CHAPTER - II

FEUDAL RELATIONS IN MALENADU: K.V. PUTTAPPA’S NOVELS

INTRODUCTION

Malenadu literally means a country situated amidst the hills. The hills in the context of novels of K.V. Puttappa mean the Sahyadri range of mountains which formed the northern tip of the erstwhile Mysore province, to be more specific, the hilly areas under Shimoga district. Covered with dense forests, the terrain bore the brunt of torrential rains making it inaccessible for most part of the year. Communication was limited; leave alone with outside world, but between the villages of the area themselves. Administrative machinery was virtually defunct making the local landlords powerful in the bargain. The landowners with their vast holdings - part inherited, part encroached and the rest snatched away from the poor - reigned supreme. General awareness, education and reasoning were at the lowest level, barring a privileged few who had connections with outside world. Collapse of the the reign of Paleyagars of Kavaledurga, the Sepai mutiny were still fresh in the memory and the British were slowly increasing their strangle hold over the Indian territory. The pace of development was slow and the Christian missioneries were making attempts to effect conversions in large scale. All this and many other details have found vivid expression in the novels of K.V. Puttappa.
ABOUT THE AUTHOR

K.V.Puttappa, popularly known by his pen name Kuvempu, has been a colossal figure in the context of modern Kannada literature. He has as many as 83 works to his credit, covering every genre of modern Kannada literature such as the poetry, short stories, novel, epic, critique, biography, travelogue, drama and others. Art, philosophy, spirituality, nature, love, country, language, history, culture, mythology, literature, science, rationalism have all been the subject matter of Puttappa’s creations. Interestingly, Puttappa’s first work, ‘The beginner’s muse’, published in the year 1922 was in English.1 Following an advice by the famous Irish poet James Cousins, Puttappa took to writing in Kannada, which he pursued with missionary zeal till the very end.

Born in Hirekodige (in the district of Chikmagalur) in the year 1904, Puttappa’s paternal family hailed from Kuppalli near Tirthahalli in Shimoga district. The author spent his childhood amidst the lush green forest of malenadu, which forms the background for his ‘eye’ for the beauty in nature. Deeply influenced by William Wordsworth, the famous English poet, puttappa’s depiction of beauty in nature earned him a sobriquet ‘Prakriti Kavi’ (the nature poet). The appreciation of beauty in nature lead him to the path of emancipation through spirituality ably guided by the Ramakrishna order. However, the author never despised the mundane existence. On the other hand his works exuded the revolutionary fervor with a purpose to make life just and meaningful. Love, that glorified elixir of life, has too found adequate expression in his works.
Apart from being an accomplished and much acclaimed writer, Puttappa has also been an excellent academician and administrator. His appointment to the post of the vice-chancellor to Mysore University witnessed a plethora of activities, the most important of which being the creation of Manasagangothri, the campus for PG studies of Mysore University.

Numerous awards and felicitations have been conferred on K.V. Puttappa. Notable among them are:

1. The’ Padmavibhushana’ by the government of India.
2. Award of Bharatiya Jnanapitha for his epic ‘Shree Ramayana Darshanam’
3. The central Sahita Academy award
5. Honorary doctorates from Mysore, Karnataka, Bangalore, Kanpur universities and the world academy of art and culture, San Francisco

An ardent believer in the philosophy of ‘Vishwa Manava’ (The universal man), he espoused five cardinal principles -the ‘Panchamantras’- for a meaningful co-existence. They are:

1. Manuja matha (Humanist religion)
2. Vishwa Patha (The universal path)
3. Samanvaya (Co-ordination)
4. Sarvodaya (Emancipation of all) and

5. Paripoorna drishti. (A comprehensive vision)

As early as in the year 1980, Kuvempu had predicted that Samanvaya, sarvodaya and paripoorna drishti will form the basis for future life in this country and so will they be the guiding forces of literature also.²

A staunch opponent of blind faith and the narrow precincts of established religion, Kuvempu advocated ‘Nirankushamathi’ (unhindered wisdom) for the youth and professed the ‘Sarvarige samabalu, Sarvarige samapalu’ (equal share and an equal quality of life for all), which according to him will adorn the much-needed ‘Vishwa Manava Dharma’ (A universal humanist religion).

It is difficult to set aside a few works of Kuvempu, as almost all of his works are significant contributions to Kannada literature. However, propriety suggests that most famed of his works be cited hereunder:

1. Shree Ramayana Darshanam - an epic.
2. Kanooru Heggadithi and Malegalalli Madumagalu – the novels.
3. Kolalu, Kogile mattu soviet Russia, Kalasundari, Prema kashmira, Chitrangada, Chandramanchake ba chakori - collections of poems.
4. Shoodra Tapasvi, Beralge koral, Raktakshi, Birugali, Jalagara –Plays
5. Nenapina doniyalli – auto biography
6. Nirankushamatigalagi, Manuja mata- Vishwa Patha – On rationalism
7. Rasovaisaha – on poetics and
8. Malenadina Chitragalu – Essays reminiscing the life style of Malenadu.
WORKS SELECTED FOR THIS STUDY

The two novels chosen for our study here are 1. Kanooru Heggadithi and 2. Malegalalli Madumagalu. These works, apart from giving a wonderful description of life in the malenadu region as obtained during the last part of 19th and first few decades of 20th century, do portray the human nature with all its vicissitudes. Hundreds of characters carved deftly, parade through the ups and downs of an otherwise uncertain and viscious life, much to the wonder of an ardent reader. On some instances it may appear that the author has sided with a particular community, which soon is surpassed by the mature outlook and the humanitarian approach. Prof. Krishnappa’s observations are interesting:

‘Certain paradoxes, limitations and a class – partisan approach of Kuvempu fail to bring in the balance and authenticity required for the picturisation of the lives of dalits’

While the issue is discussed elsewhere in our study, lest we forget that the time frame during which Puttappa wrote was of historic significance. The new found spirit of nationalism and the movement for independence had begun to sink deep in to the Indian psyche, altering significantly the priorities of literateurs. It was an emotional abyss which perforce would enable an ordinary writer to get himself swept away or seriously limit his perceptibility rendering him unable to grasp in entirety the historic relevance of class conflicts. But the genius in Kuvempu has made him to withstand the emotional downpour and has strived to give a balanced outlook.
KANOORU HEGGADITHI- THE STORY

Published in the year 1938, the novel has a preamble, which prompts the reader to proceed cautiously:

‘This novel is to be read leisurely, making a mental picture of the situations and keeping your interest alive in reading and not just for the cacophony caused by it’s story line.’

The author apparently is influenced by the novel ‘Ressurrection’ by Count Leo Tolstoy, which prompted him to take up writing Kanooru Heggadithi in which general way of life as obtained in Malenadu during the last 130-150 years is depicted. The work earned Kuvempu such great fame that as Rama Rao, a scholar, wonders that this work alone, even if Puttappa had not authored any other work, would have been cherishable eternally.

The novel depicts a story line running through 2 generations. The first is represented by the land lords namely Chandrayya Gowda, Singappa Gowda, Shyamayya Gowda, Megralli Nagappa Hegde, Nelluru Peddegowda and others, their tenants, servants and labourers- emigrant and bonded. The second generation, relatively of younger blood is represented by Hoovayya, Ramayya, Chinnayya, Subbamma, Seete, some younger tenants, aides like Puttanna, Servants and immigrant and bonded labourers. The clash between these two, carries the story to its tragic end. The end however, is positive where the youngest generation takes over the reins with fervent hope and optimism.

