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UNIVERSITY GRANTS COMMISSION

BAHADUR SHAH ZAFAR MARG

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Annual/Final Report of the work done on the Major Research Project.

(Report to be submitted within 6 weeks after completion of each year)

1. Project report No. 1st/2nd/3rd/ Final : **Final**
2. UGC Reference No.F. **MRP (H)-0931/13-14/KAMY019/UGC-SWO 28 Mar – 14**
3. Period of report: from **April-14 to Oct 15**
4. Title of research project **STUDY OF FOLK ARTS AND ARTISTS
IN BORDER DISTRICTS OF
KARNATAKA
(CHAMARAJANAGARA DISTRICT)**
5. (a) Name of the Principal Investigator : **Dr. Girijapathi Neranikimathad**
(b) Deptt. _ **P.G Dept (kannada)**
(c) University/College where : **JSS Women's college,**
work has progressed **Chamarajanagar**
6. Effective date of starting of the project: **29th Mar 14**
c. Report of the work done:

i. Brief objective of the project: **The Main object of the project is to record our cultural, traditional folk arts and artists who very less in numbers. Because of Neo-Globalization, our customs, traditions, practices are affecting our rituals day by day even in our village. And it's most important for us to preserve the richness of our folk arts for our next generations.**

11. OBJECTIVES OF THE PROJECT.

The Main object of the project is to record our cultural, traditional folk arts and its present folk artists who very less in numbers because of Neo-Globalization, our customs, traditions, practices are affecting our rituals day by day even in our village. And it's most important for us to preserve the richness of our folk arts for our next generations.

12. WHETHER OBJECTIVES WERE ACHIEVED : YES. (GIVE DETAILS)

By studying the Folk Arts and Artists of Charamarajanagar I came to know that the district is very rich in its folklores and folk arts, the people of neighbor state border districts of Tamil nadu and Kerala also practicing these arts. They became the followers of these folk arts, which are mainly related to worship of legend leaders of 15th Century Maleya Madeshwara, and Manteswamy, and these two personalities are the center of the great two oral epics also. I am very proud to say that we can't find the great epics like Maleya madeswara and Manteswamy in any languages country and even in the world.

And other folk arts like Gorava Dance, puppet shows, the dance of Eera Makkalu are mainly attracting arts of the district. But the present affects of our Neo-modern culture these arts are losing their status day by day. We may not found the artists these arts in coming generations.

I felt very happy when I interviewed The great performer of Gorava dance an 89 year old Sri Putta Madegouda, and received many awards including Karnataka Rajyothsava Puraskar, for his excellence performance at national and international festivals. (But he was passed away recently) I visited many no. of villages and artists and collected the necessary information and

recorded accordingly. Here the objects of this project are reached to preserve the knowledge of these arts and its artists at least up to some extent.

13. ACHIEVEMENTS FROM THE PROJECT:

The main folk arts and the performers of the district were recorded, The personalities who mainly causes the highness of our state folk culture at national and international level. Especially in Gorava, Kamsale dances and Thamburi players, we can't find these arts and artists in any other parts of the state. The one and only person belongs to Goravara Kunitha (Gorava dance) received many award for his performance Sri. Puttamallana goud were recorded before of his death.

14. SUMMARY OF THE FINDINGS (IN 500 WORDS)

‘Folk’ means a cultural journey of man, continuity of this journey is nothing but a journey of our languages of our state, nation and other regions of the world in abroad, the customs, the traditions, festivals, foods, dresses, Arts, Artistic natures, dances and finally the way of our peoples life. These are all not just mechanical in nature, in the real sense they are the bridges between the heritage of our past and present generation. Therefore the negligence of our folk study is nothing but a negligence of our own history.

The concept of folk journey is mainly deals with our primitive culture and the insights of man civilization. It's multy in colour, even in nature and its celebrations.

In this minor project I found that our folk arts are the main Medias for our folk, not only just for their entertainment but also for their traditional and ritual communication. So I wish to call it as a ‘cultural journey’ at present we are differentiating in our fine arts as a classical and folk (oral) but in earlier every classical art derived from the roots of our folk trees. Latterly they became the sources of learned person's. Here I mentioned the summary of the findings in chapter wise;

I have made 7 chapter in this project, Chapter first speaks about the importance of the study and its scope, taken a lion view on the early works of the folk arts of the state and this district. In second chapter there was a brief focus on the significances and importance of our folk

and folk arts, and its features, types like non theater and theater arts Musical instruments, i.e instruments made by bamboos, different metals, using leather of goat, cow, buffalo and deer's, practices of their dance etc., here I made it clear, the roots and the mainstreams of these arts on the basis its developments.

Third chapter mainly based on the geography, History along with Socio-cultural views and religious practices of the district. in its four talukas like chamarajanagara, Gundlupete, Yalandur, and Kollegala.

In Fourth I Went with major works of the project, here I mentioned clearly the folk arts of the district in sub headings;

1. The folk arts connected with religion and its myths; here we may find two categories

- **Folk Arts related to myths of lord Shiva**

Ex: Dance from Gorava troupe, Kamsale troupe, Neelagara thamburi mela, the dance Veeragase, and Nandi kolu based on lord Sri Veerabhadra etc.,

- **Folk Arts related myths of Goddess parvathi (Shakthi wife of Shiva or Gramadevath)** Ex: Pooja dance of Muthyalamma, the dance from Eera Makkalu etc.,

2. **The folk arts of Musical instruments and dances**

Kombu, kahale, Drum, and other musical instruments along with dances like thamate, Dollu, Dolu etc.,

3. **Folk arts of entertainments**

ex: puppet show, suthrada gombeyata, Garudi gombe etc..

I have visited no .of villages of the district and I found many people are the followers of Sri Maleya Mahadeshwara (pilgrimage place of Mahadeswara Hill situated in Kollegala Taluk) and the Manteswamy. The great religious leader of this region, they are belongs to shaivism, during 15th century the social reformation was held under these two personalities. These reformations based on the thoughts and principles of Sri Basaveswara and his followers of 12th century. They implemented their thoughts to uplift the depressed society. Two oral epics are speaking about their Life history, and their successes.

Fifth chapter is meant for the artists of the district; I have taken interview with them, and collected the necessary details accordingly. I mentioned only few in detail especially Sri Puttamallegouda, Senior folk Gorava dance troop artist of the district. (Passed away recently) and many more artists are out of my list.

Conclusions comes under sixth chapter and spoken about the outcome of the project. This project provided best opportunity for me to make record folk arts and artists of the district. Mainly it helps for our students, learned persons, Research scholars and our next generation to know about this entire cultural journey. And they may get the inspiration to work, to learn, to practice on our folk arts. But it's not just enough work on these arts and artists, the options are much more to work in detail on every kind of Folk art and artists of the districts.

Finally along with the photocopies of the folk arts, I mentioned the persons who talked about the folk arts, given the proper guide lines to complete this project.

15.CONTRIBUTION TO THE SOCIETY(GIVE DETAILS)

The project work mainly deals with the society of our villages, now a day's its most necessary to focus on the performances of our villagers and their folk arts. Because of our modern entertainment technologies, making a rational and immoral changes in our coming generations. its most necessary to draw their attention towards our sense of our folks and its significances.