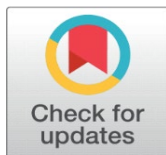
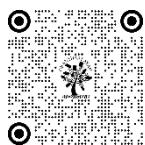


SOCIO-LINGUISTIC DYNAMICS OF CHRISTIAN MISSIONARIES IN THE PROGRESS OF THE KANNADA LANGUAGE AND LITERATURE DURING THE 19TH CENTURY

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ABSTRACT

Christian missionaries who came to India to preach the Gospel of Jesus Christ were indulged in socio-cultural activities due to their own necessities. Throughout India, their work of educating the people, creating awareness about several social evils, creating new avenues of intellectual participation new fervour of social and cultural revivalism, and reforms. Literature is another field which was benefitted from their work of introducing of the printing press, collection, preservation, translations, and publications rejuvenated ancient knowledge which brought renaissance into India. Karnataka is one of the linguistic states which witnessed widespread awakening, and benefitted due to the work of Christian missions. Here, is an attempt to analyse the work of those missionaries, and their contributions to printing, journalism and experiments in literary composition

Keywords: Rejuvenation, Renaissance, Awakening, Movement Publication, Ancient, Evils, Lexicon, Literature, Linguist, Translation, Tracks, Education, Progress, Report, Navodaya, Navya

1. INTRODUCTION

India is a land of multi- cultural backgrounds and has supported the cause of almost all the religions of the world, and is being helped by them in different ways to strengthen its base for the growth of composite culture in all the fields. Here, is an example of how Kannada language spoken in Karnataka benefited from the contributions of this dynamic role of Christian Missions during 18 and 19th centuries. The period saw multiple growths in socio-cultural and linguistic fields in enriching its extent. Christian missions that came at the beginning of the nineteenth century to various parts of Karnataka, to spread Christianity had to indulge in linguistics due to their necessities. But they went deep into the field, opening new vistas for Indians to experience, adding tolerance of broad socio-cultural revivalism. Romila Thapar opines that the conversions done by them were far more limited than the dedicated service they rendered in the socio-cultural field ¹.

As usual, theirs was three-fold ministry: preaching, teaching and healing. But not just their necessities, but curiosity and genuine interest leading to a wider scope of the language to develop in strength and content. Their work of translation led to the development of the lexicography of Kannada as a serious work along with the translation of old classics, collection and compilation of works that were in the manuscript (palm leaves etc). Their interest in the publication of old texts, adding their methods of preservation, printing widened the scope of literature in Kannada. It added new concepts based on the old principles, theories, and a new wave of poetry, drama, and prose, as *Navodaya*, liberated the language from the clutches of orthodoxy, brought a new wave of thinking, wide reckoning for a new style of writing and brought writers from wider sections of the society into serious work of writing with newer concept by enriching the language and literature. The foundation laid during those critical days made Kannada a vibrant language in the 20th century, and the only Indian (other than Hindi) language to win eight *Jnanapitha* awards and 50 Central Academy awards. Peculiarity, of the state in the 18th and 19th centuries was its partition after the fall of Tipu Sultan, where half of northern Karnataka was under the control of the Bombay presidency, (Mumbai Karnataka) where Marathi was the dominant language; the remaining parts were given over to Hyderabad Nizam's custody (Hyderabad Karnataka) where Urdu and Telugu languages dominated over the Kannada speaking areas. In the Southern parts; the Canara region was under the control of the Madras Presidency. Mysore under the Wodeyars was the only part where, Kannada was the language of people and administration.

Another problem that existed in the usage of Kannada language was the existence of the old form of *Halegannada*; in which most of its classics existed. But during the period of our study, it was not popular, as the learners felt it too difficult and out of mode. *Nadugannada* which was in practice from the medieval period in which most of its texts were of Jain, and other scholars of medieval writers who extensively composed their valuable works also had problems and were not popular among commoners. The language needed a middle path which could appeal to the common man and bring him to the threshold of abundant ancient knowledge, preserving the knowledge for posterity. One can observe In this context, Christian Missionaries pioneered in protecting Kannada as a language and facilitated its rejuvenation, and revival of its ancient glory, regaining its old charm as the language of highly prolific writings, to link the common usage with literary work and provided ample facilities in all the administrative regions of Kannada speaking areas. Different Missionaries: London Missionary Society, Basel mission and Wesleyan Missions along with Catholic Jesuits worked for the protection, rejuvenation and growth of the Kannada language during that crucial period.