Chandrayya Gowda is a much feared, cruel, and despotic land lord who finds his bête-noire in Hoovayya- a young, fresh from college idealist
with progressive ideals and a modern outlook. Hoovayya’s non-adherence to
the traditional beliefs like ‘the bhootaradhane ‘and his sympathetic approach
towards lesser human beings, his appreciation of beauty in nature, belief in
love and noble ideology inspired by Buddha and Ramakrishna Paramahamsa
and such other positive traits become an eye sore to Chandrayya Gowda.
This, coupled with a suspicion –borne out of his own incapability to have
sexual gratification with his third and young wife Subbamma and an illicit
affair with Gange, the concubine of Sheregar Rangappa Shetty –that
Hoovayya and Subbamma may get sexually entangled, prompts Chandrayya
to partition the family property between himself and Hoovayya. As a ploy to
humiliate both Hoovayya and Singappa Gowda whom he perceived as his
sworn enemies, chandrayya arranges to have Seete (who is madly in love
with Hoovayya) married to his son Ramayya. The marriage never takes
place but thanks to Venkappa joysa, the priest, people believed it had. Seethe
is compelled to live with Ramayya and is severly tortured physically and
mentally amidst her strange illness begotten by a forced marriage and
separation from Hoovayya. Hoovayya, tormented by the loss of his love,
seeks solace in spiritualism.

After Chandrayya’s death, Subbamma takes over the reins of Kanooru
house as its heggadithi and administers the family estate admirably.
However, she falls prey to the sexual overtures of Rangappa Shetty, gets
pregnant and dies a ghastly death while trying to abort the unwanted
pregnancy. Shocked by the horrendous scene of abortion, death of
Subbamma and depressed by the turn of events, Ramayya commits suicide
by consuming poison.
The once partitioned Kanooru house reunites with Vasu, youngest son of Chandrayya, taking over the reins. Hoovayya turns ascetic and is revered by Seete and all others.

MALEGALALLI MADUMAGALU – THE STORY

The novel ‘Malegalalli Madumagalu’ was published in the year 1967, almost 3 decades after the publication of his first novel Kanooru Heggadithi. As in the case of the latter, this novel too has an interesting preamble, which, though philosophical in tone is realistic in approach:

‘No one is important here; No one is unimportant; nothing is trivial! In here There is no beginning to anything; nor an end to anything; nothing ever stops anywhere; nor it reaches the end!’

The novel is an artistic representation of life at the picturesque malenadu region. Although the sequences depicted in the novel suggest a simple story line, the novel itself is not story-dependent. Just as the case of Kanooru heggadithi, the time frame chosen for the novel is the later half of 19\(^{th}\) and first few decades of 20\(^{th}\) centuries. Some of the characters of this novel meet with the characters of Kanooru Heggadithi making Chandrayya Gowda, Shamayya Gowda, Singappa Gowda of Kanooru Heggadithi the contemporaries of Simbavi Bharamai Heggade, Halemane Subbanna Heggada, Konur Rangappa Gowda, Bettalli Devaiah of Malegalalli Madumagalu. Although published 30 years later, the story line of Malegalalli Madumagalu precedes to that of Kanooru Heggadithi, as far as the chronology of the story is concerned.

If Kanooru Heggadithi deals with love - pious and devout- Malegalalli Madumagalu does it three folds much more. There are three pairs in love, as
against only one in Kanooru Heggadithi. What is interesting is that the love duos are from various strata of the society. Mukundaiah and Chinnamma representing the landowners, Aita and peenchalu from the immigrant labour and Nayigutti and Thimmi from the untouchable bonded labour communities. Also, there are parallels as to the cruelty of the landlords, plight of the servants, sorrows of bonded and immigrant labourers are concerned.

The novel begins with Gutti’s quest for a suitable opportunity to elope with Thimmi for tying the marital knot far from the latter’s habitat. As untouchable bonded labourers, they are not allowed to be independent in such decisions as they were the ‘possessions’ of their respective landlords. Gutti’s success has its painful corollary at Thimmi’s place as her father and the Bettalli landlord cruelly persecutes brothers. Their love also kindles a war of acrimony between Simbhavi Bharamai Heggade and Bettalli Kallaiah Gowda.

Elsewhere, at Konur, Mukundaiah ‘s love for Chinnamma too is at stake for the latter is planned to be married off to Simbhavi Bharamai Hegde in order to settle the financial obligations between her father Venkatappa Nayaka and Bharamai Hegde. With active help from Aita, Peenchalau, Nayigutti and Thimmi, the bride is carried off stealthily in order to make the marriage a non-happening.

Unlike the above two pairs, Aita and Peenchalau are a married couple enjoying the bliss of marital consummation. Their affectionate and friendly disposition towards Mukundayya, younger brother of their landlord comes as a boon to Mukundaiah and Chinnamma.
Intimidated by the hired goons of Bettalli Kallayya gowda, Bacha – elder brother of Thimmi and a bonded labour to the household of Bettalli Kallayya Gowda- uses an opportune moment to settle scores on Ijarada Sabi by cutting off a finger from the latter’s hand. Nayigutti becomes a suspect for this crime and to avoid persecution he had to flee the area with Thimmi. Kaveri, the innocent young girl, madly in love with Bettalli Devaiah, is gangraped by Pudi Sabi, his accomplices and Cheenkra, commits suicide. Attempts of religious conversions by the preacher Jeevarathniah fail, under a false threat by Mukundaiaha, who thus helping Devaiah, salvages the marital life of his elder sister.

The novel ends with Mukundayya living with Chinnamma, Aitha and Peenchalu moving to his household after the partition of Konur house with prospects of Gutti and Thimmi joining them in near future.

It will not be out of place to suggest that both novels have different body but a single soul, the soul being the life of malenadu. The beauty in nature has its corrollories in the pious and pragmatic personalities and also has the contradictions in the cruel, exploitative and oppressive characters. The docile, submissive and weak are exploited. Any dissent is resented and rebellion punished. Progressive outlook and independent thoughts are unwelcome but the traditional and superstitious rituals are honoured. Contradictions apart, the promise of change, hopefully for the better is in the offing.

