

**“A RESEARCH ON TRADITIONAL
FOLK SONGS OF
HYDERABAD KARNATAKA REGION”**

°ÉÊzÁæ“ÁzÀ PÀ£ÁðIPÀ ,ÀA¥ÀæzÁAiÀÄ
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A BLUE PRINT

Submitted by

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A RESEARCH ON TRADITIONAL FOLK SONGS OF HYDERABAD KARNATAKA REGION

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A. BRIEF INTRODUCTION OF THE PROJECT:-

The Karnataka Folklore Sector is a very wide and consist of several different folk arts. The Kannada Language Folklore is more better and greater than the other languages in folklore. The folk song is one of the component of folk literacy, specially Hyderabad Karnataka Region folk song is having a multi specialty and diversity. The Hyderabad Karnataka region consists of Bidar, Gulbarga, Raichur, Bellary, Koppal, Yadgir, and Bijapur Districts. In the Hyderabad Karnataka Region region particularly folk songs by namely; Kuttuva Hadu, Bisuva Hadu, Sobane pada, Hanti Hadu, Moharam Hadu, Gi Gi – Lavani Pada, Bhajane Hadu, Bulai Hadu, these are the common folk song practices in the Hyderabad Karnataka Region. These are all the heritage practices,

some samples for the folk songs and it has its own classical tune and voice, through these it creates the folk dance. The said points are most important for conserving its originality of folk songs. These types of folk songs, never we such seen in the other languages. Hence it is necessary to conserve, research, study and other preserving works to be needed on the Folk songs of Hyderabad Karnataka Region.

The traditional folk song “Garatiyara Hadugalu” first time called by Halsangi Geleyara Balaga and collected by themselves. After these many folk scholars and students literates are doing regular research work. The Hyderabad Karnataka Region Region having a wide and large number of folk songs and writers of the folk songs, we have seen. In the Modern and Globalization century we are never seen such a recent researchers, studies of the folklore. This creates life end of the folk artists. And lastly we are losing a folk songs and folklore resources from the community. Hence it is necessary to aware about the seriousness of the things

and we have to do the such research work in the folk songs and folklore sector. The folklore represents by the rural peoples and villages. It is desired that “Folklore is the living fossil that refuses to die” the life consist of all things folklore is one of the best component of the folk song. Traditional Folk song is part and partial of the Hyderabad Karnataka Region peoples life, where we are living with the memories of happiness, sorrowness, enjoyment and the festivals of Indian culture. As well as the principals of the Indian Cultural Heritage. The folk songs are the role model for the globalization century. Particularly illiterates are forgotten their life, sorrowness from the folk songs. As well as their traditional festivals, they are singing *traditional* folk songs. The rural peoples are almost practicing a *traditional* folk song for feeling free from tiredness and they are singing a Kuttuva & Bisuva Hadugalu. Bulai Hadugalu were are not seen in the entire Karnataka, these are the only common peoples practices of Hyderabad Karnataka Region, particularly in Bidar District, where singing in large number, including women, farmers, youths and artists.

On the eve of Nagara Panchami day only (A women festival) specially singing Bulai Hadugalu. The *traditional* folk songs are the gift from our Grand Fathers and their seniors gift, and it is wealth for us. As it is we are using as our asset. In the present computer and internet generation and the effect of the globalization including foreign trends and we are losing our great cultural heritage asset of folk song & folklore. Particularly youths are feeling that if we are sung a folk song themselves they are feeling we are in old tradition and it is not sung by the Youth generation, where we are in the globalization and computer generation. The situation is created that, in the rural villages we are not seeing folk song singers & artists. As we are seeing that they have stopped the singing traditional folk songs. So many peoples are feeling that for singing folk songs they are feeling shame and irresponsibility. The qualified citizens are neglecting the folk songs. Hence no one folk singer is not available in rural villages.

