

Historical Back Ground of the Gondaliga Community

Dr. Shivananda S Kempaller

Assistant Professor & HOD / Principal
GFGWCollege Haveri -581110

Submitted: 25-01-2022

Revised: 05-02-2022

Accepted: 08-02-2022

I. INTRODUCTION

What is the Meaning of change, What is the concept of social change, Features of social change, Cultural and social change, social change in the context of progress, Mechanism factors of social change, Role of people in social change, Theories of social change-Evolutionary theory of social change, Cyclical theory, Social change and functionalism, Economic theory of social change, Conflict of theory, Technological theory, social change and cultural lag, Circumstance of social change, Social change as planning, Social problems and social change, Modernity and development in social change, Current issues of social changes-Looking into the formation of future, Social change in the context of globalization, Forms of social change, these are the main basic issues to change of community and its changing through social situations along with consideration of all organizations and institution of social communities. In this based briefly reviewed of regional community aspects as below-

The geographical regional content having the term of 'Karnataka' was once used to denote a province, a language, a people, thus in a variety of meaning. In the great Indian epic 'The Mahabharata', said to have been composed by Vyas somewhere between 1 BC and 5th Century A.D, the term 'Karnataka' has been used to denote a race, the term 'Karnat' is also found in a Sanskrit play, 'Mruchhakatica' by Shudraka who lived in third century A.D. the descendants of Nanyadev who ruled north Bihar and south Nepal as the representatives of Kalyan Chalukyas called themselves as the descendants of 'Karnataka' dynasty. (Karnat Chaudamani) the king of Vijayanagar who ruled from the fourteenth century with Hampi as their capital city, described themselves as "Karnat Vamshodbhav 'Karnatakadhip' and had the title "Karnataka Rajya Ramaraman". of fifth six provinces of ancient India Karnataka was one. The army of Badami Chalukyas was known all over the world as

'Karnataka force'. It was formed as in the first poet in Kannada in his epic poem,

MYTHOLOGY OF GONDALIGA

There are myths in many communities of the world explain how this universe came in to being and how communities came into being. According to the communities there is no uniform theory about the creation of universe; it differs from community to community. Every community has created its own myth about the creation of its progenitor, the deity it worships, the religion it follows, the faith it believes in. Once upon a time myth was supposed to be fiction created by the illiterate uncivilized people who lived in prehistoric age where there was no science. However, today scholarly pundits are of the opinion that it is absolutely necessary to study the myths of a community if we want to study that community. Myths are neither fiction nor the figments of imagination of the illiterate or uncivilized people; they are actually a message, an event a history. They are indeed imaginative creations which embody communities' history, traditions culture and beliefs. It is worth noticing that myths are the basic sources of the vision that a community has about surrounding world and the values they have cherished. Myth is not a mere fiction or narrative; it is the sage of adventures and exploits of the superhuman beings; the main purpose of Myths is to stabilize the rules and regulation already established in society, strengthen the faiths and beliefs, justifying the appropriateness and the meaningfulness of worshipping gods and goddesses and maintaining the traditional order, etiquettes and behaviors by extraordinary idealism and punitive measures.

All the Myths in a community are always engaged in shaping that community at every stage. It defends its beliefs behavioral patterns, through process and traditions. As long as Myths are alive in tribal communities they keep on organizing and uniting that tribal community. From this point of

view, Myth in its community or society plays an active role, and remains a living force. Myths are always sacred to the people of a society (T.N Shakarnarayan.p.) There is a Mythological story about the creation of 'gondal' in gondaliga community. The story founded in Renuka Mahatme is as follows.

Parashuram the son of Yallamma (Renukadevi) the presiding deity of saundatti killed a demon called Bettasur who tormented the people in that region. He beheaded him; then a string came out of his 'Braham randhra. Then Parashuram made a choudike (a stringed musical instrument) out of his body and played on that string which produced a melodious sound 'trintrin.....trintrin'. Playing on this choudike, Parashuram comes to his mother and prostrates to her. Playing on this instrument parashuram gets into ecstatic mood and shouts "udho.....udho". This ecstatic song-cum-dance is known as 'Gondal'. From this emanated 'Gondal' and 'Gondaliga'. This is what dinakar swami, the disciple of Ramdas records in his Marathi book, titled Swanubhav Dinkar. So the gondaligas claim that sage Jamadagni and his consort Renukadevi are the progenitors of their race.