SETTING

As mentioned earlier, the novels are set in the time frame between later half of the 19th and first few decades of 20th centuries. The memories of
sepai mutiny were still fresh and taking inspiration from it were attempts made by various provincial chiefs to gain independence which were largely unsuccessful.\textsuperscript{10} The British, using their policy of divide and rule came to unsettle a large number of kingdoms and had them under their governance. Turmoil was afoot at national as well as international arenas and the attempts to achieve independence was dealt with an iron hand by the British.\textsuperscript{11}

The geographical terrain depicted in the novels is hilly and is covered by dense forests. The author describes how the dense forests with held even sunrays from penetrating the darkness:

‘The wet wild grass; the quick sand; the leeches; The sun who is able to touch only the tips of the trees that too only in the afternoon; the water filled ditches at the bottom of trees; the slush and the slime; cobra and water snakes; mosquitoes…’\textsuperscript{12}

Malenadu had just come out of the clutches of Paleyagars of Kavaledurga and had become a part of Mysore province forming its northern border. Although now under a stable government, the region was thoroughly inaccessible, thanks to the terrain and torrential rains. The author’s descriptions are reproduced hereunder:

1. ‘A nature in its gravest form with surrounding hills and forests that too in a rainy season would look horrendous to the people from civilized areas’\textsuperscript{13}

2. ‘Far from the grandiose of that historical product called civilization, In the darkest regions of this forest covered world, the life of an
ordinary individual looks like a trivial and mean network, further complicated by his passion and hatred … ¹⁴

Owing to the inaccessibility of the area very little governance is evidenced. It was a very rare scene to see government officials visiting the villages save the beat police who use to make a whirlwind visit once a week or a fortnight or a month which they normally used as an opportunity to fleece the poor individuals that too if the time permitted. ¹⁵ Instances of criminals committing a crime in Mysore province and escaping to Dakshina Kannada which was under the rule of Madras presidency were common. ¹⁸

In the entire of these two novels we see only a couple of policemen, a forest guard, a marker of palm toddy trees and a doctor. The police, however were much dreaded for their high handed and cruel attitude. ¹⁶ Although their appearance was rare people feared them for they believed that they hanged people at the slightest pretext! ¹⁷

If the governance was ineffective, the infrastructure was pathetic. The roads were practically non-existent in the rural areas and those connecting the towns were horrendous. The author speaks of a’ highway’ as under: A road which was laid at the time of the collapse of Muslim regime and complete takeover by the British, never saw any repairs thereafter. ¹⁸ In Kanooru Heggadithi, a town bicyclist curses the dirty road of not having seen anything worse than this Tirthahalli- Koppa road! ¹⁹

Speaking of a bicycle, the rural folk were gratified to have had a look at this modern ‘wonder’! Coffee and tea were slowly making their way in to the region replacing the traditional kashaya (a herbal concoction) or kallu (palm toddy). The crop cut of the hair was regarded an abomination when
attempts were made to wear it in place of the traditional juttu (braid). Newspaper was the only window to the world outside which was procured irregularly. A matchbox was treated as rare possession meant to be used sparingly. Women using mirror were considered to be of low virtue.

Money transactions were limited. Wages were mostly paid in kind. Possessing a currency note, although torn, instantly earned a sense of awe to its possessor. Ex: 1. Subbamma giving a torn note to Obayya in Kanooru Heggadithi. 2. Akkani, who had never seen money is dismayed at Cheenkra’s offer of a little money to her.

On the education front, a school was unheard of to all class of people. A few, who were barely literates, were the product of Kooli Matha. When English education was on the advent in the town areas, the village people remained illiterate and ignorant. Education and health were the major tools through which the missioneries wanted to spread Christianity by effecting conversions. The stratagem adopted by them was to entice the upper castes to embrace Christianity so that the lower caste people will follow suit. The learned among the people had begun to despise such attempts for which they reminded the people of the speech of Vivekananada at the parliament of world religions at Chicago.

Trade activities were limited. The villagers used to wait for small time traders like Karim Sabi to bring groceries, onion, garlic, grams, dates, sweets, dry fish and such other things loaded on a horse. Even horses was a rare animal in the villages.

A clock was another wonders, Prior to which time was guessed on the position of Sun’s shadow.
Socially, joint families were in vogue. Partition, whenever took place, was a significant event and always resulted in the eldest getting the greater share. On issues like marriage, the younger had no option but to abide by the decision of the elders.²⁶

As per the practice in vogue in the area, elders, while marrying off their children, grand children or dependents, do not ask for the willingness or otherwise of the latter.²⁷ Ex: Simbhavi Bharamai Hegde’s utterances on the likes and dislikes of his marriageable children or kins.

**LAND HOLDINGS**

The novels highlight villages like Kanooru, Muttalli, Lakkunda, Konuru, and Bettalli as the power centres where the landlords were stationed. Though exact quantum of land holdings is not mentioned, one understands from various descriptions that the holdings were large. Kanooru Chandrayya Gowda had not only inherited vast areas of land but had also acquired new property through his efforts.²⁸ Simbhavi Bharamai Hegde owned ¾ of the cultivable of lands at Lakkunda, the remaining ¼ belonging to Sesanaika of Halepaika community.²⁹ Konuru Rangappa Gowda too held vast plantation areas and cultivable lands which would later get partitioned between himself and his brother Mukundaiah. Bettalli Kallayya Gowda is another land lord with sizeable holdings. Hoovalli Venkatappa Nayaka, claiming to the descendent of paleyagaras of Durga, was once a land owner himself but reduced to the status of a tenant owing to his indebtedness that resulted from his lavish life style. Usurping of others’ lands by force or a set-off against an unpaid loan was not uncommon. Kalluru Manjappa Bhatta leant money to the ‘dull headed
Gowdas’ with a view to usurp them at a later stage, the acts with which he ascended to the status of a rich land lord. However, a street smart Venkatappa had pledged his property to 3-4 lenders before pledging it to Manjappa Bhatta which the latter was blissfully unaware of.

The land holdings comprised of irrigated, unirrigated, high-yielding and also barren lands. The landlords ‘owned’ not only the lands under their command but the fowl, cattle and also the servants. When a partition of property took place, with the fixed and movable assets, fowl and cattle, allocation of servants also took place.

Gowdas, the majority land owning community, resented the halepaikas owning lands and undertaking cultivations.

‘It was unusual for a Halepaika, who generally lived as tenants of their Okkaliga land owners and made a living out of extraction of toddy from palm trees, to own a land; some thought it was sacrilegious. A decision, therefore, was made in a meeting of okkaliga leaders, by the names of Heggade, Gowda and Nayaka, that a halepaika owning and cultivating lands would be as sacrilegious as a sudra learning Vedas.’

LAND RELATIONS

Cultivation of lands were generally through tenant farming or through immigrant and bonded labour. The procurement of labour was carried through Seregars. The immigrant labour mostly hailed from the adjoining Dakshina Kannada district. This is typical of a feudal situation where the owner did not till the land and the tiller did not own it.
The tenants were known as ‘Okkalu’ who by a pre-arrangement shared the produce. There is a mention of gadi-guttige between Annayya Gowda and Chandrayya Gowda in Kanooru Heggadithi. Venkatappa Nayaka cultivated the wetlands of Halemane Doddappa Heggade and the arecanut plantation of Bettalli Kallaiah Gowda on guttige (contract). These contracts were terminable at the will of the landlord. Ex: Annayya Gowda was driven away by Chandrayya Gowda after impounding his movable assets as a set-off against the unpaid loan.

The land, beasts of burden and the agricultural implements like plough were treated as sacred by one and all. Venkatappa Nayaka attacks the ‘trespassers’ on his land. Elsewhere, a wounded bullock and a broken plough are seen as a bad omen.

FEUDAL RELATIONS

Instances of landowners involving themselves in the cultivational activities are not indicated in the novels except a sole incident in Kanooru Heggadithi where Hoovaiah and Ramaiah try to have a go with the plough for the sake of an experiment. They usually confined themselves to the general supervision and an overall assessment of the work done or to be done. Even the routine supervision of day-to-day activities were entrusted to the seregars or trusted servants. Hoovaiah and Ramaiah’s sense of adventure ends in a disaster with one of the bullocks getting injured and a plough broken. For their misplaced venture, it is the servants who played penalty with Chandrayya Gowda ordering to withhold the ‘padi’ (daily ration of grain) for the day. Mukundaiah spends more time in adventurous activities rather than involving himself in the cultivational activities or the supervision.
of it. Partition of the household and his imminent marriage with Chinnamma brings him some seriousness on the job, but he is dependent on the servants. Chandrayya Gowda in his later years stops bothering about the day-to-day activities and indulges himself in drinking toddy. Subbamma, although takes an active interest in the activities of the estate but falls prey in to the hands of the seregara and commits suicide.