The above said points and upon the facts of the grounds we have to do the Research on the *traditional* Folk songs of Hyderabad Karnataka Region. The folk songs are having large number of fans, but they are facing deficiency of folk song singers and artist. It is necessary to collecting of Hyderabad Karnataka Region Folk Songs and I am very seriously desired that I have do the research on Hyderabad Karnataka Region Folk Songs and owing that conserving and empowering of the folk songs. Where the folk songs are having a life style principles and veda upadeshas for our model life style, and all are acceptable things are there, doing research on folk songs and I will give a State and National platform for Folk song singers & artists, I will show that folklore is our life's one of the most important component of the part and partial of the life like a respiratory system and it is the main motto of my research work. I will make a research on new folk songs and folk literates and I find out more on the Hyderabad Karnataka Region Folk songs and folklore. It is better platform for us and the present scenario generation and also for future generation.

B. OBJECTIVES OF THE RESEARCH DATA

CREATION OF THE PROJECT:-

The main purpose of this project is to make a deep study of the traditional folk songs of Hyderabad Karnataka Region. Folk Songs from a part of culture of the common people. Hence there is a necessity of making a deep and systematic study of the folk songs against the social, religious, linguistics and traditional activities of the common people. Apart from this to analysis proverbs, Idioms, rituals, beliefs ways of life and facilities of traditions and customs. It is also the purpose of this project this project aims at exploring the sources of the cultures of the common people as the folk songs has been converted with human life. Since the beginning of human life on earth. Where the Hyderabad Karnataka Region folk songs having own multi specialty and diversity where we are not seen in other languages. The Hyderabad Karnataka Region Folk songs and Indian Culture heritage have good coordination and the both principles are comparable to each others.

C. IMPLEMENTATION OF THE PROJECT:-

In the Modern era the *traditional* folk songs are fast disappearing due to the spread of films, westernization and urbanization. Life without folk culture is not movable and folk culture is dispensable for human life. Hence the necessity of collecting the folk songs as early as possible. The study of *traditional* folk songs helps us in understanding the life of people, of pre-historic era and at same time it helps us in recording the history of human life in a comprehensive way. Thus the folk songs give us guidance throughout our life. In the Hyderabad Karnataka Region Region, the majority of the population including women, youths, farmers, artists are adopted the *traditional* folk songs in their regular life style. Where we are seeing deficiency in the research work.

D. FRAME OF THE PROJECT:

Hyderabad Karnataka traditional folk songs research project requires one year time from 1st March 2016 to 28th February 2017.

E. GEOGRAPHICAL AREA OF THE PROJECT

Hyderabad Karnataka Traditional Folk Songs Research Project Geographical area is Bidar District, Kalaburagi District, Koppal District, Raichur District, Bellary District & Yadgir District. To collect the traditional folk songs through a field work, the aim of this project and to collect the songs. With the aid of modern instrument like tape recorders and videos and to classify folk songs from men & women, children and classify the songs according to occupation, rituals, and just for life. We have to plan to visit door to door of the Hyderabad Karnataka Region Districts, as well as written manuscripts of the folk songs. After collecting and these songs through these methods, and to publish them in to book form is the aim and objective of this research.

F. CONCLUSION OF THE PROJECT

The traditional folk songs breed in us the pride of language and sense of patriotism. These songs awaken the public minds by rooting out of superstitions. They instruct us the way of leading a

meaningful life. They make us educated in the real sense of the term and induce us to lead a life of self reliance. This help us in conveying our ideas in a perfect way. The Research work will giving a platform to the folk singers, folk artists and it is referral research for forthcoming students and research workers. The *traditional* folk songs relieve people from their sorrow and provide delight to them. They show the moral path to the people they free people from the clutches of narrow egoism. They accord punishment to the wicked and grant reward to the righteous people. The folk songs inculcate the eternal values of life such as social justice, truth, non violence. They give us a third sense of discrimination between what is right and what is wrong? And at the same time they inspire us to lead a noble life. In fact and folk songs underline the theory that life is circumscribed by religious moral and spiritual values of life. They generate in us the comic vision even in this materialistic world. The folk songs are important to turn man in to a real man for running smooth life.