THE MYTH ABOUT THE BUDABUDKI INSTRUMENT

Budabudki is a Musical instrument made of leather. It is believed that it was a sacred musical instrument which lord Shiva held in his hand. Lord Krishna is instrumental in the making of this Budbudki. Once upon a time three demons named Tarakasur, Makasur, and Yuddhamari tormented and all alike-men and women on the earth. Great sages and savants in forests and gods and goddesses in heaven literally distressed all the deities come to lord Krishna and appeal to him to do something so that they are relieved from the tortures and torments of the three demons. In order to destroy these demons, lord Krishna was required to reduce the size of damaru, a musical instrument in the hand of lord Shiva. When it was done, that miniature musical instruments made 'budu.... Budu' sound. Hence, it is called 'budabudke'. By carefully listening to the melodious and rhythmic sound of this instrument. We the budbudikyas are able to see into future and foretell what is going to happen. (Dr. Ninganna Sanakki, The culture of Gondaligas)

MYTHOLOGICAL STORIES ABOUT THE CREATION OF GONDALIGAS

- Gondaligas claim that they were born of Matsyagandhi. They also claim that when

karitiveerarjune captured Kamadhenu. She urinated; from kamadhenu's urine were born the 'dravids' extended their helping hand in the destruction of Kartiveerayarjun. Similarly, when bettasur was destroyed, they made a choudike out of his head and sang songs in praise of Shridevi shouting 'udho udho'. This devotional song -cum- dance came to be known as Gondal and the performers were called Gondaligas

- Another story runs like this:

Once lord Shiva and his consorts parvati were showering boons on their devotees. Whoever came to them a begging did not return empty-handed. When they had almost given away everything, the budbudkya claim comes to them seeking alms. Parvati who was reluctant to send them empty handed, gave away as alms the damaruga which was in lord Shiva's hand. Pleased with this, the budbudkya turned this very instrument as a source of their livelihood.

- Long, long ago there lived two brothers and one sister named Tarakasur, Makarasur and yuddamari; they were demons. This yuddamari balanced their great city which joined earth and sky on her thumb. The two demons were so powerful that they had conquered all the gods in heaven and captured them. Actually they had turned them into a stair case to their throne. Only the trinity of lord Shiva, Lord Vishnu and Lord Brahma were out of their reach. These two demons had their enormous strength because of their two wives' loyalty to them known as 'Paativrutya' (Wife's unflinching loyalty and devotions to their husband). The sage Naarada came to the gods and warned them that they would face greater danger if they didn't check the ever increasing powers of the Demons and told them that the demons' strength will wane if their wives' Paativrutya' is lost sage Naarada advises Lord Krishna to go to demon's city and foretell some augur. Accordingly lord Krishna distinguished as a Budabudkya and foretells that an Ashwattha tree would emerge. On hearing this forecaste malin and sumalin, the wives of Tarakasura and makarasura, go to test whether the oracle would come true wonders trackle, they find the tree fatly grown. They circumambulate the tree and hug it. Because of this their Paativrutya was broken result in the loss of their husbands, prowess. Krishna destroyed them. When lord Krishna was returning in the guise of a 'budbudkya' after destroying the demons, a person met him and requested him "o Lord please bless me with this budbudaki so that I can earn my livelihood". Accordingly, Lord Krishna bestowed on his both the garments of the Budbudkya and the

instrument, and blessed him with these words” As long as the sun and the moon shine in the firmament practice this profession and hence forth you and your clan will be known as ‘budbudkya’, and if you fail to do so, you will be afflicted with penury”

- There were three demons brothers notorious for their destructive powers. They harassed and tormented all including the gods in heaven. Utterly distressed the gods sought the advice of the wise sage Naarada who told them to approach Lord Krishna who alone could relieve them of this torture. Lord Krishna assured them that he would do the needful. He disguised himself as a budbudkya. He met the wives of these three demons. He assured them that he would cure them of their sterility and told them what is there in store for them in future. They followed the advice of Lord Krishna. Consequently they lose their Paativrutya which rendered their husbands powerless and vulnerable. Lord Krishna fought against the demons and killed them. As he was returning after destroying the demons, some people met him and entreated upon him to bless with the ‘Mini-damaru’ in his hand. Lord Krishna granted their request and blessed them with the words that they should continue forever the vocation of foretelling the future. Since then these people have started the profession of forecasting the future, known as hakki Shakuna (Ninganna Sannakki, Gondaligar Sanskrit)

