

DOWNLOAD PDF IMAGES OF WOMEN IN THE FOLK SONGS OF GARHWAL HIMALAYAS

Chapter 1 : Images of Women in the Folksongs of Garhwal Himalaya () by Anjali Capila

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It often reflects the socio-cultural heritage, the environment and the life of the community living in a particular territory Srivastava, One of the oldest means of the expression of any community. Important because they reflect different aspects of tradition, customs, rituals, aspirations, values, attitudes, and so on. Deeply rooted in life of the people and therefore allow one to narrate the many faceted aspects and dimensions, interlinkages which songs tell us about the particular community. Chief characteristics of these songs- simple melodies that are fine blending of words with the tunes, which is highlighted by the spontaneity that springs from the emotions of common people arising out of their natural surroundings. Section I- Natural environment: Song of seasons Basant ritu is here! The hillsides are covered with flowers The koel sings from mountain tops Its sound reverberates in the valley! The Manbabura flies from tree to tree singing His voice reminds me of my husband Away to a strange land! In Garhwal people sit on the banks of river Ganga And enjoy this season! Section I- Natural Environment: Section II- Songs of Celebration: Life-Cycle Events Song of marriage-kanyadaan Dear father give kanyadaan Land and jewels, everyone gives But your dear father Give kanyadaan, And attain salvation. Birth of a child Dear son! You are the fruit of my sacrifice! To attain you, I underwent severe austerities And observed all rites and rituals For you, I bathed in the Holy Kund Of all the shrines in Garhwal I worshiped all the stones, in the name of God Dear son, may you become that ray Of light that illuminates the mountain peaks at dawn! Husband-wife song You my dear Swami lord are in the city of Delhi You travel the whole day by car! My husband will come in a rail I will burn you alive with tel oil. I find no grass I walk for miles and miles, In search for grass Not a handful do I find! My complexion was golden like haldi Now I have become dark like a tawa Roaming in these jungles, Oh! What a hard life I have! Section V- Aesthetic Depiction Beauty of a woman You are as beautiful As stars shining brightly in the sky The beauty-spot on your face And the dimple on your cheeks All add to your beauty When your smile It is like a thousand flowers blooming! Stop doing this And take blessings from your daughters. Change in cultural fabric: Do not spoil your life drinking alcohol Do not abuse Our Mahila Mandal will fight the Atrocities of the government.

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Chapter 2 : Anjali Capila (Author of Traditional Health Practices of Kumaoni Women)

*Images of Women in the Folksongs of Garhwal Himalayas (Concept's discovering Himalayas series) [Anjali Capila] on calendrierdelascience.com *FREE* shipping on qualifying offers.*

The sound of swaying branches Will fill you with joy! Keep this sacred land beautiful Grow more trees. The last four lines reinforce the notion of the sacred, which permeates the very fabric of the life of the people of Garhwal. The message of growing more trees is beautifully linked to the sacred and to the natural environment. Since women go to the forest for fuel and fodder twice a day, these songs are created by them, for them: Dear sisters, do not cut trees If you cut trees, the soil, mud, earth will disappear No fields, nor houses will remain on the hillside. Trees give us fodder for animals Keep our environment clean; the air pure Nurture and care for the trees Like your own children Look after them, raise them with care. There is a great sense of ecological preservation in the women. They understand the value of the forest and its relationship to their lives. These songs are sung by women when they are in the forest, or when they get together in groups at their Mahila Mandal meetings. Ecological awareness and preservation of the forest is not only a concern of the power elite who give a voice to these issues at seminars and conferences. It is very much a day to day concern of the women of Garhwal. They create songs to express these issues, and this simple form of communication has tremendous impact on the community: Do not cut trees Trees keep the mud intact on the hillside The mountains look beautiful with dense forests Even the seasons are dependent on trees The rivers Ganga and Yamuna are dependent, On the trees of the Himalayas. The life of animals is linked to trees Do not cut trees Protect them! Surja Devi, head of the Mahila Mandal of village BudaKedar, said, "we are made of mud, with mud we have a deep relationship. We have knowledge about every tree, fruit and leaf in our environment. Our lives and our songs are deeply linked to them". The following song describes the beauty of the wild berries growing in the forest. When women go to collect fodder and fuel-wood, they eat these berries and quench their thirst: You quench the thirst of people by the juice of your fruit Other fruits and berries in the forest cannot match your beauty! You beckon people to come near you, From far and near Dear Hissar you are indeed special I cannot find words to describe your beauty. The relationship of the women of Garhwal with each and every bush in the forest is special. About four to five hours in a day are spent in the forest with friends. These songs are composed and sung by the women to express this relationship and a sense of oneness. A number of the songs cited above were recorded in the forest where women give voice to their concern. They asked me to accompany them to the forests of Buda Kedar. The forest - trees, birds, flowers and animals are very much an integral part of her life. Each folk song composed and sung by them reflects their knowledge, concern and relationship with the entire eco-system. He sang the following song which his mother had composed on the deep and intense relationship of the people of Garhwal with the trees and the forest: Trees are my parents, trees are my God, Trees are my friends, trees are my children Trees are my body, Trees are my soul, Trees are the wealth of Garhwal! Grow more trees and make this earth beautiful!