Christianity as such was not new to India. It did exist from as early as 1. A.D. St. Thomas, a disciple of Lord Jesus Christ was the first to visit India in 22nd A.D². Disciples of Jesus Christ who travelled to different places due to the unsupportive role of the Jewish state, one of them St. Thomas came to India by 22 A.D itself. There are travel notes, and records to prove that the Indian coastal belt had contact with the Christian world through the centuries. Western India was part of the greater Dioceses of the Christendom by 3rd century³. There were hundreds of believers in parts of north-west and western India, Kerala, Malabar and Konkan coasts.

Jesuit missionaries who came (17th century) with the Portuguese were the earliest missionaries who worked in modern days. They were seriously involved in religious work but learnt the local language and mingled with the people. From Goa, they gradually spread over to other parts of South India. Rev.Cynnami was the earliest known missionary who travelled even interior parts of south India. He was the first Catholic priest to learn and utilise Kannada language in his writings.

Abe Dubois First well-known scholarly missionary who was close to Tipu Sultan, the ruler of Mysore was in the French troop stationed at Srirangapatna. This French missionary and his work on medicine and social work along with religious preaching are noteworthy. He came to Srirangapatna and established a church and a health centre. He was the first to introduce vaccination for smallpox in the Mysore kingdom in 1803-04. His is a monumental work. Abe Dubois established a church at Srirangapatna, the church still in use. He worked extensively in the social and medical fields. Spread awareness among natives, collected a lot of information on the social ethos of the people and authored a book on socio-cultural habits of the people and authored a book 'The customs, manners and ceremonies of the people Of India' which is a great reference book for sociologists.

The arrival of Christian missions-spread of education: During the closing years of the 18th century and 19th century, brought a significant transition in literature and languages of most of the Indian states. The establishment of schools, the rise of literacy, the introduction of methods of translation, the printing press, and the publishing of books, and journals went a long way in liberalizing the copious knowledge to all irrespective of caste or social status, introduction of western

education. Karnataka experienced a plethora of intellectual activities due to the arrival of Christian missionaries, whose dynamic role as preachers, teachers, translators, doctors, nurses, epigraphists, linguists, lexicons, social scientists, collectors of rare manuscripts, inscriptions which were systematically collected, deciphered, studied, restored, translated, preserved to posterity. It was a great service to Indians, whose abundant knowledge was kept away from the eyes of the common man, gradually losing its usage and value due to the rise of local languages and mixing of socio-cultural nesslerise. Valuable service rendered by these missionaries helped Kannada language and literature to metamorphose itself to be an energetic language of India today. Kannada being one of the Dravidian languages of South India has a long history of growth.

London Missionary Society: Christian missions started to arrive in the parts of Karnataka by 1810's. London Missionary society was the first to arrive in 1820's in Bangalore and neighbouring areas and took up the work of evangelism along with establishing schools, writing and printing text books, collection and translation of old manuscripts. Involvement in education, healing, and nursing, took much of their time other than preaching.

Rev. John Hands London Missionary Society was the foremost missionary association that came to India. Rev, Hands sent by the London Missionary Society was pivotal in establishing several educational schools, and wrote text books. In 1810 he settled in Bellary and worked extensively in Belgaum, Bangalore and other places. He learnt Kannada, and established a Kannada school, a church and a printing press. He collected Kannada words used colloquially and tried to compile them into a dictionary. His was the first effort in Kannada lexicon He compiled a lexicon from English to Kannada and, from Kannada to English. He understood the rudiments of *Kannadavyakarana* (grammar) and compiled a Kannada grammar book.