General life of the villages rallied around the landlords’ houses. Kanooru house becomes an epicenter for the village activities. The houses of the landowners are big enough to house as many as 40-50 inmates. Similarly the houses of Simbhavi Bharamai Hegde, the Bettalli house, the Konur house and even the house of Sesa Nayaka are built impositively. Although not comparable with the manors in the European model of feudalism, these houses are icons of authority and economic might. The lives of ordinary men were firmly attached to these houses.

The landowners administered their estates through seregars (labour procurer and supervisors). Immigrant labour is brought from the adjacent Dakshin Kannada district. Their job is seasonal and after completion of the cultivational and harvesting activities they went back to their places only to return for the next season. During their stay they were paid with daily allowance of grain, salt and pepper. Wages in cash were paid only at the end of the season when they leave to their native places. Seregars acted as a link between the lords and the servants. Instances of misuse of their power are indicated in the novel. Ex. Seregar Rangappa Shetty abuses Subbamma, the mistress of Kanoor house, makes her pregnant and decamps with her money and ornaments. The labourers under his control, as agreed upon in a
secret pact, too follow suit. Somayya setty shifts loyalty in favour of Hoovayya. Elsewhere, Cheenkra becomes a criminal.

Last in the heirarchy come the landless and bonded labour. They were traditionally bound to their landowners and survived at the latter’s mercy. Mostly untouchables, they along with the fixed and movable assets, the cattle, and fowl formed part of the property owned by their landlord. Their lives were under the total control of their masters. Even personal functions like marriage required their seal of assent. Bettalli Kallaiah Gowda flatly refuses to give permission to the marriage of Thimmi with Nayigutti. On the other hand; he suggests that she be married with one of the marriageable boys working for his household. The reason is simple. If Thimmi is married outside the village he stood to lose one cheap working hand, the one bonded to his household for an unlimited period of time. Worse still, the landlord of the other village stood to gain an almost permanent working hand without having to pay for it. Therefore, there was a strict dictum that marriages should happen only between the labourers belonging to the household of the same land lord. This dictum was so strong that even if a girl marries a boy from the other village, the land lord would not hesitate to break that bond and remarry the girl with some other boy in the village which is under his control. Further, the low caste people having their own preferences in aspects such as love and affection was frowned upon. The landlords expected that such things remain under their own control so that their zone of profit was not affected. When Thimmi, much against the will of Kallayya Gowda elopes with Gutti, her father and brother are subjected to physical torture.
Along with pursuing cultivational activities, some of the landlords undertook money-lending business also. Kalluru Manjappa Bhatta, who came empty handed to the village as a temple priest, became a rich land lord by lending money to the ‘dull headed’ Heggades.\(^{47}\) Whether the money was actually lent or not, documents were created with forged signature or a thumb impression in order to usurp the lands.\(^{119}\) The loan always grew beyond the repaying capacity of the loanee, whose lands would sooner or later get impounded against the outstanding loans.\(^{48}\) For recovery of the money lent or for the forcible impounding of the assets of the loanee, the land owners enlisted the support of Muslim goons from Honnali. These goons had a criminal background and were known as vasooli (recovery) sabis.\(^{49}\) and were a dreaded lot. Their selection for recovery of loans was a well thought of move, as being outsiders these goons could carry out the recovery mercilessly.\(^{50}\) The Honnali hodta (Honnali bashing) was a much dreaded and atrocious physical attack which, when subjected to, caused serious physical injuries such as fractured limbs or blood vomiting.\(^{51}\) The muslim goons also used the opportunity to carry out their own raids for personal gain, intimidating people and letting loose a rein of terror.\(^{52}\) Instances of deaths due to such tortures are recorded in the novel Malegalalli Madumagalu.\(^{53}\)

The economic might of the land lords gave them an all pervasive power over the lives of their servants. Instances of their women subjected to sexual exploitation are recorded in the novels. Thimmappa Hegde uses untouchable Putti for sexual gratification.\(^{54}\) Chandrayya gowda uses Gange as his concubine and Rangappa Gowda, who is stated to have such episodes in his younger days also, makes use of Akkani.
Owing to their financial strength, the landlords could afford to marry any number of times. Chandrayya Gowda marries for the third time, middle-aged Bharamai Hegde trying to have a second wife on the plea that the first one was childless. But on many occasions the tenants and servants are unable to afford even one marriage in the event of their master refusing to lend the money required for the purpose. Ex: 1. Chandrayya Gowda refusing Annayya Gowda further loan for the latter’s son’s marriage. 2. Bharamai Hegde is hesitant to give consent to gutti’s marriage fearing he may have to pay hefty sum towards bridal fees and also to clear the loan Thimmi’s family had with Bettalli Kallayya Gowda. Bharamai Hegde refusing loan to Naganna for the latter’s fourth marriage.

Although called Heggadithis, the wives of the landlords did not have any special status or importance in the decision making. They were simply housewives expected to take care of the household chores and are not to interfere in the business of their menfolk. Subbanna Hegde never allowed the women of the house to idle away their time and saw to it that the women were kept busy always. Elsewhere, Subbamma resents her inability to lend loan to Obayya.

The indulgence of landlords in pleasure seeking pursuits are phenomenal. Toddy and arrack flow down in abundance accompanied by pork or chicken or fish. Offering toddy to guests became an accepted form of hospitality just as coffee is offered in modern day life. Their pursuits also included visits to the hutmements of immigrant women for sexual gratification. Ex: Venkatappa Nayaka and Rangappa Gowda in Malegalalli Madumagalu. Devaiah gets closer to Kaveri.
Differences between landlords were also common occurrences. In Kanooru Heggadithi Chandrayya Gowda has a difference with Singappa Gowda over the issue of a labourer, which develops into a major rift. Chandrayya tries to lift the illegal stock of timber belonging to Singappa which the latter tries to avenge by trying to sabotage the marriage between Ramayya and Seete by arranging to burn Shyamayya’s house. Bettalli Kallaiah Gowda bears a grudge on Simbhavi Bharamai Hegde in connection with the marriage of a woman servant to the man in Bharamai Hegde’s household.

Death of a landlord is heralded through gunshots. Ex: Chandrayya Gowda’s death.

EXPLOITATION

Despite landlords owning vast areas of land and relative affluence, labour was compensated meagerly. Mostly, wages were paid in kind through the system of ‘padi’ (grain allowance), which was barely sufficient for survival. Labour was subjected to heavy work for unlimited hours in a day. There is a mention in the novel Kanooru Heggadithi that certain Hegde of Megaravalli was a miser when it came to pay the labour but a liberal as far as the extraction of work was concerned. Chandrayya Gowda punishes Byra and Sidda by not giving their daily allowance of grain for no fault of theirs.

