” . . .”²⁵

A folk singer beautifully explained the condition of mother India under foreign rule.

“ಬಂಗಾರ ಹೋಯಿತು ಹಿಂದೂ ದೇಶವ ಬಿಟ್ಟು
ಉಂಗುರವಿನ್ನಿಲ್ಲೋ ನನ ಮಗನೆ ನಾಳಿನ್ನು
ಮಂಗಳಸೂತ್ರಕೆ ಮೊದಲಿಲ್ಲ. . .”²⁶

When a son requested for gold ring with his mother, the mother explained Britishers brought this. She explained poor helpless situation of our country in her folk song.

“ದೇಶಕ್ಕಿಂತ ಹೆಚ್ಚಿನ ದೇವರಿಲ್ಲಣ್ಣಾ
ದೇಶಾಭಿಮಾನ ಕಾಯಿರಣ್ಣಾ” . . .”²⁷

These folk words pronounced ‘Nation is God; God is Nation’. India is the country of different gods, religions, traditions, heritage etc., in every home, with all these diversities folk singers are

successful among common people the folk singers convincing the dangers of foreign rule through their songs.

“ಅಜ್ಞಾನಂಬು ರಾಕ್ಷಸ ಆವರಿಸಿ ದೇಶವೆಲ್ಲ ಮುದ್ದಿಮಾಡಿಬಿಟ್ಟ ನಮ್ಮ ಹಿಂದೂಸ್ತಾನ
ಬುದ್ಧಿಗೇಡಿ ಜನರನ್ನು ಹೊತ್ತು ಹೊತ್ತು ಭಾರತಮಾತಾ
ಬೇಸತ್ತ ಆಗ್ಯಾಳ ಸೊರಗಿ ಸಂಣಾ ಭಾಳ ಹೈರಾಣ . . .”²⁸

In a folk song the poet mourning to saw Indian who lying like great achiever, adjusting himself with British slavery and help them to put his fellow Indians into the jail.

“ಸಕಲಗುಣ ಸುಪೂರ್ಣದ ಅವಗುಣ ಪರಿಪೂರ್ಣ ಅವನಿಯೊಳು
ಅರಸರು ಎಂಥ ಪ್ರವೀಣ
ಸಿರಿಸಂಪತ್ತು ಎಲ್ಲಾ ಯುರೋಪದ ವಶ ಆಗಿ ಮರಮರ
ಮರಗೊಳ ಭಾರತಮಾತಾ. . .”²⁹

Emergency! Save god” in this phrase the urgency of creating national feeling is expressed. This folk song depicting how our country facing difficulty with the advent of foreigners is expressed.

“ತಕ್ಕಡಿ ಹಿಡಕೊಂಡು ಬೇಸಾಯ ಮಾಡುತ
ಬಿಳುಪಾದ ಪರಕೀಯ ಜನರೆಲ್ಲರೂ ಬಂದು
ಕಕ್ಕಸ ಬಿಡುತಲಿ ಕೂಡಿದರು ನಮ್ಮ
ಉಕ್ಕುವ ನಾಡನ್ನು ಕೆಡಿಸಿದರು
ಯುಕ್ತಿಯ ಬಲದಿಂದ ನೆಕ್ಕುವ ರಾಜ್ಯವ
ರಾಜಕಾರಣವನ್ನು ಭರದಿ ಹೂಡಿದರ
ಮಾತರಂ ವಂದೇ ಮಾತರಂ . . .”³⁰

In this beautiful song poet explained how Britishers looted and acquired Indian wealth and land inch by inch with their cunning acts. The phrase ‘Vande Matharam’ used in this song as a chant to create national consciousness among people.

Eventhough folk songs are constructed by using simple daily using words they are motivational and they have immense strength.

“ಇಂಗ ಮಾಡಲಿಕ್ಕೆ ಬಂದ ಮಂಗ್ಯಾನಮಾರಿ ಇಂಗ್ಲೀಷರು
ಶೃಂಗಾರದ ಹಿಂದೂಸ್ತಾನ ಭಂಗಪಡಿಸಿಬಿಟ್ಟಾರು
ಮಾಂಗಲ್ಯಕ ಒಂದ ಗುಂಜಿ ಬಂಗಾರ ಬೆಳ್ಳಿ ಬಿಡಲಿಲ್ಲ
ಬಳದ ಓದರಮ್ಮ ಏನೂ ಉಳಿಯಲಿಲ್ಲಮ್ಮ ಭಾರತಮ್ಮ. . .”³¹

The Concept of Freedom Movement in Folk Women Literature

There was a glimpse of freedom movement in the words of not only men but also women and children. The freedom movement had become the part and parcel of the life of folk. The folk song which is prescribed in the below expressed the feeling of folk women.