Sri Rajkumar Hebbale MA. (Ph.D.)

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To
The Secretary (ICH)
Sangeet Natak Academy,
Rabindra Bhavan,
Feroz Shah Road,
New Delhi-110001.

Date: 23-05-2016

Respected Sir/Madam,

Sub:- Submission of Blue Print, First Report and Photos of A Research on
Traditional folk song of Hyderabad Karnataka Region Reg.

Ref:- 1) Your office Letter No. 28-6/ICH-Scheme/53/2015-16 Date:28-01-2016.
2) Your office Letter No. 28-6/ICH-Scheme/2015-16/53 Date:21-04-2016.

With reference to the above cited subject, I am Rajkumar Heabble R/o Navadgeri, Bidar. Karnataka State submitting a Blue Print, First Report and Photos of A Research on Traditional folk song of Hyderabad Karnataka Region for your kind consideration. This Research project is sanctioned under Scheme for Safeguarding the Intangible Cultural Heritage and Diverse Cultural Traditions of India 2015-16.

I humbly request you Sir/Madam, kindly accept our my Blue Print, First Report and Photos and release further grant as early as possible.

Thanking you,

Encl:-

- 1) Blue Print Copy
- 2) A First Report.
- 3) Press clippings.
- 4) Photos of Field visit.
- 5) Soft CD copy

Yours faithfully,

Rajkumar Heabble
R/o Ratnamma Nilaya
Navadgeri, Bidar.
Karnataka State.

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First Report 2015-16

Submitted by

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CŸÀÆªÀð PÀAoÀ'jAiÀÄÉÀÄß °ÉÆAczÀÝ dÉÀŸÀzÀ UÁAiÀÄPÀgÀÄ
vÀªÄä UÁAiÀÄÉÀzÀ°è ««zsÀ ÉÀªÄÆÉÉAiÄª ªÁzÀå
ŸÀjPÀgÀUÀ¼ÀÉÀÄß §¼À,ÄÄvÁÛgÉ. vÄÄAvÄÄ¹, qÉÆ¼ÄÄî, °sÁeÁ (°À®V),
vÀ§®, °ÁªÉÆÄðxAiÄÄA, qÉÆ¼ÄÄî, ªÄÄAvÁzÀªÄÄUÀ¼ÄÄ F ªÁzÀåUÀ¼ÄÄ
gÀZÀÉÉ, DPÁgÀUÀ¼ÄÄ PÄÄjvÄÄ ªÀiÁ»wAiÄÄÉÀÄß ,ÀAUÀæ»¹zÉÝÄÉÉ.
DzsÄÄxPÀ AiÄÄAvÀæªÁzÀ mÉÄŸÀjPÁqÀð ªÉÆ°ÉÉ°i UÀ¼ÄÄ ªÄÄÆ®PÀ
°ÁqÄÄUÀ¼ÄÉÀÄß ,ÀAUÀæ»¹gÄÄvÉÛÄÉÉ. ªÄÄÄRªªÁV §Ä-Á-Ä
°ÁqÄÄUÀ¼ÄÉÀÄß °ÁqÄÄªÀ dÉÀŸÀzÀ PÀ-Á«zÀgÄÄ ©ÄzÀgÀ f-ÉèAiÄÄ°è
ªÀiÁvÀæ PÀAqÄÄ §gÄÄvÁÛgÉ. ©ÄzÀgÀ vÁ®ÆèQÉÀ ÉÁªÀzÀUÉÄj
UÁæªÄÄzÀ gÀvÀßªÀiÁä °É°Áâ¼É 85 ªÀµÀðzÀ
ªÀAiÉÆÄªÀÈzÉPÀiÄÄÉÀÄß °sÉÄn ªÀiÁrgÄÄvÉÛÄÉÉ. EªÀgÄÄ ,ÄªªÀiÁgÄÄ
500 QìAvÀ °ÉZÄÄÑ §Ä-Á-Ä °ÁqÄÄ, PÄÄIÄÖªÀ °ÁqÄÄ, ©,ÄÄªÀ °ÁqÄÄ,
ªÄÄzÄÄªÉ °ÁqÄÄ, UËj °ÁqÄÄ, ¹UÉ °ÁqÄÄ, vÉÆnÖ®Ä °ÁqÄÄ,
eÉÆPÀªÀiÁgÀ °ÁqÄÄ, ªÉÆÄªÀgÀA °ÁqÄÄ, ªÄÄvÄÄÛ ,ÉÆ°ÁÉÉ
°ÁqÄÄUÀ¼ÄÉÀÄß °ÁqÄÄvÁÛgÉ. EªÀgÀ ,ÉÄªÉAiÄÄÉÀÄß ŸÀjUÀtÄ¹
EªÀjUÉ °sÁgÀvÀ ,ÀgÀPÁgÀzÀ ,ÀA,Àìøw ,ÀªªÁ®AiÄÄ ÉÀªÀzÉ°À°AiÄÄÄ
PÉÄAzÀæ ªÀiÁ±À,ÀÉÀ ªÄÄAdÆgÄÄ ªÀiÁrgÄÄvÄÄÛzÉ.