Manhandling of the labour was very common. Usage of abusive and unparliamentary language on them was an accepted practice. Labour was ridiculed of their ignorance, lack of hygiene and addiction to gambling and drinking. Their women were subjected to sexual exploitation. Left over food
at the master’s house was given to them so that they could feed the hungry at home. The loan given to the labour community never got repaid making them perennially bonded to the household of the landlord.

**PLIGHT OF WOMEN**

The women depicted in the novel are an exploited lot. Irrespective of their origin or social standing they are subjected to excessive work in and out of the houses they are married to. Subbanna hegde in Malegalalli Madumagalu never gave any opportunity to the women of his house to idle around. Besides performing the house hold chores like cooking and other works he made them to carry fire wood to the house, bring leaf fodder to the sty, apply manure to the paddy fields, sow the saplings, deweed the fields and what not? He got all the works done which are expected of housewives. He never allowed the women to take bath even once in eight days; made them wear rugged sari and if the saree is worn covering the knees, he would rave and rant. Similar fate awaited the women married to the household of Hoovalli. Their plight was akin be it Kanooru, simbhavi or elsewhere. Barring few instances such as Chinnamma and Bettalli Devamma women are looked down upon. A wife was addressed as ‘it’ or ‘she’. Imparting education to them was a laughable proposition. Their consent was not asked before giving them away in marriage. At the husband’s house they were expected to be docile and obedient failing which they were beaten black and blue. Ex: Chandrayya Gowda beating subbamma and Hoovalli Venkatappa Nayaka his wife. Being a widow was much worse. Nagamma is mistreated at the Kanooru house and Rangamma at Halemane. Widowed Nagakka is paraded from place to place just as cow on sale. Nagatte is keen to arrange an illicit liason between her daughter-in-law Nagakka and
Venkatappa Nayaka much against the will of Nagakka. She is drugged and when in stupor does Venkatappa Nayaka abuse. Elsewhere, Manjappa Bhatta and his wife beat their daughter-in-law black and blue and twist her leg.

If such were the plight of women in the so-called upper caste households, the situation at the hutments of the lower castes was horrendous. The lower caste women had to care for their home, hearth and children, while their men usually indulged in drinking and gambling. Their women worked in the fields, preserved their earnings for maintaining the family. They were beaten up black and blue at the slightest pretext. Cheenkra, in a drunken stupor, had forced sex with his pregnant wife, resulting in her death due to excessive bleeding. Nanja, Shyamayya Gowda’s servant, tears the ear of his wife apart while snatching away her ear stud to be pawned for toddy. Their superiors sexually exploited low caste women. Ex; Rangappa Gowda using Akkani and Thimmappa Hegde using Putti.

THE CASTE FACTOR

The time factor chosen for the novels is such that the general level of literacy, education and general awareness—let alone the idealistic pursuits such as liberty, equality and nationalism—were at their lowest ebb. The locale being remote and far from even the semblance of civilization, it is only expected that such a society was caste ridden. The divide between the castes was sharp and unbridgeable.

Heirarchy-wise, Brahmins occupied the top most position. They were the priestly community who along with their pooja activities also practiced astrology, fortune telling, faith healing and white magic. They lived in an
Agrahara. Their attire was different from others and was relatively clean. The upper part of their body was covered by a white cloth and the lower with a dhoti worn up to the knees.\textsuperscript{75} The attire of their women was attractive but inimitable by their Shudra counterparts.\textsuperscript{76} An attempt to imitate Brahmins’ attire and mannerism is instantly ridiculed. Ex: Shyamayya Gowda and Shankrayya Gowda who performed pooja in Brahmin style drew criticism from others.\textsuperscript{77} Even the author joins them when he comments upon as under:

‘If Shyamayya Gowda were to be a Brahmin, he would surely be regarded as one of those bland vaidikas.’\textsuperscript{78}

By virtue of their caste supremacy, Brahmins addressed people from other communities in singular terms- however senior and affluent the latter may be. It was believed that a Brahmin addressing shudras in plural terms was akin to a curse.\textsuperscript{79} For a Brahmin all others were untouchables.\textsuperscript{80} Shudras were not allowed in to the households of Brahmins. On occasions such as a pooja, shudras were allowed only up to the verandah of the temple and the feast after the pooja was served in the front courtyard of a Brahmin house.\textsuperscript{81} such practices have been found acceptable to Shudras in general.\textsuperscript{82}

Brahmin widows follow the ‘madi ’(a tradition practiced to retain the purity of the self) rigorously.\textsuperscript{83}

Brahmins demonstrated a sense of superiority whenever in company of other castes people. They sat on a wooden plank, walked tip-toed lest the touch of the sudra households pollute them.\textsuperscript{84} Venkappayya Joysa expresses his intolerance at the pursuance of college education by sudra boys and
Hoovayya’s study of scriptures. He admonishes Chandrayya Gowda with the words as below:

1. ‘Did’nt I tell you much earlier that the present education will spoil the children?... Stop their education forthwith, get them married and put them on to the job if you want your home and lands are to be saved…’

2. ‘Would these sudra children ever understand a semblance of what is written in Upanishads and Bhagawad geeta? Even we (as Brahmins) do not understand them sometimes…They will only ruin their homes if they study all that.’

Venkappa Joysa bears a grudge on Hoovayya for the latter’s frank and forthright view on religion and scriptures. He plays a villain by tying ‘Tali’ to Seete instead of a dazed Ramayya so as to ensure that the marriage takes place.

In the novel Malegalalli Madumagalu, a group of Brahmin priests make all others sitting in the boat disembark so that they can keep their ‘madi’ intact and reach on time to the temple feast across the river. The boatman Thammannayya immediately obliges them and orders all others to disembark:

‘Get down, I say, all of you! The people with holy thread are coming on board!’

People disembark along with their belongings without any demur whatsoever. The boat became empty and those three or four starving Brahmins came on to it loosening their dhoti knots.
There is no mention of Kshatriyas in the novel except that of Hoovalli Venkatappa Nayaka’s forefathers who were believed to have served the paleyagars of Durga, as chiefs of the army. However Venkatappa belonged to the vokkaliga community and not a Kshatriya proper as per chaturvarnya.

Also as trading activities were limited, no vysyas appear in the novels. Seregars, Rangappa setty and somayya setty although called settyys were mere procurers and supervisors of labour. Once or twice in a year the’ Karimeenu Sabi’ used to bring small quantities of exotic goods on the back of a horse to be bartered against agricultural produce.

Therefore, after the Brahmins, the community, which makes its presence felt most, is of Vokkaligas. They are called by various names such Gowdas, Nayakas, and Heggades. They are the land owning class with reasonable affluence. Chandrayya Gowda, Shyamayya Gowda, Singappa Gowda, Bharamai Heggade, Subbanna Heggade, Kallayya Gowda, Rangappa gowda to name a few, were affluent land owners with vast areas of land and plantation under their control. Of course, there were tenants among them too. But the story line in both the novels revolve around affluent Vokkaligas. They are selfish, cruel and despotic, indulged in drinking and debauchery. The younger generation in the community like Hoovayya, Mukundayya, Ramayya and others are shown as saner and polished individuals. Despite the affluence, Vokkaligas were intolerant of Halepaikas owning lands and carrying on cultivational activities.!