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Chapter 3 : FOLK SONGS:listening to women's voices in garhwal Anjali capila. - [PPT Powerpoint]

Get this from a library! Images of women in the folk songs of Garhwal Himalayas: a participatory research. [Anjali Capila] -- Includes text of the folk songs.

This music has its root in the lap of nature and the hilly terrain of the region. The folks songs of Uttarakhand are a reflection of the cultural heritage and the way people live their lives in the Himalayas. Common themes in the folk music of Uttarakhand are the beauty of nature, various seasons, festivals, religious traditions, cultural practices, folk stories, historical characters, the bravery of ancestors and love ballads. Traditional musical instruments used in Uttarakhandi music include the dhol , damaun, turri, ransingha , dholki , daur, thali, bhankora and mashakbaja. Tabla and harmonium are also sometimes used, especially in recorded folk music from the s onwards. In recent years, Uttarakhandi folk songs have undergone transformation. Modern themes include geo-political issues affecting the region, humour, nostalgia for the hills by the diaspora etc. Traditional folk songs from the region, include ceremonial mandal, martial panwara, melancholy khuder, religious jagar , thadya and jhora. Prominent folk artists of Uttarakhand[edit] The earliest of the singers who left never ending impressions on the folk music of Uttarakhand are 1. He has sung in every style of singing popular in Uttarakhand be it Jagar, Chaumasa, Thadya or Playback. He has sung in different local languages boli like Garhwali , Kumaoni , Jaunsari prevailing in the state. He started his music career by releasing "Garhwali Geetmala". These Garhwali Geetmalas came in 10 different parts. His first album came with the title called " Burans ". Burans is a well-known flower found on hills. He has released most number of super-hit albums. This renowned singer from Garhwal has sung more than songs till now. Although he mostly composes his music in the folk genre, his lyrics depict a huge range of anxieties, tensions and human insights of the people of Uttarakhand. He is widely considered as an inspirational figure in cultivating and popularizing the sounds and rhythms of Uttarakhand. It is said that this song was also a favourite of former Prime Minister of India Jawahar Lal Nehru who heard it in a band march as this song is also the official regiment song of the Kumaon Regiment of Indian Army. This iconic song has been covered by various artists and dance groups all over the world. Gopal Babu Goswami who is considered to be a legend in Uttarakhand for his melodious voice. Rahi has been an inspiration was for many later Garhwali singers. Basanti Devi Bisht is a famous singer from Uttarakhand specialising in Jagar music. Meena Rana is the most recorded female singer from Uttarakhand. Heera Singh Rana is identified as a singer and a poet of whose songs are known to describe the pain of the people of the hills. Also, with an advance in the technology and easy availability of video cameras and other recording devices, lots of talents have started producing music albums, which has further led to the popularisation of the various folk dance forms of Uttarakhand.

Chapter 4 : Music of Uttarakhand - Wikipedia

Book Reviews: Anjali Capila, Images of Women in the Folk Songs of Garhwal Himalayas. New Delhi: Concept Publishing Company. pages. Rs.

Chapter 5 : Consortium - The Change Designers

TALK - Songs of the Women of Garhwal Himalayas: Our Intangible Cultural Heritage by Anjali Capila, academic & a former faculty at the Lady Irwin College. This talk illustrates the richness of folk.