CzÉÃ jÃw PÀ®§ÄgÀV f´ÉèAiÀÄ ¥sÀgÀvÁ´ÁzÀ UÁæªÄÄzÀ gÁdå
dÉÀ¥ÀzÀ ¥Àæ±À¹Û ¥ÄÄgÀ,ÀìøvÀgÁzÀ PÁ²ÉÁxÀ «ÄÉÀPÉÃgÁ, EªÀgÀÄ
ÉÀÆgÁgÀÄ ¥ÀæPÁgÀzÀ ,ÀA¥ÀæzÁAiÀÄzÀ eÁÉÀ¥ÀzÀ °ÁqÀÄUÀ¼ÀÉÀÄß
±ÄÄ±ÄÄæªÀªªÁV °ÁqÀÄvÁÛgÉ. EªÀgÀÄ °ÄÄnÖxÀzÀ´É dÉÀ¥ÀzÀ
°ÁqÀÄUÁjPÉAiÀÄ°è JwÛzÀ PÉÊ EªÀgÀ °ÁqÀÄUÀ¼À eÉÆvÉUÉ KPÀvÁj
vÁ¼ÄÄ zÀªÄÄr MAzÉ PÁ®PÉì ªÄÄÆgÀÄ ªÁzÀªUÀ¼ÀÉÀÄß ´sÁj,ÄÄvÁÛ
°ÁqÀÄvÁÛgÉ. CªÀgÀÉÀÄß ,À°À ,ÀAzÀ²ð¹ EªÀgÀ °ÁqÀÄUÀ¼ÀÉÀÄß
,ÀAUÀæ»¹zÉÝÃÉÉ. CzÉÃ jÃw PÀ®§ÄgÀV f´ÉèAiÀÄ aªÄÄäÉÀZÉÆqÀ
UÁæªÄÄzÀ eÁÉÀ¥ÀzÀ °ÁqÀÄUÁgÀwAiÀiÁzÀ ²æÃªÄÄw ¥Àæ´sªªw,
aAZÉÆÃ½ vÁ®ÆQÉÀ LÉÉÆÃ½ UÁæªÄÄzÀ ®A´ÁtÂ eÁÉÀ¥ÀzÀ
PÀ´Á«zÉAiÀiÁzÀ ZÀAzÀæÉÁAiÀÄPÀ ,ÉÆÃQ´Á-Ä, ©ÃzÀjÉÀ ´zÀÝAiÀiÁª
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²æÃ¥ÀzÀ »ÃUÉ ªÄÄÄAvÁzÀ °É,ÀgÁAvÀ eÁÉÀ¥ÀzÀ PÀ´Á«zÀjAzÀ
,ÀA¥ÀæzÁAiÀÄ °ÁqÀÄUÀ¼ÀÄ eÉÆvÉUÉ F ,ÀA±ÉÆÃzsÀÉÁ AiÉÆÃdÉÉUÉ
,ÀA§AzsÀ¥ÀiÖ ªÀiÁ»wUÀ¼ÀÉÀÄß ,ÀAUÀæ»¹gÀÄvÉÛÃÉÉ.