‘Halepaikas owning lands was a very rare phenomenon those days. For some it was the gravest of the improprieties. The Heggades, Gowdas, Nayakas- all vokkaligas- had imposed a dictum that it was prohibitive on the
part of a Halepaika to own lands and undertake cultivational activities on it. Just as it was prohibitive on the part of a sudra to learn Vedas.87

Apart from the ban on cultivational activities, the Halepaikas were debarred from imitating certain vokkaliga practices - such as the bride groom riding a horse, the newly wed couple using a palanquin- on occasions like marriage.88 Author’s description of the tussle may appear comic now but the situation back then was grave, so much so, the dispute went up to the highest court of the land. It is further interesting that the apex court upheld the rights of Vokkaligas! What was just a tradition till then, became a rule with a nod from the highest court.

Since most of the Halepaikas were tenants and servants in the Vokkaliga households, there was no express rebellion to the aforesaid restrictions. However, in Lakkunda-, which did not have any Vokkaliga residing thereat- Sesanayaka, a Halepaika, dares the restrictions imposed on the community:

‘In what way are we inferior to them? Its our horse, our palanquin, our carriers and our instruments. How can they pose an objection when we are actually spending our own money?’89

Traditionally, the profession of Halepaikas is to extract toddy from the Bagani trees. Owing to the normal human tendency to feel superior over the lesser castes, they called their hutments as ‘mane’ (a home) as terms like bidara (camp) or gudisalu (hutment) sounded inferior as those terms were used by lower caste people like the billavas, hasalas, holeyas and madigas.90

The seregaras hailed generally from the Dakshina Kannada setty community. Procurement and supervision of labour and overall supervision
of cultivational activities was their wont. Antakka, a widowed setty woman runs a hotel at Megaravalli.

There is a presence of a small number of Muslims in the novels- two from Kerala and the other three from Honnali. They indulged in various nefarious activities some of them functioning as loan recovery agents and therefore were a dreaded lot. They are pictured as cruel, cunning and debaucherous.

A Decandent and caste ridden society, it was viewed as a fertile ground for effecting conversions to Christianity. Jeevarthnayya, a protestant preacher from Tirthahalli, tries to highlight the greatness of Christ vis-à-vis the evils of Hinduism so that people may ponder over converting to Christianity. The stratagem adopted by him is to befriend the youth from the affluent class, try and convince them to embrace Christianity so that the lower class will follow suit.

The practice of ostracizing from the caste appeared in vogue. Scared of such a prospect Venkatappa Nayaka refuses to back track from marrying his daughter Chinnamma off to Bharamai Heggade. Elsewhere, Kadi, suspected to be pregnant from an illicit relation faces ostracization but is saved by her paramour by arranging an abortion and throwing a party to the caste panchayat.

UNTUCHABILITY

Untouchability has a marked presence in the novels thanks to the glaring and ghastly discrimination against certain sections of society belonging to the lower most of bottom of the caste heirarchy. They were other ‘muttalu’ (touchables) whose entry to the households of all other
communities above them was disallowed. They can meet, converse or eat only in the backyards of the houses of their masters. Food is served from a distance carefully avoiding direct contact with an untouchable. Even talking with them for a long time was not favoured. Antakka discourages her daughter Kaveri from talking to Nayigutti. Kaveri too, not even in the worst of her dreams can think of a liason with an untouchable. Her appreciation of Gutti is akin to the one showered on a well bread boar or a rooster. however the untouchability aspect is forgotten when entering in to illicit physical relation with an untouchable woman. Thimmappa Heggade’s liason with Putti is compared to a lusty pedigreed dog having sex with a rickety street bitch.

The novels enlist about six sub castes of untouchables. They are Bela, Holeya, Madiga, Billava and Hasala. While the first three served their landlords as bonded labourers, Billava and hasalas were immigrant labourers from the adjoining Dakshina Kannada district. Among themselves also there is discrimination. Peenchalu, a hasala woman, wonders whether she can allow a holeya woman, Thimmi, in to her hutment. Cheenkra vehemently argues that hasalas are not inferior to billavas.

Holey, Bela, Madiga are usually bonded labourers attached to their respective landlords for generations. They were treated as part of the property. Whenever a partition took place, the bonded labourers, like the cattle, fowl or any such asset, were shared ‘They had denigrated in to agristic slaves and till a few decades ago under British rule, not only as regards his property but also with regard to his body’. Further ‘according to the Hindu law, the slave was the absolute property of his master. The master could kill or mutilate him without incurring any punishment.’
K.S. Shivanna concurs with this opinion stating that ‘Holeyalu or holeyas were agristic serfs of Karnataka. Holeyas who were in the nature of the villeins and serfs of medieval Europe were tied to the soil in the sense of that they were the property of the landowner.’

Subbanna Heggade had as many as 30-40 holeya families under his bondage. Bettalli Kallayya Gowda and Simbhavi Bharamai Hegde had colonies of holeyas serving them.

Just as the upper castes spurned the aforesaid castes as untouchables and denied them entry in to their households, the untouchables too had a strange belief that an upper caste individual entering their colony would bring in ill luck or disaster.

The plight of the bonded labour was pitiable. They were addressed in derogatory and unparliamentary terms. Their services were not adequately compensated. Wages were paid in kind – usually grain. Even the daily ‘padi’ was denied to them when the master was in a foul mood. At the slightest provocation they were beaten up severely resulting in serious injury or even death. In Kanooru Heggadithi, Sidda, afraid of being beaten up by Chandrayya Gowda falls in to a ditch 4 feet below. When Thimmi elopes with Gutti, her brother Sanna beera was tied to the punishment post and administered ‘Honnali hodta’ (Honnali bashing) by Ijarada Sabi. The reason for the bashing was that Kallayya Gowda stood to lose a working hand if Thimmi is allowed to elope with Gutti and Simbhavi Bharamai Heggade stood to gain an additional hand without any cost. Kallayya Gowda tries to enforce a rule that holeyas should find alliances only from their clan that was under his control. The plea of uncleared loan availed of by their
forefathers was conveniently used to enforce his decision. Even the personal relations needed the approval of their master.109

B.Krishnappa noted social activist expresses his anguish over the depiction of untouchables in the novels of K.V.Puttappa. He observes: ‘If Brahmins were indirectly responsible for the physical, mental, intellectual and economical degradation of dalits, Vokkaligas were directly responsible.’110 A.R.Narayana Ghatta takes a stance that Sudras helped the vaidiks in condemning dalits in to a deplorable condition124 Krishnappa even goes to the extant of alleging that Puttappa’s stand is only anti-brahminn but pro-feudalist and definitely not pro-dalit.111

For Krishnappa, Puttappa can only have an overview of a dalit’s plight but is incapable of picturising the turmoil of dalits from close quarters.112 He concludes:

‘The inherent contradictions, limitations, class orientations in Kuvempu fail to give authenticity to the picturisation of the lives of dalits. This is not applicable to Kuvempu alone but to all such works in Kannada by non-dalit authors.’113 Rahmat Tarikere concurs with the views of Krishnappa with the following words:

‘Hoovayya and Devayya vehemently fight against the legacy of discrimination by the priestly community but do not show any interest in doing away with the system of bonded labour. Hoovayya attempts to bring about an improvement in the living conditions of them with all the sympathy required but the system of feudal ownership of lands continues unabatedly.’123
SUPERSTITION

The remoteness of the terrain – cut off from the civilized world-, a hand to mouth existence, natural and man-made atrocities, uncertain livelihood and above all, lack of education forms the breeding ground for superstition. The novels have innumerable such instances in their fold. The existence of ‘Dayya’ (the ghost) and the ‘Bhootha’ (the spirit) were firmly believed and appeased through sacrifices of lambs, goats and fowl. Women when having periods were prohibited from entering the ‘dayyada bana’. Whenever hardships occurred, the reasons readily attributable was that something untoward had happened in the area of Bhootaraya. Hoovayya’s rescuing of the goat Balindranatha is believed as the main reason for all the misfortunes befell on Chandrayya Gowda. Ganga, son of Byra, who had stolen soma’s belongings dies of sheer fright when he touches the bhoota’s coconut.

