

Manteswamy Pavadagalu: A Journey Through Time and Tradition

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Abstract:

The ManteswamyPavadagalu, a rich body of oral literature rooted in Karnataka's folk tradition, serves as a vital source for understanding the socio-religious, cultural, and historical fabric of marginalized communities in South India. This study explores the historical dimensions embedded within the devotional ballads of Manteswamy—a revered folk saint whose life, teachings, and miracles are preserved through oral narratives. By contextualizing the songs within the broader framework of caste resistance, Bhakti movement, and subaltern voices, the paper highlights the role of folklore as both a medium of spiritual expression and a form of historical testimony. It examines how these pavadagalu (songs/verses) function as vehicles of collective memory, embodying lived experiences, social reforms, and resistance against orthodox hierarchies. The research also investigates the performative aspects of Manteswamy traditions, their influence on identity formation, and their relevance in contemporary cultural discourse. Through interdisciplinary methods drawing from folklore studies, oral history, and cultural anthropology, this paper aims to historicize ManteswamyPavadagalu while preserving its spiritual essence.

Keywords: *ManteswamyPavadagalu, folk literature, oral tradition, Karnataka folklore, subaltern studies, Bhakti movement, cultural resistance, Dalit narratives, folk deity, social reform.*

Manteswamy is a man of Adijambava. A few centuries ago, he built his own heritage with a religion. The protagonist of a religious folk poetry in Kannada. The idolaters of the religious careers of Karnataka and the idol of others who are prominent among the singers and the idol of others. Manteswamy's disciple/disciple Rachappaji, his sister Chennajamma and, Falharaiah, Auntammathai, Lingaya and Chennayya, Harayaya and Siddappaji

Although there are no confirmed historical records of Manteswamy, there is a folk poetry called Manteswamy's poetry. In this poem, Manteswamy is great; (Allamaprabhu) is known as Prabhu Deva. The saying that Manteswamy is great in poetry is compared to the Paranjyotis, the SakshitParashivamurthy. It is also said that he came to the earth to test the firms of Basaveshwara of Parashiva welfare.

Since the proposal of welfare surrender comes in the poetry of Manteswamy, the time of Basaveshwara can be carried. In the welfare, Basaveshwara's firmness is seen in the mark of the big on Manteswamy. Folk poetry has elaborated on the exotic form of his welfare, Harayaya's ash. Thus, he appears in a strange manner and is a mercy of Basaveshwara. The poem comes in the wake of the ninety -six thousand surrender to the lakhs of the gathering. It is said that the big ones left the welfare and left the south. According to this poetry, the elders were united in Boppegaudanapura in Malavalli Taluk. Manteswamy's description of the name Manteswamy is found in Manteswamy's poetry. Manteswamy, along with his disciples, came to the village of Adihonnayaka near Malavalli.

There, all their disciples come together and come in front of the house of a bangle mudamma. Milk is calling in the hut. The cow is threatened to see the big ones, the jungle, the pearls, the hand of the hand, the jagate, the cow is threatened. Mantadeya, who was annoyed, played ahead. The sound of the Mante is in the sense of falling and rolling. The big ones received the name Mantedayya from there. In poetry, Manteswamy is said to be directly from Kailasa. One argument is that Madheswara, KongliMalleswara and Manteswamy are said to have come to the world simultaneously.

According to folk poetry, Manteswamy is great. The first appearance of Paranjayoti is the Harayayana of the Kalyanapatnam, BasaveshwaraNeelamma, who is spreading BasaveshwaraNeelamma and receives the disciples of Rachappaji, his sister Chennajamma and Balaharaiah from Basaveshwara. Bachi Basavayya, who was sitting on the door of the welfare of Veerabhadra, spreading his way to his disciple. Next, Bachi BasavayaneBalakampanna was born and became known as Siddhappaji as a disciple of Manteswamy.

