

PATṬŌLÉ PALAMÉ

Kodava Culture-Folksongs and Traditions

Nadikerianda Chinnappa

*Translated by
Boverianda Nanjamma and Chinnappa*

Pattole Palame Paperback

E Durkheim



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Pattole Palame-Pb Nadikerianda Chinnappa, **My Coorg Chronicles** P.T. Bopanna ,2022-02-01 This book was produced with ePustaka Ink and Weave initiative by Techfiz Inc hIps techfiz com **Languages of Minority** Sowmya Dechamma CC,2024-10-08 This study endeavours to understand the construction and perception of minority languages in India from the colonial era to the contemporary period Through illustrative examples it seeks to delineate the evolution of orality and writing the concept of vernacular and the dynamics of translation which is essential for a nuanced understanding of a linguistic phenomena Emphasizing the pivotal role of English the work challenges conventional perspectives on multilingualism urging a re evaluation of the desire for English among minoritized populations It also addresses diverse axes of power that shape or dismantle linguistic communities Furthermore it redefines the relationship between orality writing vernacular and historical contexts in the Indian milieu By scrutinizing prevalent notions surrounding multilingualism the book argues that communities that are invested with the power of writing actively construct notions around language and these have certain implications on the languages of the minority including the ways in which negotiations and resistances emerge Pattōle Palame ,2003 The Pattole Palame is a precious collection of the oral heritage of the Kodava community compiled and published by Nadikerianda Chinnappa in 1924 It is one of the earliest extensive collections of the folklore of a community in any Indian language This translation serves to acquaint the reader with the ancient wisdom and myths in a culture and language which might not survive the changes that are sweeping the world today **Dr. Masti and His Chikaveera Rajendra** Sanganna Kuppast,1985 **DATELINE COORG** P. T. Bopanna,2022-04-01 As a journalist based in Bangalore I have taken active interest in the affairs of Kodagu Coorg in the last quarter of a century In fact I started my journalistic career as the Coorg Correspondent of The Hindu newspaper at Madikeri in 1981 Though based in Bangalore all my working years except for my brief sojourn at Madikeri I had been writing from time to time on Kodagu matters Through my writings I was able to make the voice of Kodagu heard in the corridors of power in Bangalore on important issues I was the first to report on the Union government s move in 1993 to withdraw the exemption given to Kodavas Coorgs and Jamma holders to possess firearms without licence The Centre wanted to withdraw the privilege after guns from Kodagu reached the hands of the banned Maoists in Andhra Pradesh Through my reports in The Times of India newspaper especially in the Delhi edition of the paper I was able to put across to the mandarins in the Union Home Ministry in Delhi that people of Kodagu not only worshipped their weapons but seldom misused their privilege It was pointed out that the gun running was the This book was produced with ePustaka Ink and Weave initiative by Techfiz Inc hIps techfiz com **A Multilingual Nation** Rita Kothari (Ed),2025-06-30 How does India live through the oddity of being both a nation and multilingual Is multilingualism in India to be understood as a neatly laid set of discrete languages or a criss crossing of languages that runs through every source language and text The questions take us to reviewing what is meant by language multilingualism and translation

Challenging these institutions A Multilingual Nation illustrates how the received notions of translation discipline do not apply to India It provocatively argues that translation is not a solution to the allegedly chaotic situation of many languages rather it is its inherent and inalienable part An unusual and unorthodox collection of essays by leading thinkers and writers new and young researchers it establishes the all pervasive nature of translation in every sphere in India and reverses the assumptions of the steady nature of language its definition and the peculiar fragility that is revealed in the process of translation