The servants who came from down hills were very scared of the ‘dayyas’ of the upper hilly region. For the land lords of malenadu that was a great protection indeed, for using that fear, they protected their lands and property very effectively – much more than the law could do.

People readily believed in fortune telling, faith healing and witchcraft. Venkappayya gives talismans to chandrayya Gowda to ward off evil spirits. Kanna panditha give Gutti a charm-band so that he will be successful in taking Thimmi away.
CONCLUSION

The genius in Puttappa has found tremendous expression in his novels. The life at malenadu was something, which Puttappa had lived with, till he came to Mysore for pursuing college education. The decadent lifestyle, poor infrastructure, cruelty of land owners, destitution of the poor and the landless, caste and gender discriminations, the exploitation and superstition were not something imaginary but based on the real life experiences of the author. Some critics may observe that hailing from a land owning community himself, Puttappa has not been able to overcome the class and caste bias in his novels but a close look on the overall philosophy evolving from the entire gamut of his literary creations belies their observations. Prof. G.H. Nayak is emphatic when he says that ‘the fault in characters do not necessarily reflect the fault in understanding of the author’ (See interview with Prof. Nayak in annexure I). Prabhushankara, student and a close associate of Puttappa says that ‘Puttappa always stood for the poor and destitute and was never in favour of the exploiters’ (Interview in annexure I). His vivid picturisation of the beauty in nature, personal inclination in piritual pursuits and the philanthropic intone his novels exude may not be relevant for this study but the overall picture of the society obtained thereat definitely attracts the attention of a researcher. His novels contain elaborate details pertaining to the subject matter of this study.
FOOT NOTES AND REFERENCES

4. D.R.Nagaraja in ‘ Kuvempu kritigalalli varga sangharsha (bhagagalalu) in ‘shatamanada sahitya vimarshe p-805
7. Prabhushankara quoted in Pradhan Gurudatt’s ‘Kuvempu’ pub. By Nava Karnataka 2006 p-81
8. As quoted by Pradhan Gurudatt op.cit. p-80
10. Malegalalli Madumagalu p-437
11. Kanooru Heggadithi p-301
12. 'ಸೆಂಟರ; ಸಂಯಮ; ಸ್ಮಾರಕ; ಮಹತ್ವ; ಬಂದರು ಒಂದು ಸ್ಪರ್ಧಾತ್ಮಕ ವ್ಯಕ್ತಿ ಗಡಿಯಾದ ಮಕ್ಕಳಾದ ಮಹತ್ವ
ಮಾತ್ರದಾಯಿತ್ವದ ಸ್ಮಾರಕ; ಸ್ಮಾರಕ; ಸ್ಮಾರಕ; ಸ್ಮಾರಕ ಮಕ್ಕಳ ಮಕ್ಕಳು......' KH p-
13. 'ಸಾಮರ್ಪಿಕ ಪತ್ತಣ ಜಾತೀಯ ಸಮರ್ಪಣದ ಅಂಶದಲ್ಲಿ ನಡೆಯುತ್ತಿರುವ ತೆರಿಗೆ ಇರುತ್ತದೆ.' MM
p-3
14. 'ಸಾಮರ್ಪಿಕ ಸೇವೆ ಹೊಂದಿರುವ ಪ್ರತಿ ಸಂಸ್ಥೆಯ ಪ್ರದೇಶದ ವ್ಯವಸ್ಥಾಪನದ ಮತ್ತು ಸಾಮರ್ಪಣ ಅಂಶ
ಯಾವುದೇ ಸಾಮರ್ಪಣದ ಅಂಶದಲ್ಲಿ ನಡೆಯುತ್ತಿರುವ ತೆರಿಗೆ ಇರುತ್ತದೆ ಶ್ರೇಣಿಯಲ್ಲಿ ಮಾಧ್ಯಮ
ಸಾಮರ್ಪ್ಯದ ಸ್ಮಾರಕ; ಸ್ಮಾರಕ; ಸ್ಮಾರಕ; ಸ್ಮಾರಕ ಮಕ್ಕಳ ಮಕ್ಕಳು......' MM p-683
15. 'ಸಾಮರ್ಪಿಕ ಪತ್ತಣ ಜಾತಿಯ ಸಮರ್ಪಣದ ಅಂಶದಲ್ಲಿ ನಡೆಯುತ್ತಿರುವ ತೆರಿಗೆ ಇರುತ್ತದೆ ಶ್ರೇಣಿಯಲ್ಲಿ ನಡೆಯುತ್ತಿರುವ ತೆರಿಗೆ ಇರುತ್ತದೆ ಶ್ರೇಣಿಯಲ್ಲಿ ನಡೆಯುತ್ತಿರುವ ತೆರಿಗೆ ಇರುತ್ತದೆ ಶ್ರೇಣಿಯಲ್ಲಿ ನಡೆಯುತ್ತಿರುವ ತೆರಿಗೆ ಇರುತ್ತದೆ ಶ್ರೇಣಿಯಲ್ಲಿ ನಡೆಯುತ್ತಿರುವ ತೆರಿಗೆ ಇರುತ್ತದೆ.' KH p-206
16. MM p-454
17. MM p-687
18. MM p-456
19. KH p-283
20. MM p-454
21. MM p-554
22. MM p-396
23. MM p-279
24. Ibid
25. MM p-370
26. KH p-246
27. Ibid
28. KH p-308
29. MM p-8
30. '...

31. MM p-354

32. KH p-307-328

33. '...

34. KH p-63

35. MM p-68

36. MM p-353

37. KH p-185

38. KH p-182

39. MM p-595

40. KH p-33

41. KH p-581

42. Ibid

43. '...

44. '...

132
45. Ibid

46. ‘क्या विचारसङ्गी वर्ण वातावरण से हौं अवृद्धि व सर्वज्ञाति दर्शन? वर्ण से हौं अवृद्धि व सर्वज्ञाति दर्शन से वर्णमाला दर्शन अवृद्धिरक्षण से’ MM p-163.

47. MM p-187

48. MM p-187

49. MM p-169

50. MM p-235

51. Ibid

52. Ibid

53. ‘संसारात विद्वानः स्मरण्युवाच तर्क विनिमय हूँ सर्वोपरित वत्तल्यात कथिते’ MM p-339

54. MM p-274

55. KH p-65

56. MM p-325

57. MM p-60

58. MM p-31

59. KH p-121

60. KH p-192

61. MM p-69 and p-657

62. KH p-440

63. MM p-326

64. KH p-545

65. KH p-502

66. KH p-187

67. KH p-171
68. ‘’...’...

69. MM p-68

70. MM p-85

71. MM p-70

72. ‘...’...