dÉÀ¥ÀzÀ °ÁqÀÄUÀ¼ÄÄ £ÀªÄÄä zÉÃ² ¥ÀgÀA¥ÀgÉAiÀÄ£ÄÄß G½¹
“É¼É¹ ¥ÉÆÃ¶,ÄÄvÀÛ §AzÀªÄgÄÄ £ÀªÄÄä UÁæ«ÄÄt C£ÀPÀëgÀ,ÉÜ §qÀ
PÀ´Á«zÀgÄÄ JA§ CA±À F DgÄÄ wAUÀ¼À ,ÀA±ÉÆÄzsÀ£Á PÉëÄvÀæ
PÁAiÀÄðçAzÀ £À£ÀUÉ w½zÄÄ §AçgÄÄvÀÛzÉ. AiÀiÁªÄÄzÉÃ jÄwAiÀÄ
CqÀA§gÀ QèµÀxvÉ, PÀÈvÀPÀvÉ EgÀzÀ ,ÀgÀ¼À §qÀ ªÄÄÄUÀP
PÀ´Á«zÀgÄÄ £ÀªÄÄä ,ÀA,ÀìøwAiÀÄ£ÄÄß fÄªÄAvÀ
«±ÀéPÉÆÄ±ÀUÀ¼ÁVzÁÝgÉ. F jÄwAiÀÄ ªÉÊ²µÀxvÉ °ÉÆAçgÄÄªÀ
£ÀªÄÄä °À®ªÄgÄÄ PÀ´Á«zÀgÄ£ÄÄß ªÄÄÄRªÄÄÄTAiÀiÁV “sÉÄn
ªAiÁrgÄÄvÉÛÄ£É. CªÄgÀ C¥ÀÆªÀð eÁÕ£À “sÀAqÁgÀPÉì PÉÊ °ÁQzÀgÉ
“ÉÆUÉzÀµÄÄÖ °Ár£À ,ÀA¥ÀvÀÄÛ ®“sÀªªÁUÄÄvÀÛzÉ. ¹PÀì C¥ÀÆªÀð
eÁ£À¥ÀzÀ °ÁqÀÄUÀ¼Ä£ÄÄß ªÄÄvÀÄÛ °ÁqÀÄUÁgÀgÀ
°É,ÀgÄÄUÀ¼Ä£ÄÄß ¥ÀnÖ ªAiÁrPÉÆArgÄÄvÉÛÄ£É. dÉÀ¥ÀzÀ
°ÁqÀÄUÀ¼À “sÉÄnAiÀÄ ,ÀAzÀ“sÀðzÀ°è CªÄgÀ PÁ®zÀ ,ÀªAiÁfPÀ,
gÁdQÄAiÀÄ ªÄÄvÀÄÛ ,ÀA,ÀìøwPÀ fÄªÄ£ÀzÀ °À® PÉ®ªÄÄ
,ÀAzÀ“sÀðUÀ¼Ä£ÄÄß ,À°À £À£ÉÆßqÀ£É °ÀAaPÉÆArgÄÄvÁÛgÉ. D
J´Áè ªAiÁ»wAiÀÄ£ÄÄß £Á£ÄÄ PÀ´É °ÁQzÉÝÄ£É. CªÄgÀ bÁAiÀiÁ
avÀæUÀ¼Ä£ÄÄß ªÁzÀª avÀæUÀ¼Ä£ÄÄß ,À°À ,ÀAUÀæ»¹zÉÝÄ£É. F