Paṭṭōle Paḷame, 2003 The Pattole Palame is a precious collection of the oral heritage of the Kodava community compiled and published by Nadikerianda Chinnappa in 1924 It is one of the earliest extensive collections of the folklore of a community in any Indian language This translation serves to acquaint the reader with the ancient wisdom and myths in a culture and language which might not survive the changes that are sweeping the world today Are Kodavas (Coorgs) Hindus? P T Bopanna, 2022-02-26 This book tries to answer the question Are Kodavas Coorgs Hindus I have involved some of the finest researchers from Kodagu Coorg who are knowledgeable in the matter to find the answer to this pertinent question To that end this book is a seminal work on the religion of the Kodavas Being a journalist I have tried to present the findings of both those who claim that Kodavas are Hindus as well as those who maintain that Kodavas are not Hindus The idea is to enable readers to draw their own conclusions rather than thrust any particular line of thinking on them This is perhaps the first time since the world renowned social anthropologist Prof M N Srinivas wrote his monumental work Religion and Society among the Coorgs of South India 1952 that a serious effort has been made to analyze and debate the various facets of Kodava religion Prof Srinivas s book is based on his ethnographical study of the Kodava community for his D Phil degree at Oxford University I wish to summarize here the findings of the various writers who have contributed articles papers for this book My own understanding is that Kodavas are not Hindus Though their original faith was unique and not in common with the core Hindu beliefs the influence of Hinduism began with the Lingayat Rajas who ruled Kodagu for nearly two and a half centuries from 1600 AD The purpose of this book is to inform Kodavas especially the younger generation about their original faith and belief system This may help them to better appreciate their original faith which is slowly being eroded due to the creeping in of Brahminical practices as young Kodavas move away from their Kodagu roots to urban settings This book was produced with ePustaka Ink and Weave initiative by Techfiz Inc htps techfiz com *The Coorg Memoirs (the Story of the Kodavas)* I. M. Muthanna, 1971 **Kamandalu** Shrikala Warriar, 2014 Hindu theology views rivers as goddesses who confer blessings and spiritual purification and their release from the grip of the demon of drought is a recurring theme in the mythology India is a country blessed with many rivers but of these seven are considered to be particularly important Known collectively as Saptaganga Sapta Sindhu or Saptapunyanadi the Ganges Yamuna Sindhu Sarasvati Godavari Narmada and Kaveri rivers are invoked at the start of every ritual They weave through sacred narratives about gods sages and heroes and define the physical spiritual and cultural landscape of Bharatavarsha *A Hoysala Adventure (Girls of India series)* Nitin Kushalappa

MP,2025-06-30 The year is 1185 CE Devaki tends to her ailing father Pemma Virappa lord of Kodagu who has been tasked with collecting revenue by Hoysala emperor Veera Ballala II But the king is unaware of Virappa's illness With the royal thappal post system failing and bandits prowling the forests Devaki sets out for the capital Dwarasamudra modern Halebidu to deliver the news despite her parents' fears En route to the capital with pilgrims at Shravanabelagola Devaki learns of a deeper crisis a royal kidnapping and a brewing rebellion Her journey takes her through ancient Velapuri Belur and coastal Barakuru Barkur Will she reach the king in time Can she help recover his kin and stop the rebels Join Devaki on her journey through the twelfth century Hoysala kingdom and step into history as it was **Indian Folklore Research Journal** ,2002

Dakshin Nitin Kushalappa MP,2023-02-13 Dive into this treasure trove of fifteen opulent folk tales myths and fables from vibrant southern India Travel down the banks of the Kaveri to the shores of the Indian Ocean from the depths of mysterious jungles to the towering Nilgiris from the lavish abode of kings to quiet villages in Coorg and finally meet the enchanting fairies elves gods and goddesses along the way Laugh at the funny deeds of a miser Cry at the misfortunes of the naive Wonder at the courage of the weak against the mighty Come revel in these fantastic folk tales **Kodavas (Coorgs), Their Customs and Culture** B. D. Ganapathy,1967 [A Handbook of Karnataka](#) Suryanath U. Kamath,1996 *The Journal of Intercultural Studies* ,1983 *Jānapada Karnataka* Nallūru Prasād,1998 Contributed articles on Kannada folklore **The Hindu Index** ,2003 **Tipu Sultan** Vikram Sampath,2024-10-31 Over two centuries have passed since his death on 4 May 1799 yet Tipu Sultan's contested legacy continues to perplex India and her contemporary politics A fascinating and enigmatic figure in India's military past he remains a modern historian's biggest puzzle as he simultaneously means different things to different people depending on how one chooses to look at his life and its events Tipu's ascent to power was accidental His father Haidar Ali was a beneficiary of the benevolence of the Maharaja of Mysore But in a series of fascinating events the Machiavellian Haidar ran with the hare and hunted with the hounds he ended up overthrowing his own benefactor and usurping the throne of Mysore from the Wodeyars in 1761 In a war-scarred life father and son led Mysore through four momentous battles against the British termed the Anglo Mysore Wars The first two led by Haidar brought the English East India Company to its knees Chasing the enemy to the very gates of Madras Haidar made the British sign such humiliating terms of treaties that sent shockwaves back in London In the hubris of this success Tipu obtained the kingdom on a platter unlike his father who worked up the ranks to achieve glory In a diabolical war thirst Tipu launched lethal attacks on Malabar Mangalore Travancore Coorg and left behind a trail of death destruction and worse mass conversions and the desecration of religious places of worship While he was an astute administrator and a brave soldier the strategic tact with opponents and the diplomatic balance that Haidar had sought to maintain with the Hindu majority were both dangerously upset by Tipu's foolhardiness on matters of faith The social report card of this eighteenth century ruler was anything but clean And yet one simply cannot deny his position as a renowned military warrior and one of the most powerful rulers of Southern India

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