Benjamin Smite in Belgaum was seriously involved in the spread of education. He was responsible for the establishment of many schools. As early as 1824 Missionaries Massey and Ledlar tried to establish a college in Bangalore., but failed. But later on, the missionaries established several schools including the first girls' school Mitralaya School for girls in Bangalore. Maharaja of Mysore Krishnaraja Wodeyar III encouraged Rev Hudson to start Raja's school in 1840 at Mysore. Later on, the Wesleyan mission took up the work of spread of education seriously and established. It was again a thankless job as they had to set aside their primary goal of religious preaching and indulge in teaching, nursing, printing etc. But gradually it led to an awakening among people, and widened the scope of their work in the development of a new wave of thinking, knowledge and literature.

Basel Mission followed the London Missionaries, but had centred around Bellary, in the north to Mangalore in the south covering the Canara districts. Basel mission had an interest in establishing schools; a number of schools, and colleges were established. The work of Basel Mission is noteworthy in preparing textbooks, content for the syllabus and translation of rare manuscripts etc. Translating not just the Bible but also preserving some old manuscripts, religious, and literary texts of Kannada, Konkani, and Tulu etc.

Willaim Allen Russel worked hard to establish schools around the North Karnataka region. The missionaries worked in Government text book committees of Bombay province ⁴ to guide the government to have uniform textbooks for the schools.

English as well as Kannada, lack of textbooks hindered the growth of education in schools. The Missionaries had to indulge in all- round work of establishing schools, writing textbooks, and running the training schools for the teachers. They took the help of local scholars and learnt Kannada, understood its intricacies and grammar and read old manuscripts. For the first time, they established a printing press and started a local daily 'Mangalore Samachar' It was a bold experiment to have a journal in the regional language ⁵

Bellary Division had severe restrictions on having Kannada school, as the region was dominated by Marathi. Credit should go to Rev. Allen Russel of London Mission who stayed in the region for 20 years, working around Bellary. It was a herculean task of establishing and running Kannada schools in Marathi dominated areas. When he took up the work as Inspectors of Schools he observed, "The Canareese (Kannada) language has never taught and cultivated in the Division, ... most of them cannot even write it respectably to dictation"⁶. Cannerese (Kannada) school books prepared by missionaries were in use for classes 1 to 4 Department of Public Instruction 1882 and printed at Basel Mission Press. The school book No was the first of the series, and printed in Mysore press in 1868 ⁷. Great service indeed.

Missionaries brought pressure on the Bombay Presidency government to translate the texts into Kannada. It was a yeoman service. Missionaries appointed 'Kannaeris Translator' in the region under the guidance of Rev. Russle had published four text books by 1865. He was assisted by Venkata Rango katti, Gangadhar Madhiwalewshvar. Translator Turumuri had compiled the first Kannada dictionary '*Karnataka Shabdamanjari*' by 1868.

Wesleyan Mission settled in parts of Mysore state during the 1840-50s, took up the work of translation, started to print text books for the schools, Kannada Bible, as well as published several books in Kannada. They started several schools. The Wesleyan Mission was behind the Maharaja and his reforms, encouraging him to start a school "Raja's school" in Bangalore to spread English education among local people. In the field of education, the work of Rev Hudson, and Benjamin Rice is remarkable. Along with these Protestant Missions, there were Catholic institutions which were working in the state

The Mysore state had altogether a clear picture of the spread of education. The missionaries though appointed to spread the message of the Gospel, witnessed the utter destitution of the people, the paradox of plenty of texts, and manuscripts with rich knowledge of the yore, but a lack of knowledge among common people. Education became the priority of these missions, removal of disparity among the females, and lower sections of the society. Establishment of schools, separate schools for girls, and depressed classes was their contribution. Female education was their priority. The beginning was made in 1840, first Kannada school for girls was established in Bangalore⁸ followed by schools at Tumkur, Hassan, and Mysore. These schools admitted children of all castes, and tried to remove the caste inabilities of the Panchamas. Educating neglected depressed classes were taken up by the Missionaries rigorously. Hayavadan Rao states, no path-breaking attempt was made by the government to afford special facilities for the spread of education among the depressed class in the early period. The case of education among these communities was left entirely to missionary enterprise up to 1890⁹. But the credit for providing admission to all irrespective of caste should go to Christian missions¹⁰