When Manteswamy left the welfare, there were only three disciples. He went out with this little entourage and first came to Kodakkal. His senior disciple Rachappaji from there and go to Vijayanagar and defeat the Garigadigas by miraculous. From there they remain a disciple of Manteswamy. Manteswamy finally came to Malavalli and chose Boppagudapur near Kundurubetta as theirs. Boppowadanpur was the first to be Kadankanahalli. According to the Nilakaras, Manteswamy accepted the town and gradually became an acknowledgment.

Bachi Basavayya is reminiscent of Manteswamy on the door of welfare after he landed in Boppagoudanpur. He was born as the seventh son of Panchala, a Panchala couple named Muddoji and Lingamma. Manteswamy has to do a great adventure to get his pupil from the house, which was living in a large number of Siris. All of his riches are muddy and gathered to Balakampanna (Siddhappaji) and gathered at Kalinga Gavi on the Kundur Hill. Next, Balakampanna appears to be a newlyweds as a twelve -year -old sleep. The Guru calls him and ordained in the name of Siddhappaji. Siddhappaji becomes the first disciple, the first disciple, and the first sapphire to broadcast the glory of Manteswamy. Next, Manteswami embodies many miracles and finally roamed in a underworld. Siddhappaji goes to Chikkallur in the Eastern Ghats. The Manteswamy Math is still located in Boppagudanpur in Malavalli Taluk. Another monastery of this tradition is in Malavalli.

This tradition is related to the tradition of the Chikkallur constituency and the Krishnarajanagar taluk of the Kolagela. In Boppagudanapuram, AdiguruManteswami is the house of Manteswami, and his DalavaiSiddhappaji in Chikkallur, and another main disciple of Manteswamy, Rachappaji. All three of these areas have become pilgrimage. The Manteswamy festival is celebrated in July. Siddhappaji, who is mostly associated with Siddhappaji, is called "Mara Masanera husband". It is thought to be a God who wins the plague of the glue.

Temples related to the Manteswamy tradition are found in many cities. Manteswami's tenants are also immense. They offer the appearance of their gods, Kulaguru to the monasteries at festivals. In the name of God as a blueer or a nilagor, those who are ordained in the name of God must come to the monasteries. Without the fair, the guru's hand has to be tied to the guru's hand. Kappadi and Chikkallur fairs are significant in this view.

"Adiguru Allamaprabhu Dharu is the biggest of the kandadoda of ParanjayotiMantadalingaiah".

The name of Allamaprabhu became known as Allamaprabhu, who was in the form of Paranjayoti, when the world was in existence. 'Allama' means 'Prabhu' means Deva means 'Allamaprabhu' means Deva without body.

The name Adiguru became known as AdiguruAllaprabhu, as he was the first teacher of the trio, the creator of the trio.

The name Paranjyothi is called because they are in the beginning of Jyoti.

The reason for the name of the biggest is the name of the biggest.

The name is called the Kandadoda, which is known as the prophecy.

The name Mantadalingaiah is called Mantadalingaiah. The name Mantogone you called was not dear to me.

Birthright

At the beginning of the world, when the world was born in Andakara, a divine illusion came to a standstill for many years. Hers is the primordial power

Manteswamy, a great man, is a clan male of an Adishaiva heritage. A few centuries ago, he built his own heritage with a religion. The protagonist of a religious folk poetry in Kannada. Although there are no confirmed historical records of Manteswamy, there is a folk poetry called Manteswamy's poetry. In this poem, Manteswamy is great; (Allamaprabhu) is known as Prabhu Deva. But the 12th century Allama and Manteswamy do not seem to have any relationship.

The saying that Manteswamy is great in poetry is compared to the Paranjyotis, the SakshitParashivamurthy. It is also portrayed that Basaveshwara's firmness of Parashiva welfare came to the past.