STORIES PREVALENT ABOUT GONDALIGAS

- Nearly three hundred years ago when Shivaji ruled in Maharashtra, Bijapur was under the rule of the Mughals. There used to be Skirmishes now and then. Both the Marathas and the Moghal were eyeing this Bijapur and annex it to their kingdom. They had deployed their spies and informers to get vital information. The gondaligas disguised as beggars enter the Moghal territories to carry on their espionage. As they were away from their homeland, they could not cultivate their land donated to them by Shivaji Maharaj. So the gondaligas who were on the espionage mission in Bijapur had to rely upon their assured occupation of beggary for their livelihood. Whatever intelligence information they culled from the people in Bijapur, they used to sing in the form of narrative songs. The lambanis and another similar communities went from door to door, performed their Gondal shows and collected important information about the muslim scheming and strategies, and cautioned their own people to remain united. As they were the devotees of

Ambabhavani, they sang and hymns in her praise and thus they were able to carry out their secret mission successfully

After completing their espionage these spies did not wish to go back to their native places. They remained in Karnataka and earned their bread and butter through beggary. (Kyatanahalli Ramanna, 1982 PP14215)

- Before they acquired the name ‘Gondaligas’ these peoples, were said to belong a community called ‘Mavale clan’ known as wild shepherds. They sang and danced eulogizing their deity. Deeply concerned about the scheming tactics of the Muslim, Shivaji Maharaj Summoned these people and ordered them to visit the Muslim houses under the pretext of performing ‘Gondal’ applying ‘haldi’ on their forehead and distributing holy Prasad accordingly, these mavales did exactly what they were ordained to do and collected not only secret informations but also arms and weapons stored in their houses. Highly satisfied and pleased with their wale. Shivaji Maharaj appoints these gondaligas as spies and sends them to Bijapur.

- Once Shivaji Maharaj was passing through a very bad and sad phase of life/ He was in great distress and looked very concerned at that time his two premiers. Tanaji and Manaji advised him to perform the Gondal in the name of Amba Bhavani and all his problems, worries and concern would disappear in a jiffy. Maharaj Shivaji had immense faith in his ministers and implemented their advice. Within no time, his all troubles and problems come to an end. He makes it to regular features in his palace. When he was oppressed by the muslim’s pin pricks, he not only relied upon Pooja-Patha in honor of Amba Bhavani, but also resorted to the services of Gondaligas as spies. This made him succeed as never before. Since then it is said Maharaja Shivaji accepted Amba Bhavani as his family deity.

- Chhatrapati Shivaji was held back on capturing the simhagad fort. It was under Udayabhanu who a chieftain owed allegiance to the Mughals. He was known for his bravery as well as prowess. There was a huge and mighty tusker in his stable and it could kill many a soldier in one single charge. The thought of how to capture this fort was eating Shivaji’s mind day in and day out, and he knew that it was impregnable. Yet he had set his eyes on it. It was a matter of prestige also for him. After thinking over it deeply and for long, he came to the conclusion that it could be achieved only through the skill and strength of Tanaji Malsure, his most trusted lieutenant. This Tanaji was a well-known soldier of the gondaliga

community. AS soon as Shivaji made up his mind, he summoned Tanaji. When Tanaji for the message from his lord Shivaji. He was engrossed in the festivities of his son's marriage ceremony. He entrusts all the works and responsibilities of the marriage ceremony to his trusted friends and rushes to his master's palace. Shivaji extends a warm welcome to his loyal friend and acquaints him with his ideas of capturing the fort. He gives him a bastion of 12000 soldiers. Tanaji along with his army comes to the fort and he too realizes that it is impregnable. But he was not a man whom would be deterred by challenges. He calls a meeting of all the brave and courageous marshals of the army and all discusses with them how to climb up the fort and capture it. When nobody comes forward, Tanaji takes up the challenge and capture the fort. He takes an iguana and fastens a strong rope to its waist and throws it up so that it can hold to the fort –wall very tight. Now holding the rope tight with his hands, Tanaji climbs up the fort wall. Other soldiers follow the suit. About fifty soldiers climb up; the rope loses its strength and breaks in to two pieces. With just fifty soldiers Tanaji faces the huge army of Udayabhanu. In this battle Udayabhnu's twelve sons take part and unfortunately meet their end. Hearing this heart breaking news, Udayabhanu like an angry and wounded tiger, comes to the battle field and encounters Tanaji. In the fierce combat, both of them are fatally wounded and fall down. On Seeing Tanaji falling down his brother Suryaji makes a lightning attack on the fort, destroys all the Soldiers that come before him and at last capture the fort and hoists the Maratha Bhagawa flag on the fort. Outside the fort, Shivaji's soldiers celebrated the victory by lighting a bonfire.