They had a cordial relationship with Maharaja Mummadi Krishnaraja Wodeyar(1801-1868), Chamarja Wodeyar X(1881-1893), Regency period (1894-1900) and Krishnaraja Wodeyar IV (1894-1940) They were behind all the work of spread of education, the opening of Panchama boarding school. Having Schools of Inspectors to maintain uniformity in education. B.L. Rice was the first Inspector of schools heralding 'Hobli school system'¹¹. B.L.Rice was the first Inspector of schools in the state and was responsible for having a textbook committee in the state. As early as 1873 he along with Rangacharlu tried to bring out text books in a prescribed manner. Due to the insistence of B. L. Rice in 1887, the Maharaja established Oriental Institute in Mysore¹². In 1888 the state had a separate department of archaeology. These two institutions are responsible for the collection of a large number of manuscripts, palm leave records, Black books, Kaifiyats, thousands of inscriptions, and copper plates. (visit to Oriental Library)

Work of lexicon: The new wave of learning, writing, and publishing in Kannada was mainly due to the lexicon work of the missionaries. Liberating Kannada from the over-usage of Sanskrit words, Marathi and Telugu words became smooth by having a dictionary of Kannada words. Missionaries who started the schools had to write textbooks, reference books, and moral stories to children which led to the collection, and compiling of Kannada words. All these work of teaching, preaching, the spread of education in local language needed in-depth knowledge of the colloquial languages, usage of words, grammar, intricacies of writing, and printing texts without error, needed deep knowledge of Kannada language. The language which has grown over thousand years had a rich heritage. Jain scholars had enriched the language, and Brahmanical scholars added vocabulary based on Sanskrit words. Not a surprise to observe most of the missions tried to have Kannada dictionaries, Rev. Hands, Rev. Reeves in Bellari, Rev. Kittle in Bangalore, Rev. Moegling at Mangalore, Rev. Richter in Coorg involved in this work of preparing dictionaries.

The first dictionary of Kannada by Rev. Hands of London Missionary Society stationed at Bellari who was said to have compiled a Kannada-English dictionary a grammar book and translated Bible into Kannada. Rev À Reeve, continued the work of textbooks, translations and dictionaries. He started his work in Bellary in 1817, and published in Madras in 1832. Rev W Reeves compiled 'Carnataka and English Dictionary. The work of Rev. Reeve improved by Rev. Sanderson at Bangalore in 1858. Rev. Hands and Rev. Reeves had greater responsibility for segregating Marathi words from Kannada, as that region was dominated by Marathi language. In Bangalore; most of the local converts were Tamil labourers. Thus their collection, and compiling of Kannada words was a major task.

Rev. Ferdinand Kittle.1832-1903: Kittle's Dictionary: Rev Father Kittle though had come as a religious preacher, but seriously indulged in learning Kannada language. Peculiarity of this language was Kannada used in different regions was quite different, though the use of script was the same. Kannada of Northern Karnataka, Dharwad region had its own style of using words; Kannada language of coastal region had a different style, and meanings for the word colloquial words, proverbs etc. Mysore Kannada was altogether different. Thus it is a herculean task to collect the words, pronunciations, meaning of the words. It is a monumental work with 1752 pages¹³. The first volume contains words of a-ah (first edition published by Basel Mission and Tract Depository, Mangalore in 1894. Second volume K-dh, 3rd volume n-m, Vol-four¹⁴. His passionate work on Kannada dictionary resulted in a monumental work, where the Kittles dictionary has 70 000 words(later it was divided into four volumes). Tributes were paid to him from all corners of the state. Who helped shape Kannada language and regional identity at a critical juncture despite being a foreigner.

Kittle's other monumental works: Rev. Ferdinand Kittle was an institution himself, who guided the destiny of the growth of Kannada language and literature. He became well versed in Kannada grammar, collected thousands of Kannada words that were in usage in different regions of Kannada speaking areas, Mysore state, N. Karnataka, coastal region, Hyderabad Karnataka etc. where few words vary in meaning, pronunciation and usage from region to region. Editor of the revised publication of the Dictionary Prof. Mariappa Bhat stated; 'in the world of Kannada Lexicography, Rev. Kittles name will remain immortal. No student of Kannada literature or Dravidian languages can afford to be ignorant of his monumental Dictionary'¹⁵.

