

ಗೋಡೆಗಳಿಗೆ ಹೇಳಿ

ತಮಿಳು



ಒಂದೂರಿನಲ್ಲಿ ಒಬ್ಬಳು ಬಡ ವಿಧವೆ ಇದ್ದಳು. ಅವಳಿಗೆ ಇಬ್ಬರು ಗಂಡುಮಕ್ಕಳು. ಅವರಿಬ್ಬರಿಗೂ ಮದುವೆಯಾಗಿ ಸೊಸೆಯರು ಮನೆಗೆ ಬಂದರು. ಗಂಡುಮಕ್ಕಳು ಮತ್ತು ಸೊಸೆಯರು ಸೇರಿ ಇಡೀ ದಿನ ಅಜ್ಜಿಯನ್ನು ಬೈಯುತ್ತಿದ್ದರು, ಗೋಳು ಹೊಯ್ದುಕೊಳ್ಳುತ್ತಿದ್ದರು. ತನ್ನ ಕಷ್ಟವನ್ನೆಲ್ಲ ತೋಡಿಕೊಳ್ಳಲಿಕ್ಕೆ ಆ ಅಜ್ಜಿಗೆ ಯಾರೂ ಇರಲಿಲ್ಲ. ನೊಂದ ನೋವನ್ನೆಲ್ಲ ಹೊಟ್ಟೆಯಲ್ಲಿಟ್ಟು ಕೊಂಡದ್ದರಿಂದ ದಿನ ಹೋದಂತೆ ಆಕೆ ದಪ್ಪವಾಗುತ್ತಾ ಹೋದಳು. ಮಕ್ಕಳು ಮತ್ತು ಸೊಸೆಯರು ಅಜ್ಜಿಯನ್ನು ಗೇಲಿ ಮಾಡಲು ಶುರು ಮಾಡಿದರು; ತಿನ್ನುವುದನ್ನು ಕಡಮೆ ಮಾಡಬಾರದೆ ಎಂದರು.

ಒಂದು ದಿನ ಎಲ್ಲರೂ ಎಲ್ಲಿಗೋ ಹೋದರು. ಆಗ ಅಜ್ಜಿ ದಿಕ್ಕು ತೋಚದೆ ಮನೆಬಿಟ್ಟು ಹೊರಟಳು. ಊರು ಕೇರಿ ದಾಟಿದಳು. ಕೊನೆಗೆ ಒಂದು ಪಾಳುಬಿದ್ದ ಮನೆಯನ್ನು ಕಂಡಳು. ಆ ಮನೆಯ ಹಂಚೆಲ್ಲ ಹಾರಿಹೋಗಿತ್ತು. ಅವಳು ಮನೆಯೊಳಗೆ ಹೋದಳು. ಇದ್ದಕ್ಕಿದ್ದಂತೆ ಅವಳಿಗೆ ತಾನು ಒಂಟಿ, ತನ್ನ ದುಃಖ ಕೇಳುವವರು ಯಾರೂ ಇಲ್ಲ ಅನ್ನಿಸಿತು. ತನ್ನ ದುಃಖವನ್ನು ಯಾರಲ್ಲಾದರೂ ಹೇಳಿಕೊಳ್ಳದೆ ಸಾಧ್ಯವೇ ಇಲ್ಲ ಎಂದು ಅನ್ನಿಸಿತು.

