



????????? [Veyi Padagalu]

Viswanatha Satyanarayana , ??????? ??????????

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????????? [Veyi Padagalu] Details

Date : Published 1939 by Sri Viswanatha Publications

ISBN :

Author : Viswanatha Satyanarayana , ??????? ??????????

Format : Paperback 999 pages

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Siddhartha says

I finished my first reading of 'Veyi Padagalu' by Viswanatha Satyanarayana today.

First reading - because i am going to read it again certainly. While much has been written and said about this brilliant novel, i have a little bit to add.

The language, the narrative structure and the imagination are absolutely top class. Easily one of the best i ever read in any language. Who else could have called the cloudy sky of the Varsha Ritu a 'Ratna Garbha', alluding to the lightening that illuminates the night sky! Or describe the last drop of dew that clings to the tip of the leaf the morning after the rain to the ear rings of young girls (Lolaku) ? There are other exquisite expressions, but too many to list here.

The novel is a semi-autobiographical which covers a vast array of subjects like philosophy, tradition, customs, music, dance, education, religion and spirituality. I have been reading a lot of contemporary literature on some of these subjects and during my reading of 'Veyi Padagalu', i have had instances where i was taken aback when Viswanatha expounds on themes that are ever more relevant now, 75 years after the publication of this novel!

Some of those themes being:

- Loss of ability to make a living by learning traditional art and crafts.
- Decay of agriculture and greed of farmers who want to maximize returns by mono-cropping - remember this was in 1930's - before both Green revolution and One Straw revolution.
- Reduced life span of Indians compared to Europeans. It has been explicitly mentioned that it was not the case before the British came and people used to live hale and healthy till 80 years.
- The unique argument that criticism of Hinduism is being liberal and criticizing other religions is intolerant!
- Difference between Freedom of Thought and Freedom of Speech and how most people surrender their Freedom of Thought!
- Self styled God men and occultism (both have been derided)
- Proselytization
- Feminism and the lack of gender neutral laws
- And there are more such!

The discussion on these subjects is thought provoking. For instance, the author describes a village fair where artistes come from various places and perform. One particular performance is that of Artha Naareswara where the artiste dresses up as the combined manifestation of Siva and Parvati with one half of his face expressing the seriousness of Siva and sensitivity of Parvati, both at the same time, while maintaining the respective body language as well! Artistes like him were generously rewarded for to their effort those days and they were able to pass on the art to the next generation.

The story of this novel takes place at a transition time when traditions like the above are dying. The author observes that this and many other forms of traditional knowledge lost the status of 'Education'. Only the education that helped the colonial government was promoted.

Transition is an important theme of the novel and different characters experience it in different ways. The author uses metaphors and magical realism to draw the readers into their lives and experiences.

It has all 'nava rasas' in it. There is an undercurrent of humor throughout and a particular sequence towards the end that is heartrending.

Over all it is an engrossing read and i would recommend every one who can read Telugu to get their hands on it!

P.S. The review is also published on my blog.

Sowjanya says

nice book

Manohar Viswanadha says

- 1) It is an Indian encyclopedia
- 2) Telugu Vaari Mahabharatam
- 3) It explains a sacred relationship between wife and husband in thousand faces.

SAITEJA says

nice

Komali says

i want to read

Padmakar Kocherlakota says

A nice book to read - the Jnanapith award winning book

Sudhakara Rao says

I had contrasting feelings while reading this book. On one hand presentation is out of the world, the descriptions are stunning. The way multiple important issues are taken into debates is really good. On the other other hand authors opinions sound hypocritical at times and extremely biased lacking scientific judgement.

When we talk about just presentation it is unbelievably good. Descriptions are lovely and made me

spellbound. Never did i read anything that good. The issues that are raised in the book are very important and relevant even in 2015. For example how the author describes ten avatars of vishnu is Superb. How sunset and sunshine is explained in a scene are awesome.

Some of the arguments are also really good and made me rethink some of my opinions on certain issues. For example on the way municipalities have evolved. However, i find majority of the arguments are flawed. Author tries to paint a black and white picture saying everything indian is good and every thing western is bad. For example he supports child marriages, opposes education to everyone. He gives too much credit to protagonist when he did not really do much. Example can be the protagonists role in mangammas transformation.

Having said that, may be its just not appropriate to judge the ideas from the book written in 1930, now.

Irrespective of all this, i am glad that i read this book and strongly recommend it to everyone who can read Telugu.