- On getting the news that the fort has been captured and victory gained, Shivaji makes a dash to the fort. However, if there is alone very sweet event of capturing the fort is there, there is also the most shocking ticking that in the process Tanaji has to lose his life Shivaji couldn't help crying, 'The fort is won, but the lion is lost' (in Marathin it is like this 'Gud aala pan simh gela')

II. CONCLUSION:

The present study entitled " Social change among Gondaliga community: A sociological study in Karnataka" the research study covers with various dimensions of social change. The main objective study of Gondaliga community is merely different changes that have taken place in the district of shimoga and Davanagere, Chitradurga, Haveri, Gadag in Karnataka state. The study basically its indicate with the sources of

primary and secondary data collection along with 500 Respondents .The researcher have made positive attempted to find out any kind of changes, it has been prominent in the social structure and connected with functions of Gondaliga community. Thus as their socio-cultural and Religious aspects and in relation to family, Traditions, Norms, values, Marriage customs, Rituals, rites, as if economical and health, political and educational awareness these aspects are associated with in the role of entire community.

REFERENCES:

- [1]. Atal Yogesh(ed.), Understanding Indian Society, 1992, Har Ananda publications, New Delhi.
- [2]. Abbe Daboies, Hindu Manners customs and ceremonies, oxford University press, New Delhi, 1990.
- [3]. Atal Yogesh(ed.), Understanding Indian Society, 1992, Har Ananda publications, New Delhi.
- [4]. Atal Yogesh, The changing Frontiers of castes, 1979, second edition, National Publishing House, Delhi.
- [5]. Atal Yogesh, Mandate for Political Transition, 2000, Rawat Publications, Jaipur.
- [6]. Agarwal, J.C Progress of Education in free india (New Delhi; Arya, Book Depot) 1966
- [7]. Ambedkar, B.R Annihilation of caste Bombay, Bushan Press, 1936
- [8]. Ambedkar, B.R Caste in India, and their mechanism, Genesis and development, Indian Antiquity Journal Vol. XLVI, 1917
- [9]. Albert Memmi, The Coloniser and the Colonised, Beacon Press, Boston, 1967
- [10]. Amin Samir. 1976. Unequal Development: An Essay on the social Formulation of peripheral capitalism. Hassocks: Harvester.
- [11]. Anathakrishna Iyer, The mysore tribes and castes, Mysore University Vol-2 & 3
- [12]. Anilkumar Singh 1978, Tribe and Tribal Deveopment Vol-III, sarup and sons publication New Delhi 110002.
- [13]. Baden powell 1908, "The origion and Growth of village communities in India" London somerschain.
- [14]. Bandu K.P, Caste Tribes and Culture of india, New Delhi, 1978.
- [15]. Bantock, G.A Education and Values Faber and Faber Publication, London 1966
- [16]. Barth Fredrik 1963, "The role of the Entrepreneur in social change" Norwegian universities press, Norway bergan.
- [17]. Breese, Gerald, Urbanization in Newly Developing countries, 1969, Prentice Hall of India Private Limited, New Delhi
- [18]. Batelli Andre (1968) 'Caste': Old and New Asia publishing house, Bombay.