Rev. Kittle's other significant contribution to Kannada language, grammar and literature was: He wrote 'Kathamale'-Kannada book on the life of Jesus Christ.

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2. A. Kannada English Dictionary 1894.
3. Kesiraja's 'Jewel` of Grammar' with commentary of Nisturanjaya.1872 Second edition 1899.
4. Canarese Poetical Anthology, 1969.
5. A Grammar of the Kannada Language in English, 1903.
6. Nagaverma's Canarese Prosody (English) 1875.
7. School Panchatantra. 3rd edition. 1878. ¹⁶

Contribution of the Rice family: People of Karnataka will remember the work of B.H. Rice's and his family's outstanding contribution to Kannada literature, language and history of Karnataka. Theirs was yeoman service to state and its culture.

Rev. Benjamin Holt Rice 1814-1887, member of London Missionary society, stationed at Bangalore. B.H. Rice established several schools in Bangalore, a girl's school in 1840(now Mitralaya girls school). B.H Rice was a writer, and composer of hundreds Kannada hymns, translated songs from English to Kannada, and composed music for them. He was a dynamic personality who learnt several south Indian languages and prepared textbooks for school children on Geography, Mathematics, and books for early learners, which helped the teachers in school to initiate learning of these subjects to children¹⁷.

B.H.Rice's major contribution is the writings of treatise on Hinduism and Christianity in English as well as in Kannada. B.H Rice was involved in the establishment of the school Book Society' to prepare small books for children to familiarise them with words, meanings with stories¹⁸. He wished to have a journal for missionaries. In 1861 Rice started an English-Kannada journal (Monthly) 'Arunodaya; and published it for 6-7 years ¹⁹

Benjamin Lewis Rice was born in 1837 at Bangalore where his father was the missionary. B.L.Rice was a renowned scholar, and epigraphist, well versed in Kannada, Tamil and *Grantha* languages. He served as Inspector of schools in Mysore state and was responsible for the implementation of Hobli school system which helped the quick spread of educational facilities of primary education in every hobli (administrative unit).and villages.

B.L. Rice's work on Epigraphy: Epigraphy is another field introduced to Mysore by B.L.Rice. Monuments, artefacts, and images of gods and goddesses, memorable for thousands of years were strewn all over. Rice as the Director of the Archaeological department of Mysore by his methodical collection, preservation, deciphering and interpreting helped

the construction of the history of Mysore State. His discovery, and deciphering of Ashokan edicts, pushed back the history of this region to 3rd B.C. He worked for three decades, and collected 9000 lithic records, and copper plate inscriptions translated them into English and published them. He compiled them into 12 volumes of 'Epigraphia Carnatica'. His work brought much acclaim to Mysore state and Coorg, and the history of South India in general. His other works are 'History of Mysore and Coorg from inscriptions'. Collected the manuscript of Nagaverma's 'Karnataka Bhasha Bhushana', Amarakosha, and published them. He is the author of Imperial Gazette Mysore, and Coorg Gazette. His Gazetteer set the standard for Gazetteers, it is his Monumental work.

Rev. Edward Rice was another son of B.H. Rice was also interested in the revival of the Kannada language and literature. He was an English writer but was interested in Kannada literature. His monumental work was 'History of Kannada literature' in English. He also wrote about the life of his father B. H. rice.

Rev. Herman Moegling German missionary who worked for Basel Mission. Mangalore and Coorg were the fields of his activities. Moegling was well versed in Kannada, Sanskrit, English, Persian and German. He established Basel Mission seminary in Mangalore in 1836. In 1843 he started to publish a newspaper in Kannada which was the beginning of Kannada journalism. He along with his preaching collected and translated several Indian classics into German language. His major contribution is 'Bibliotheca Carnataka', the Life history of Veerashaiva leader Basavanna's 'Basavanna Purana' and collection of his vachanas, Saint poet Kanakadasa's 'Haribhaktisara' and 'Yakshagana prasnaga'(episodes of Yakshagana a cultural ballet in coastal regions of Karnataka), 'Rajendraname' a biographical work on Raja of Coorg Veera Rajendra