Boni Aditya says

The author is a very good writer, his command over Telugu language is impeccable. He can, at will draw parallels between two random ideas with his metaphors and similes. Apart from that there is no real plot, there is not real meaning. There is a constant superstition running throughout the book, in the background, the omens the signs, the astrology, the palmistry and many other superstition run rampant. The lack of understanding of how diseases are caused or spread, causes a constant strife of birth and death. The author and his family are subjected to extreme poverty and suffering caused by their lack of understanding of basic Finance or Economics. The Xenophobia is so rampant that the French women and the English women are depicted as sluts with loose character. The entire Family of the Protagonist seems to be given some holy attributes. The hero's father marries four women, each of them have kids and all of their lives are utterly disgusting! The protagonists father, tries to sneak off his flicky polytheism and tries to earn the respect of the society by throwing away money as alms and earning the holy figure status. The author justifies every one of the four marriages, as the protagonists father had to marry all of them, one after the other out of compulsion and due to circumstances. That was the absurdest thing ever! Not once or twice but four times. The father also has a live in relationship with the village whore and has kids with her! The daughter becomes a DEVADASI - a very bad tradition and which is now banned. But the author justifies this system and feels bad about this woman being the last woman in the Devadasi system. The Author is extremely nostalgic about the past, he hates the fact that all the systems that he was so used to, though they were useless, are just merely superstitious systems. The Brahmins reciting hymns has never accomplished anything ever for thousands of years and when the educated person who takes over the reins of the estate from his father and dismantles all the old Zamindai systems and stops paying for superstitious Brahmins or for the rites and rituals which served no real purposes. The author is deeply hurt, because he firmly believes that all the downfall of the estate has begun after they stop the patronage. He could not digest the fact that people have started becoming rational. The author also loved the Zamindari system and the fact that Brahmins can occupy important roles in this hierarchy as Diwans - Any new change is met with disgust, and the electrification or laying telephone poles is also considered as destroying the Indian Culture, the Village Environment itself. One of the sons of the four wives turns out to be an ill-developed deformed mutant mistaken by the village for a snake! This is what would happen when people are born mal-nutritioned. A britisher tries to capture him and put him in a zoo in England and make money - a typical capitalist mentality and the author is against it - The biggest temple in that area had to be maintained, for centuries usually by the Zamindar by paying for the temple's priest and for the Celebrations - But, the new Zamindar orders this to be stopped! The author could not tolerate this. Anybody who tries to generate profit in the book is marked as a villain right away, without any concern for the necessity of adding value. When a guy builds a cinema hall in

the village, the author treats it as a great sin. In the novel, there is a segment about COWS, the author goes crazy about - NO PLACE FOR COWS AND NO PLACE FOR BRAHMINS - India has started realizing that they don't need to pay for the brahmins i.e. patronage, because they are not really adding any value by reciting some stuff which has no real meaning or use. The Indian society has also started working towards establishing systems, like the Judiciary, the Police, the Municipal System and self-rule all of which started replacing the age old Zamindari Systems who became the Judge, Jury and the Executioner under the able guidance of the Diwan and other learned Brahmins, all of these systems are now being uprooted and this book is the authors lament against this process. He could not tolerate this, the political system around the village, the education system, the revenue system all of which is slowly crumbling before the eyes of the author who is definitely impacted by all of these. The author enjoyed a great status in the previous system and in the new system the author and others like him have lost prominence and the author threw a light into these, a very dark one indeed. The segment about his encounter with a thief, which is used to show the corruption levels of the society. The author wanted to throw a continuous contrast between the GOOD OLD DAYS AND THE BAD NEW ENGLISH WAYS. This is a constant theme running through out the book. The author starts off the book with a dream about a snake protecting the village with 1000 hoods, carefully, the author then starts the critical parts of the book again i.e. the decay of the system with the Ganachari, the daughter of one of the four wives of the hero's father, dreams about the death of the Zamindar when the 1000 hooded snake bites him and starts to walk towards the Fort to warn him and meets the hero. This is how the book begins, and what follows is the decay of the systems and degeneration of the way of life due to impact. The author laments about the loss of rains, since the trees were cut to lay electric lines. He talks about the loss of flora and fauna, the author writes thousands of reasons, each of them used to show how the changes are BAD, that is constant theme. The author does not seem to understand that the authors misery is caused by the systems prevalent in his GOOD OLD DAYS. The hero faces so many difficulties, the hero could not afford to get educated unless he begs for the patronage of the Zamindar, Zamindari system is also banned in Independent India. I found this book very degenerate, the author justifies his characters as pious ones and has to perform actions for the greater good, while the other characters performing the same actions were treated as serial womanizers. I saw the peaks of this system when he draws a similarity between the - SOCIAL REFORMERS, who created - Houses for WoMEN, who are widowed, and womanizers and that these houses are created to trap these women. I was shocked, this is one extremely narrow minded man - I thought. The author also supports child marriage and reverse dowry - Kanya sulkam. I am not sure how this novel has become so popular and why people are not able to see through the narrow mindedness! The Christian missionaries and their weird attempts to destroy Indian culture and convert them, is also carefully written, this continues well to the present day. They have managed to convert entire villages into Christianity. The 1000 hooded snake represents the 1000s of features of the GOOD OLD INDIAN CULTURE, the snakes starts losing one hood after another as each of these elements of the Indian Society are broken down by western thought, finally only two hoods remain in the snake, the two hoods represent the strength of the Indian Marriage SYSTEM, which seems to be the only system that stayed intact. The protection of the entire INDIAN CULTURE is lost, every aspect of the Indian Culture is invaded and lost!