73. MM p-62

74. KH p-62

75. Ibid

76. MM p-40

77. MM p-31, 38, 47 and KH p-72

78. KH p-71

79. KH p-65

80. KH p-83

81. ‘...’...

82. ‘...’...

83. MM p-426

84. Venkappa joysa in KH p-62

85. KH p-67

86. MM p-600
87. 'ಅಶ್ರು ಪ್ರತ್ಯೇಕಗಾಗಿ ಸೂರ್ಯದ ತುಂಬಿಸುವನ್ನು ಮತ್ತು ತಮ್ಮ ಸೃಷ್ಟಿಯ ಸ್ವತಂತ್ರ ಸಂಯೋಜನೆಯಾಗಿ ಪ್ರತ್ಯೇಕವಾಗಿ ಅದನ್ನು ಪ್ರದರ್ಶಿಸುವುದು. ಅದರಲ್ಲಿ ಆಚರಿಸಿದ ಮಹತ್ವದ ಸುಂದರ ಪ್ರತ್ಯೇಕ ಸಂಯೋಜನೆಯು ಕೆಲವು ಸುಂದರ ಸಮೃತ ಸರ್ವಾಸ್ತಿಯಲ್ಲಿಯೇ ಇದ್ದು, ಇನ್ನೋಂದು, ವೈಯಕ್ತಿಕವಾಗಿ ಕಾಲಾವಧಿಯ ಸಂಹಿತೆಯ ಮೇಲೆಯೂ.' MM p-8

88. ಲೇಖನೆ ಮುಖ್ಯತ್ವವಹಿಸುವಿಕೆ ವಿಷಯದಲ್ಲಿ ಅಶ್ರು ಪ್ರತ್ಯೇಕಗಾಗಿ ಸೂರ್ಯದ ತುಂಬಿಸುವನ್ನು ಮತ್ತು ತಮ್ಮ ಸೃಷ್ಟಿಯ ಸ್ವತಂತ್ರ ಸಂಯೋಜನೆಯಾಗಿ ಪ್ರತ್ಯೇಕವಾಗಿ ಅದನ್ನು ಪ್ರದರ್ಶಿಸುವುದು. ಅದರಲ್ಲಿ ಆಚರಿಸಿದ ಮಹತ್ವದ ಸುಂದರ ಪ್ರತ್ಯೇಕ ಸಂಯೋಜನೆಯು ಕೆಲವು ಸುಂದರ ಸಮೃತ ಸರ್ವಾಸ್ತಿಯಲ್ಲಿಯೇ ಇದ್ದು, ಇನ್ನೋಂದು, ವೈಯಕ್ತಿಕವಾಗಿ ಕಾಲಾವಧಿಯ ಸಂಹಿತೆಯ ಮೇಲೆಯೂ.' MM p-8-9

89. 'ಮುಖ್ಯಕ್ಕೆ ಮೂಲೆಯನ್ನೆಯಾಗುತ್ತದೆ? ರಾಜು ತನ್ನು, ರಾಜು ತನ್ನು, ರಾಜು ತನ್ನು, ರಾಜು ತನ್ನು ರಾಜು ತನ್ನು! ರಾಜು ತನ್ನು ತನ್ನು ಶ್ರೇಯಸು ವಿಜ್ಜೆಯನ್ನು ಎಲ್ಲ ಸಂದರ್ಭಗಳಲ್ಲಿ ಗಮನಿಸಿ.' MM p-9

90. Ibid
91. MM p-197
92. MM p-154, 156, 198
93. MM p-509
94. MM p-10
95. MM p-16
96. MM p-52
97. Ibid
98. MM p-95
99. MM p-498
100. MM p-580
101. MM p-101
102. MM p-90
103. MM p-95
104. 'ಹೂದು ಸಂಖ್ಯೆಯನ್ನೆಯಾಗುತ್ತದೆ? ಈದು ಈದು, ಈದು ಈದು, ಈಬೀರಿ, ಈಬೀರಿ ಈಬೀರಿ!' MM p-339
105. KH p-187
106. --
107. ‘म्हणून मॅग्नेट यांच्यासारख्या स्थळांमध्ये जलाशयाची निकृष्टता, पांढरे यांनी अपघातासारख्या महत्त्वाच्या निवडांच्या विषयात देखील एकमेकारीची नाशनेने असता. महान करतो येवढी कंठकंठू लोकांना निरस्त्र रूपाते.’ MM p-153

108. Ibid

109. ‘व्यवस्था स्थिर घातकाच्या अर्थात्ता, व्यवस्था स्थिर घातकाच्या? व्यवस्था स्थिर घातकाच्या अर्थात्ता, व्यवस्था स्थिर घातकाच्या?’ MM p-344

110. ‘स्थिर विज्ञान, व्यवस्था स्थिर व्यवस्था, व्यवस्था स्थिर व्यवस्था, व्यवस्था स्थिर व्यवस्था.’ Prof. B.Krishnappa in his article ‘Kuvempu kadambarigalalli dalita jeevna chitrana’ published in ‘shatamanada sahitya vimarshe’ pub.by Karnataka sahitya academy 2001 p-592

111. ‘स्थिरता अर्थे व्यवस्था अर्थात्ता, व्यवस्था अर्थात्ता, व्यवस्था अर्थात्ता, व्यवस्था अर्थात्ता.’ Ibid p-593

112. Ibid p-598

113. Ibid

114. KH p-122

115. KH p-198

116. KH p-374

117. MM p-135

118. MM p-682

119. MM p-235

120. Ravi Kumar and Savita Kumari in their paper entitled ‘conditions of the land labourers in the princely state of Mysore: Impact of the British rule during 19th century’ From ‘Studies in Karnataka History and culture’-proceedings vol. vII, Karnataka History Congress, Mysore 2008 p-45

121. Barkur Udaya in his paper entitled ‘Reconstructive history of slavery in 19th century Kanara coast’ Taken from ‘Studies in Karnataka History and culture-proceedings vol.vii, Karnataka History Congress, Mysore 2008

122. K.S.Shivanna in his work ‘The agrarian system of Karnataka, Prasaranga, University of Mysore, Mysore 1983 p-129
123. ‘ಅವರನು ಕವಿಪತ್ರ ರಾಜಧಾನಿಗಳಿಗೆ ಹೆಸರು ವಿಧಿಸಿ ಮನಸ್ಸಿಗೆ. ಅದ್ದೇ ಹೆಸರನು ಜಾತಿಯ ಹೆಸರಿಗಾಗಿ ಮನಸ್ಸಿಗೆ. ಅದರಿಂದ ಈ ವರ್ಧಂತ ಪ್ರಾಯಗಳು ಗಣಿಸಿ ಸಮರ್ಥಕಾರಿಯವೇ ಈ ಹೆಸರಿಗಾಗಿ ಜಾತಿಯ ಹೆಸರನು ವಿಧಿಸಿದನು ಮನಸ್ಸಿಗೆ.’ Rahmat Tarikere in his article ‘Kuvempu kadambarigalli varga sangharsha’ in ‘Kannadada kelavu pramukha kadambarigalu’ published by Karnataka sahitya academy, Bangalore 1990

124. A.R.Narayana Ghatta in his work ‘Shudra prajne’ published by kavya kunja, Bangalore 2002 p-9