- [19]. Behara N.K., Anthropological Thought and Theories, Institute of social Research and Applied anthropology, 1988.
- [20]. Bernstein, B. Social Class and Linguistic Development in Education, Economy and Society 1961.
- [21]. Beteille, A. The Backward Class and New Social order, Oxford University Press India (Ed) Delhi 1981
- [22]. Borale, P.T Segregation and Desegregation in India: A sociological study, Manakatalas Bombay-1968
- [23]. Bose N.K (1968) "The Scheduled Castes and Tribes and their present condition" pushing University of Calcutta.
- [24]. Bronislaw Malinowski, Quoted: M.N Srinivas, Indian Anthropologists and the study of Indian culture, p588, 2002,
- [25]. Chauhan, Brij Raj, India: A Socio-Economic Profile, 1989, AASSREC and Sterling Publishers Pvt.Ltd., New Delhi.
- [26]. Cohn, Bernard S., India: A Social Anthropology of a Civilization, 2000, Oxford University Press, New Delhi
- [27]. C.C. Zimmerman the changing community New York, (1938).
- [28]. Census of India, 1931. Vol. I, Part-I (Appendix), Delhi, Government Press 1933.
- [29]. Chaitra, M.N Higher Education and Society in Mysore Under British Rule, Sociological Bulletin, Vol-21, No-2, 1972
- [30]. Chandrashekar Kambar, (S) Janapadavishvakosha part-1,2, Kannada Sahithya parishatha, Bangalore.
- [31]. Channabasappa G.R., (S) Folk Arts of Karnataka, Kannadasahithyaparishath, Bangalore.
- [32]. Chaudhary, Asim. 1975 Private economic power in India: A study in Genesis and Concentration. New Delhi: people publishing House.
- [33]. Chidanandamurthy M., Kannadashasanagalasam skruthika Adhyana, Kannadasahithyaparishath Bangalore.
- [34]. Chitnis, Suma, Education of the scheduled Caste, In journal of higher Education Vol. I. 1975
- [35]. Chopra, O.P., "Unaccounted Income some estimates" Economic and political weekly, Vol, XVII, Nos, 17 & 18, April-24, May-01. 1982
- [36]. Coharan, T.C 1960. "Cultural factors in Economic Growth" Journal economic History, Vol. xx (December).
- [37]. Cox, Oliver C; 1948 Class Caste and Race; A study in social Dynamics Gardencity, N Y Double Day.
- [38]. Crooke W., The Tribes and Caste of the North Western India, Vol-16 (i) (ii) (iii) (iv) thecosmo publication New Delhi. 1987.
- [39]. Culture and society Brillington R. (1991) A Sociology for culture, London, Macmillan Education.
- [40]. Desai A.R. (ed.), Rural Sociology in India 1969, 4th Revised Edition, Popular Prakashan, Mumbai
- [41]. Datta Amalin. 1957. Essay on Economic Development. Calcutta: Bookland Pvt. Ltd.
- [42]. Datta J.M (1962) 'Population of India about 320 BC,' man in India, vol. 42, No.4 October-December.
- [43]. David Arnold, and Ramachandra Gulha, Nature Culture and Imperialism, Essays on the Environmental History of South India, Oxford University press, 1995.
- [44]. David G Wagner 1949, "The Growth of sociological Theories" sage publications Beverly Hills London new Delhi.
- [45]. De. Bary William Theodore (editor) 1958, "Sources of Indian Traditions" Newyark Columbia University press.
- [46]. Desai, A R 1961. Rural sociology in India. Bombay: Popular Prakashana.
- [47]. Desai. A.R. (1978) "Rural Sociology in India" popular prakashana Bombay.
- [48]. Dharma Kumar, Land and Caste in south India, Manahar publications New Delhi, 1992.
- [49]. Dimaggio, P 1990. Cultural aspects of Economic organization and Behaviour. Newyark Aldine.
- [50]. Doshi S.L (2003) Modernity, post modernity and Neo-Sociological theories, Jaipur, Rawat publications.
- [51]. Dube S.C (1955) Indian villages, London, Routledge and Kegan Paul.
- [52]. Dube S.C (1965) The study of complex culture
- [53]. Dube S.C (1974) Contemporary and its modernization.
- [54]. Dube S.C. (1959) Indian Villages: Routledge and Kegan Paul Ltd, London.
- [55]. Dunn, D Gender Inequality in Education and employment in the Scheduled tribes and Scheduled caste in India. Journal of population Research and Policy Review, Vol. 12, 1993
- [56]. Edmand Leach, Social Anthropology, Oxford University press, New Delhi, 1997