FINALLY, WE CAN SUM UP THIS BOOK IN ONE SENTENCE

THIS BOOK IS A BRAHMIN'S NOSTALGIC LAMENT ABOUT THE LOSS OF THEIR WAY OF LIFE AND CULTURE AND THEIR STATUS AND THEIR SUPERSTITIONS.

CHINA AND INDIA:

When China gained Independence, the Chinese adopted to Communism and the first thing that the communists ordered is the destruction of everything OLD, they destroyed every statue, every system banned all the old practices, anybody who practiced them was jailed. So China lost all of its superstitions in one

generation. Chinese cleaned the slate of OLD DAYS with blood! And created a fresh start! Now they are running super fast to become a SUPER POWER.

For India, it was lost slowly due to the British influence, who removed every single one of the Indian Superstitious systems, all the while looting them. The Britishers, banned SATI, they make Widow Remarriages possible, child marriages, Zamindari Systems, Devadasi System, Jogis, India was ridden with such superstitions everywhere. Every single village has its own evil superstitions, and the british rule was so prevalent into the grass roots level that they washed the entire fabric of Indian Culture. India did not get rid of its superstitions, they are prevalent everywhere, and India has not banned many such superstitions. They have not banned temples, or other mystics! Thus India remain backward to this day.

I love the work of art, it is a great historic novel, depicting the social life of Ancient India, and its transformation. But, I hate the narrow minded author, who could not realize how it was actually helping India on a Macro level or the world is sad and I can't give more than two stars for the lack of proper thought. But he is a very good writer, with respect to his writing skills and command over the language

Jagan Jagan says

How to I read this book.. Do u i need to buy or can I read through online..

Buddha Jyothiprasad says

It is a tough book to begin with. The prose used is not the regular language we generally use these days. However, the narration and the ending are absolutely awesome. One of the best books I ever read.

Prasad BSV says

I remember reading of Vishvanatha Satyanarayana's magnum opus, "Veyi Padagal (The Thousand Hoods)", again over three nights in the early 1970's. There are significant parallels with Gabriel Garcia Marquez' "One Hundred Years". But unlike the latter, which I read only once, I reread "The Thousand Hoods" at least five times since then.

"The Thousand Hoods" also deals with a village (Subbannapeta), and reflects the life of several generations, but there the similarity with "One Hundred Years" ends. While it contains some magic realism, perhaps the first such in a modern Indian novel, the magic of this book is substantially different. Delving into India's very existential roots, and dealing with existential, philosophical, environmental, ethical and political issues, "The Thousand Hoods" is clearly the greater work. A 1000+ page modern day epic on the same scale as "War and Peace", it can exercise the patience of many readers. Yet, in its magnificent symbolism and in its heartrending tribute to values and systems going, going, gone (it was written in 1934, when the present tense still had meaning) it is steadfastly magical.

"The Thousand Hoods" was translated from Telugu into Hindi as "Sahasra Phan" by the erudite P.V. Narasimha Rao, India's prime minister during 1991-96. P.V. was a scholar in Spanish also. I wish he found the time to do a Spanish translation. It would have been very interesting to watch the reaction of the Latin American literary circles to this modern Indian epic. Certainly it would have been a great addition to Latin American literature. More importantly, it would have given the great Vishvanatha an audience outside India.

Satish Dosapati says

Viswanadha Satyanarayana

Kranthi Kodaganti says

This books is excellent

Pavan Kumar says

good

????????????? ??? says

An excellent book. A must read for every Telugu.
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