The idea of Prabhu Deva seems to be different from one poet in polite poetry. Harihara Nirmaya portrayed one of the Surasati and portrayed that both of them were born in the world, saying that Prabhu Deva had to come to the earth as the demand for ElandurHarishwara Girija. Chamarasa portrays Parashiva Parvati as his true nature, Allama Suvana, and the Mahamahimmana is a great man. Manteswamy's poetry can be identified with the idea of the elders and the imagination of Chamarasa Prabhu Linga. But this poetry is a source of the origin of the Lord or the origin of the adults.

Since the proposal of welfare surrender comes in the poetry of Manteswamy, the time of Basaveshwara can be carried. In the Kalyanasi, Basaveshwara's firmness is seen in the mark of the big on Manteswamy. Folk poetry has elaborated on the exotic form of his welfare, Harayaya's ash. Thus, he appears in a strange manner and is a mercy of Basaveshwara. The poem comes in the wake of the ninety -six thousand surrender to the lakhs of the gathering. It is portrayed that the big ones left the welfare and left the south. According to this poetry, the elders are united in BopaGaudanapuram in Malavalli Taluk.

Some of the episodes of Manteswamy poetry have gained some poems about Prabhu Deva. It can be seen in the texts such as Prabhu Linga, Prabhu Deva's Purana and Niranjanamsa Ratnakara. But Prabhu is a base of the Prabhuikya, the mature stars say that Srisaila is the epitome. This aspect has changed completely in Manteswamy's poetry.

Considering the above factors, the basis for Manteswamy and the Allama Prabhu is the basis. Manteswamy is nowhere to be seen as the surrender of the Veerashaiva tradition. Nemmi seems to have established the heritage of Manteswamy by getting many disciples from their glory of their own folk religion. This is because the non -heroic people who walk to the monasteries of the Manteswamy tradition are non -heroes.

Manteswamy's description of the name Manteswamy is found in Manteswamy's poetry. Manteswamy, along with his disciples, came to the village of Adihonnayaka near Malavalli. There, all their disciples come together and come in front of the house of a bangle mudamma. Milk is calling in the hut. The cow kicks the jungle, holding the jungle in his hand, and the cow kicks the big ones. Mantadeya, who was annoyed, played ahead. The sound of Mantuko is in trial in the sense of falling down. The big ones received the name Mantedayya from there.

Many details about Manteswamy are found in the religious poetry of Manteswamy, but there is no clue about the origin of Manteswamy. In this poem, a fictional background is alleged to be directly from Kailasa. One argument is that Madheswara, KongliMalleswara and Manteswamy have come to the world simultaneously. According to folk poetry, Manteswamy is great. The first appearance of Paranjayoti is the Harayayana of the Kalyanapatnam, BasaveshwaraNeelamma, who is spreading BasaveshwaraNeelamma and receives the disciples of Rachappaji, his sister Chennajamma and Balaharaiah from Basaveshwara.

Bachi Basavayya, who was sitting on the door of the welfare of Veerabhadra, spreads his disciple. Next, Bachi BasavayaneBalakampanna is born and is named Siddhappaji as a disciple of Manteswamy.

It is doubtful that Manteswamy's departure to the south of the south was a decent manner, and he had accepted the Veerashaiva religion, who was out of welfare. The monasteries he founded in Next do not relate to Veerashaivadharm. His disciple seems to have accepted his own folk religion. Considering this, Manteswamy seems to be a religious man who advocated an independent folk religion.

When Manteswamy left the welfare, there were only three disciples. He went out with this little entourage and first came to Kodakkal. His senior pupil, Rachappaji, from there, goes to Vijayanagar and defeats the Garigadigas in a miracle. From there they remain a disciple of Manteswamy. Manteswamy finally came to Malavalli and chose Boppagudapur near Kundurubetta as theirs. Boppowadanpur was the first to be Kadankanahalli. According to the Nilakaras, Manteswamy accepted the town and gradually became an acknowledgment. But according to folklore, Kadankanahalli is a KurubaBoppegowda of the village. Great wealthy. He built Manteswamy as a disciple. He is the most influential of him.

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