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, Heggaddevana Kote, and Hunasur taluks. Even in the 1961 censes reported that Soligas found in Bangalore, Mandy, Tumkur, Simoga, Chikamagalur, Hasan, Kolara 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 folktales of some group of people’s culture. In which Malai Mahadeshwara’s mythological poetry tells the story of struggle in religious exposition and religious virtual deeds. Malai Mahadeshwara’s and Biligirirangaswamy’s mythological 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 unriven. 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 Mahadeshwara does not belong to Soliga community but He influenced them. Nowadays He came in folklore poetry as a great legendry man. In Soliga’s tribal community each and every people tell the origin history of their ancients Sankamma, Neelay, legender 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 Hejjjen 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. Neelagowd has given lots of punishment to his wife, but she refused to give. Finally Neelagouda
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 Hejjenu 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
Malemahadeswvar 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
Mahadeswara 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 Madeshwar 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 Mahadeshwara because she has given promise to him. Neelayya refused to give
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.
Bibliography

Soliga tribes in the Western Ghats, India harvest some NTFPs (non-timber forest products) for religious purposes. They extract gum-resin from Boswellia serrata Roxb. in Biligiri Rangaswamy Temple Tiger Reserve (BRT), Cauvery Wildlife Sanctuary (CWS), and Malai Mahadeshwara Wildlife Sanctuary (MMH) in the state of Karnataka, India. The traditional harvesting practices adopted by the Soliga tribes in these protected areas, types of gum-resin extracted, and the nature of the extraction processes were examined. The research undertook 346 household surveys with gum-resin harvesters and non-harvesters across 15 villages, along with 60 field trips with the harvesters, during which field harvesting activities and practices were noted. I started a game as Pomeranian tribal in the early middle ages bookmark (Charlemagne). Things went really smoothly as a tribal, large armies and I easily defeated the neighbours. The biggest challenge is the succession system, but that can be dealt with by fighting a few wars every time after succession (a hassle but it doesn't destroy your state). This is proving harder than I anticipated. As soon as I transitioned to a republic, my number of troops decreased by a factor of 5-10! I had almost 5k troops I could raise + those of vassals as a tribal, now I have around 500-800. This wouldn't be such a big problem in itself, as I can hire mercenaries, but since AI looks purely at the levy when deciding which neighbour is weak enough to be attacked, I am getting attacked by virtually everyone around me. Tribalism is an early form of government, and one of three playable non-feudal government types in CK2 (the other two being merchant republics and nomadism.) Tribal rulers can only hold tribes without penalty, but can easily build new tribes in conquered territory; they can also build temples. Tribals can raid and have concubines regardless of religion. Tribal realms can be strong even if they are small, due to their prestige-based upgrades and their ability to call vassals into war. However, these