Establishment of Press and Publications. Rev. Hands and the Lodon Missionary Society were instrumental in establishing the first printing press at Mission Garden Bellari. Where first Kannada Bible 1820, textbooks for schools and a newspaper were started First Kannada newspaper 'Samachara' was started in 1844 at Bellari by Rev, Hands. It also published Kannada translation of John Bunyan's work 'Pilgrims progress.' In 1833 as 'Yatrikana Sanchara' set the standard for writers of novels in Kannada. It is the most popular work even today.. John Hands and Rev William Reeves worked closely on all these projects. Basel Mission. Mangalore Samachar is considered the first newspaper in Kannada. It was again the work of Basel Missionaries

Wesley Press (Mysore) and Vrittanta patrike : Wesleyan missionaries in Bangalore had their own press in 1840 started to publish Kannada Tamil Bibles and other work. Harvest Field their journal, and other missionary proceedings, and Reports were printed there Along with. Harvest Field, Missionaries started 'Vrittanta patrike' a Kannada journal in 1880s; which gave impetus to Kannada journalism in Princely Mysore. Missionaries shifted the press from Bangalore to Mysore in 1890. From there up to 1950's the journal Vrittanta Patrike was regularly published. The paper was popular among locals and had a long life span with high circulation²⁰. Rev. John Garret was involved in this serious work²¹. Both the press and journal played a major role in awakening literary and cultural activities in Mysore. The paper was eagerly awaited in urban and rural areas and was a highly circulated paper in Mysore state for a long time. Discussed numerous aspects, like science and technology, literary review, and medicine, and expressed critical views on blind beliefs. supported the cause of the Backward class movement and Depressed classes²².

Rev. Henry Haig was responsible for the establishment and progress of the Wesley press which became a symbol of the multifarious activities of printing publishing and marketing of Kannada literature²³. It was in the forefront of Kannada texts and publications for several decades. Most of the new-wave writings in Kannada were printed at this press. It rendered yeoman service to popularise Kannada literature and language.

Impact of the work of Christian Missionaries

The hard and dedicated work of these Christian missions resulted in the strengthening of the Kannada language, brought liberal thinkers into writing and publishing field, enriched Kannada literature. On one side in the northern parts it liberated Kannada language from the domination of Marathi, Urdu languages, Tamil and Telugu in the southern parts of Kannada-speaking areas. New dimensions were added to the traditional knowledge base and liberal thinking was encouraged. Their effort popularised Kannada literature, brought new trends in writing and new dimensions to literature and widened the scope of literature. The significance of the work of all these missions could be seen in every aspect of Kannada language. Kannada a classical language with a history of more than 1500 years had abundant

literature influenced by Prakrit, Tamil and Sanskrit. Kannada as a language of the people had its continuity as spoken and written language, but most of its written compositions were purely religious, and was in the form of *Halegannada* (old form of writing), later on into *nadugannada* (medieval form of writing) had limitations during 18th and 19th century as both the forms were out of the bounds of the common people. Missionaries' work of collection of old classics, their translations into English German and other languages, and printing; made these works available to those who were interested in studying, breaking the barrier of learning and approach to knowledge by lower sections. As in other parts of India renaissance was set in Kannada language and literature to two-three decades later than Marathi and other languages of the south.

Growth of literature 19th-20th centuries: Kannada language has a rich literary tradition of more than 1500 years. It had its own script, grammar, and styles of writing (*ragale, Champu, Shatpadi, tripadi, a vachana* etc) and most of its in poetic form, very little was in prose.. Both Northern Karnataka and southern Karnataka had abundant writings. Both secular and religious texts were composed. But now new styles of prose writing, drama, and essays came to light

Prose writing: The role of missionaries as lexicons, translators and publishers, liberated Kannada from dominations of Marathi, and Urdu in the northern parts, Telugu and Tamil in west and southern parts. Translation of English works, imitation by Kannada writers in prose and poetry compositions, style of expression, overcoming religious strictures. Starting from the 1850's we can call the period in Kannada writing as liberal. The writings came out of the clutches of religious dogmas and were bold enough to discuss mundane ideas, Secular thinking, and writing became part of writing. Prose dominated and replaced poetry, Experimentation in drams, enactments, essay writing, and journalism were made resulting in enriching Kanadda language and literature.