“ಸರಕಾರ ಎನ್ನೋದು ದರಕಾರ ನನಗಿಲ್ಲ
ಸರಕಾರದಾಗ ಸರಿಪಾಲು ತರುವಂಥ
ಸರದಾರ ಮಗನು ಮನಿಯಾಗ. . .”³²

This folk song reveals how women also had concern to participate in the freedom movement.

“ಕರ್ನಾಟಕ ವೀರರೇಳಿ ರಣಭೇರಿ ಕೊಂಬುಕೇಳಿ
ಸ್ವಾತಂತ್ರ್ಯ ಮಂತ್ರ ಹೇಳಿ

ಪರಂಗೀಯ ದೇಹ ಸೀಳಿ.....
ಕಲತನದಿ ಕನ್ನಡಿಗರಿಗ, ಎದ್ದೇಳಿ ಯುದ್ಧಕ್ಕೆ ಬೇಗ
ಥಳಥಳನೆ ಹೊಡೆದು ಭೇರಿಯನು.....³³

The words which were most common in the daily usage of the folk people were about the wicked government of British.

“ಅವ್ವಾ ತಾಯಿ ಹಡೆದವ್ವಾ
ನಿನ್ನ ಸೇವಾ ಮಾಡತೇವಿ
ನಿನ ಸುಖಕ್ಕೆ ಬೇಕಾದರ
ನಮ್ಮ ಜಲಮನು ನೀಡತೇವಿ . . .”³⁴

The below folk song reveals the intense feel of the folk people towards the freedom movement.

“ಕೇಳಿರಣ್ಣ ಕೇಳಿ ರಣದ
ಕಾಳೆ ಕೂಗಿ ಕರೆಯುತಿಹುದು
ಏಳಿದೇಳಿರಣ್ಣಗಳಿರ
ಕಾಳಗಕೆ ನಡೆಯಿರಿ
ಪಾರತಂತ್ರವೆಂಬುದೊಂದು
ಮಾರಿಬೇನೆ ನಮ್ಮನ್ನೆಲ್ಲ
ಹೀಗಿ ಹಿಂಡಿ ಕುಡಿವುದದನು. . .”³⁵

The folk people were most influenced by the life and thoughts of the great national leaders like Rajaram Mohan Rai, Dada Bai Navaraji, Surendranath Banerjee, Balgangadhara Tilak and so on. This is evidenced in the below folk song.

“ಕರು ಕತ್ತಲೆಯಿಂದ ಕಪ್ಪಾದ ನಾಡೊಳು ರಾಮ
ಮೋಹನರಾಯರೆಂಬುವರು | ಬಲು | ಧೀರ ಮಹರ್ಷಿ
ನವರೋಜಿಯವರು | ನಮ್ಮ | ವೀರ ಸುರೇಂದ್ರ
ಬ್ಯಾನರ್ಜಿಯವರು | ಶೂರತನದ ಸುರಿಮಳೆಯ
ಸುರಿಸುತ್ತ ಸ್ವಾತಂತ್ರ್ಯ ದೇವಿಗೆ ದಾರಿ ತೋರಿದರು. . .”³⁶

The folk people resembled the personality of Mahatma Gandhi with the God Sri Ramachandra.

“ಹಕ್ಕದಿಂದ ಬೇಡತಾನ ಹಟಾ ಮಾಡಿ ಕುಂತಾನ
ಎಷ್ಟಂತ ಹೇಳಲಿ ಆತನ ನಿಷ್ಕರತನ|
ಅನ್ನ ಉದಕ ಇಲ್ಲದ ಉಪವಾಸ ಅವ ಕುಂತು ಬಿಟ್ಟಾನ. . .”³⁷

Totally Gandhi become the ideal form of all righteousness to the folk people. Thus, many folk songs inspired people to jump into the freedom movement.

On the one hand, this ballads reveals the life of folk on the other hand it reveals how the regional provinces protected against the British government. The inner voice of these ballads is that the leaders who came in the ballads were not only presented their heroism but also united all the communities to revolt against the British Government.

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