ǻÄÆ®PÀ £À£Àß ǻÉÆzÀ®£ÉÃ °ÀAvÀzÀ °ÉÊzÁæ¨ÁzÀ PÀ£ÁĎIPÀ
¸AA¥ÀæzÁAiÄÄ d£À¥ÀzÀ °ÁqÄÄUÀ¼À ¸A±ÉÆÃzsÀ£Á ¥ÀæUÀw
ǻÀgÀçAiÄÄ£Äß F ¸AAzÀ¨sÀđzÀ°è zÁR°¹PÉÆArzÉÝÃ£É.



ΠΑ®ΣΑΓΑΥ f ΈέΑιΑÄ OgÁzÀ UÁæªÄÄzÀ°è ,ÀÜ½ÄAiÄÄgÉÆACUÉ eÁÉÀΨÁzÀ °ÁqÄÄUÁgÁgÀ °ÁUÄÆ
 eÁÉÀΨÁzÀ °ÁqÄÄUÄ%À ΨÄnÖ ,ÄAUÄæ» ,ÄÄwÜgÄÄªÀ zÈÈ±Ää



ΠΑ®ΣΑΓΑΥ f ΈέΑιΑÄ ΨsÄgÄvÁ´´ÁzÀ UÁæªÄÄzÀ°è gÁdÄ eÁÉÀΨÁzÀ ΨÄæ±Ä'Ü ΨÄÄgÄ ÄìovÄgÁzÀ



PA®ŞÄgÄV f´ÉèAiÄÄ aªÄÄäÉÄZÄÆqÄ UÁæªÄÄzÄ°è eÁÉÄ¥ÄzÄ
°ÁqÄÄUÁgÄwAiÄiÁzÄ ¸æÄªÄÄw ±ÄAPÄgÉªÄÄä CªÄjAzÄ æÄÄzÄÄªÉ eÁÉÄ¥ÄzÄ



AiÄiÁzÄVj f´ÉèAiÄÄ°è eÁÉÄ¥ÄzÄ °ÁqÄÄUÁgÄwAiÄiÁzÄ ¸æÄªÄÄw ¥ÄæªsÁªÄw
CªÄjAzÄ vÉÆnÖ®Ä ,ÄA¥ÄæzÁAiÄÄ eÁÉÄ¥ÄzÄ °ÁqÄÄUÄ¼ÄÄ



PÀ®\$ÄgÀV f`ÉèAiÄÄ aAZÉÆÄ½ vÁ®ÆèQÈÀ LÉÉÆÄ½ UÁæ³ÄÄzÀ°è
 ZÀAzÀæÉÁAiÄÄPÀ ,ÉÆÄQ`Á-Ä C³ÀjAzÀ ®A`ÁtÂ eÁÉÀ¥ÄzÀ °ÁqÄÄUÄ¼ÄÄ



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 æÉÆ°ÀgÀA °ÁqÄÄUÄ¼ÄÄ ,ÀAUÄæ» ,ÄÄwÛgÄÄ³ÄÄzÄÄ.



ΠΕΥΑά%À f´ÉèAiÀÄ PÄÄPÀÈÀÆJEÀ »jAiÀÄ eÁÈÀ¥ÀzÀ °ÁqÄÄUÁgÄwAiÀiÁzÀ ¸æÄªÄÄw
 FgÄªÀiÁä CªÄjAzÀ ,ÉÆÄ´´ÁÉÉ °ÁqÄÄUÀ%ÄÄ ,ÀAUÀæ» ,ÄÄwÛgÄÄªÄÄzÄÄ.



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