Novels: the new addition to Kannada literature, though story telling did exist, the complete narration and easy reading in prose form with a clear outline and format is a new addition. Novels which came to be published in the last two decades of the Nineteenth century, soon became very popular, catching the imagination of people, as they discussed wide subjects, both social, cultural values. *Indirabai* a novel written by Gulvadi Venkata rao was one such novel which discussed the issue of infant marriage, and the tribulations of a young widow, and ended with the marriage of that widow²⁴, a revolutionary idea of the time. No doubt it became very popular, followed by several other novels with social content calling for drastic changes in socio-religious outlook. Other novels were Puttanna's *Maddidhunno Maharaya* { Had to eat what you have cooked' or 'Face the consequences of your acts'} Similar works on social themes, with moral content, were very popular. Muddanna was another prolific writer.

Translations of English dramas, especially Shakespeare's dramas Othello, Macbeth, etc into Kannada became very popular, and in turn, influenced the writing enactment of drams in Kannada. Sanskrit drama Shakuntala of Kalidasas composed by Churumuri Sheshadiriry, was one such drama which left a strong impact on Kannada literature. Venkatacharya translated Bengali dramas into Kannada, Gangadhar Turumuri, Aprala Thamannas's Sri Kriushnaparijataha were other notable works of the second half of the nineteenth century.

Poems of English were either directly translated or imitated. Several poems came to be written during this time on secular, issues, where the concept of beauty, and nature was the central point. B.M Shreekantaiah, and other writers composed several independent poems, which heralded a new era of popular poetry.

Navodaya-Navya : Overall result of these writings, was the new wave of thinking, liberalism experienced by the intellectual field was a new wave of writing in Kannada literature referred as *navodaya*. This trend of liberal thinking and expression widened the scope of writing; prose, poetry, drama, essay, and the publication of journals were a major impact of the renaissance experienced in Kannada language and literature. Later o *Navya* (new) in poetical compositions, Bandaya Sahitya, (revolutionary or rebel writers and Dalit Sahitya or literary composition of the Dalits) gave much added glory to versatile Kannada literature.

Many writers who wrote from 1900 onwards belong to Navodaya or a new wave of writing with the characteristic of freedom from religious dogmas. They were bold enough to experiment with ideas and writing styles. Human feelings, thinking, reformist zeal and national awakening influenced their writings. They came out of the influence of English works through writings of Shakespeare, other European writers, French revolution, Karl Marx and others who dominated intellectual field. Mention must be made of writings of Nandalike Muddanna, B.M. Srikantaiah, D.V, Gundappa, Aadya Rangacharya (Sriranga), M. V. Seetharamayya, Gopalakrishana Adiga, Putina Masti Venkatesha Aiyangar and his

'Madalingana Kanive{ Valley of the Bridegroom} Govinda Pai with the theme of Christianity 'Golgatha' (mount Calvary), and 'Kavithavatara', short stories of Panje Mangesharaya, novelist Triveni, Satirist T.P Kailasama and his dramas, D.R. Bendre his 'Mankuthimanna kagga', K.V. Puttappa or Kuvempu and his 'Ramayana Darshanam'. M.V.Sitharamaih, dramatic Gubbi Veeranna made bold experiments on the stage followed by Master Hirannayya and others, the list goes on.

The field of Drama saw a paradox of having both religious themes and social themes. Social dramas and dramas with secular ideas were also prominent. or satires of T.P.Kailasam, the poetical composition of G.P Rajaratnam, Shamba Joshi. The trend of revival and change in writing still goes on making Kannada a vibrant language.

To conclude *Navodaya* and *Navya* form of Poetry brought the tremendous force into Kannada language, hundreds of writers with standard works contributed to the enriched language and literature, making Kannada fruitful writing. This widespread literary efflorescence of Kannada language with the credit of having eight Jnanapeetha awards to this language spoken by three million; a grand achievement.

CONFLICT OF INTEREST

None

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None

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