ಮೊದಲ ಮಗ ತನಗೆ ಕೊಡುತ್ತಿರುವ ಕಷ್ಟಗಳನ್ನೆಲ್ಲ ಒಂದು ಗೋಡೆಯ ಎದುರು ನಿಂತು ಹೇಳಿಕೊಂಡಳು. ಅವಳು ಹೇಳಿ ಮುಗಿಸುತ್ತಿದ್ದಂತೆ ಆ ಗೋಡೆ ಧಸಲ್ಲೆಂದು ಕುಸಿದುಬಿದ್ದಿತು. ಮುದುಕಿಯ ಮೈ ಕೊಂಚ ಹಗುರವಾಯಿತು. ಇನ್ನೊಂದು ಗೋಡೆಯ ಎದುರಿಗೆ ನಿಂತು ತನ್ನ ಮೊದಲ ಸೊಸೆ ಕೊಡುವ ಕಷ್ಟಗಳನ್ನೆಲ್ಲ ಹೇಳಿಕೊಂಡಳು. ಆ ಗೋಡೆಯೂ ಕುಸಿದು ಬಿದ್ದಿತು. ಅಜ್ಜಿಯ ಮೈ ಇನ್ನಷ್ಟು ಹಗುರವಾಯಿತು. ತನ್ನ ಎರಡನೆಯ ಮಗನ ಬಗೆಗೂ ಮತ್ತೊಂದು ಗೋಡೆಗೆ ಹೇಳಿದಳು. ಆ ಗೋಡೆಯೂ ಧಸಲ್ಲೆಂದು ಬಿದ್ದಿತು. ಅಜ್ಜಿಯ ಮೈ ಮತ್ತಷ್ಟು ಹಗುರವಾಯಿತು. ಎರಡನೆಯ ಸೊಸೆಯ ಬಗೆಗೂ ಹೀಗೆಯೇ ನಾಲ್ಕನೆಯ ಗೋಡೆಗೆ ಹೇಳಿದಾಗ ಅದೂ ಕುಸಿದು ಬಿದ್ದಿತು. ಅಜ್ಜಿ ಇನ್ನಷ್ಟು ಹಗುರವಾದಳು. ಸುತ್ತ ಚದುರಿದ ಕಲ್ಲು, ಮಣ್ಣು, ಇಟ್ಟಿಗೆಗಳ ನಡುವೆ ಅಜ್ಜಿಗೆ ಮೈಮನವೆಲ್ಲ ಬಲು ಹಗುರವೆನಿಸಿತು. ಅವಳು ತನ್ನನ್ನು ತಾನೇ ನೋಡಿಕೊಂಡಳು. ಮೈ ತೂಕವೆಲ್ಲ ಇಳಿದುಹೋದಂತೆ ಭಾಸವಾಯಿತು. ಅವಳು ಮನೆಗೆ ಮರಳಿದಳು.

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Oedipus Lowell Edmunds, Alan Dundes, 1995-11-01 Classicist Lowell Edmunds and folklorist Alan Dundes both note that the Oedipus tale is not likely to ever fade from view in Western civilization as the tale continues to pack a critical family drama into a timeless form Looking beyond the story related in Sophocles drama the ancient Theban myth of the son who unknowingly kills his father and marries his mother Oedipus A Folklore Casebook examines variations of the tale from Africa and South America to Eastern Europe and the Pacific Taking sociological psychological anthropological and structuralist perspectives the nineteen essays reveal the complexities and multiple meanings of this centuries old tale In addition to the well known interpretations of the Oedipus myth by Sigmund Freud and James Frazer this casebook includes insightful selections by an international group of scholars Essays on a Serbian Oedipus legend by Friedrich Krauss and on a Gypsy version by Mirella Karpati for example stress the psychological stages of atonement after the Oedipus figure learns the truth about his actions Anthropologist Melford E Spiro investigates the myth s appearance in Burma and the significance of the mother s identification with the dragon the sphinx figure Vladimir Propp s essay translated into English for the first time and Lowell Edmunds s theoretical review discuss the relation of the Oedipus story to the larger study of folklore The result is a comprehensive and fascinating casebook for students of folklore classical mythology anthropology and sociology

Jānapada Karnataka Nallūru Prasād, 1998 Contributed articles on Kannada folklore **Documentation and Preservation of Folklore Culture of Bidar District** Dr. Nalini Avinash Waghmare, 2024-03-18 Documentation and Preservation of Folk Culture of Bidar District The book is the result of much research on the topic this book makes a valuable addition to the corpus of information on the great Folk art and artisans of Bidar and their contribution to Bidar district It attempt to bring to light aspects of the folk literature arts artisans songs theatre Medicine religion beliefs as well as the historical context in which such writing emerged This book has thus highlighted not just the folk culture of Bidar but its significance in the society of the time and later for the pointed out the Preservation policies for folk culture in Bidar The book brought to light the range of Folklore of Bidar and translated many Kannada work into English for helpful to new researcher scholars and writers This book will helpful to write the subaltern and local history Studies in Kannada Folklore Ambalike Hiriyananna, 2003

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