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Patel Range Gowda



Officially, Patel Range Gowda is the Primary Executive Officer of Kanthapura village. However, he acts as the mayor of the entire village. He has a strong and formidable presence, and no decision can reach its conclusion without Range Gowda's approval. He is often referred to as the 'tiger' of the village. He uses his social authority in order to assist Moorthy.

Rangamma

Rangamma is a widely respected woman who can read and write. She is a childless widow, but she does not let it bring her down. She is respected because of her strong resolution and high aspirations. She rejects Bhatta's religious dictatorship in favour of Gandhian Moorthy. She educates and leads the women of Kanthapura to form a non-violent resistance group called 'Sevis'.



Bade Khan



Moorthy



Moorthy is a young Brahmin (high social caste in India) who has returned to his village Kanthapura. He is heavily inspired by the Mahatma Gandhi's nationalist movement to liberate India. He is showered with love and respect by the people of Kanthapura, who decide to follow him unflinchingly. In the novel, he is referred to as the 'small mountain', while Mahatma Gandhi is the 'big mountain'. He manages to establish the Congress Party in adherence to Gandhian values in Kanthapura.

Bhatta

Bhatta is the chief priest of Kanthapura. He exploits the villagers and has nothing to do with the Gandhian philosophy. He goes on to oppose Moorthy in establishing the Congress Party. Bhatta is an indirect agent of the British government. He can be perceived as one of the antagonists of the novel.



Kenchamma the Goddess [🔗](#) (Symbol)

In the Kanthapura village, the Kenchamma goddess is the symbol of divine and spiritual power. The goddess is believed to have killed all the demons that troubled the people. The villagers think that the Kenchamma goddess is sent from heaven to look after the spiritual wellbeing of the people. The narrator writes:

"Kenchamma is our goddess. Great and bounteous is she. She killed demon ages, ages ago, a demon that had come to ask our young sons as food and young women as wives. Kenchamma came from the heavens – it was the sage Tripura who had made penances to bring her down ."

The Demon (Symbol)

The narrator tends to symbolize the dark forces that are making the people suffer uses the demon. For instance, rain fails to come due to the demon's influence on

Bade Khan is a Muslim policeman who has recently arrived in Kanthapura. He finds lodging in Skeffington Coffee Estate. He is an agent of the British government and is hostile towards all forms of protests. Bade Khan goes on to viciously beat Moorthy when he tries to meet the coffee estate workers.

Kamamma

Kamamma is the sister of Rangamma. She stands in stark contrast to the values exhibited by Rangamma. She rejects her sister's conversion to the Gandhian lifestyle. The only concern on her mind is to somehow remarry her widowed daughter Ratna.

Ratna



Ratna is the fifteen year old daughter of Kamamma. However, she has more in common with her Aunt Rangamma. She, too, is inspired by the Gandhian philosophy. Despite being a widow, she does not care for traditional social propriety. She leads the Sevis after Rangamma's imprisonment.

young sons and make young women his wives. However, this does not happen because the goddess protects her people.

The symbol of Smallpox

The smallpox is used by the author as a sign of bad omen in the Kanthapura village. To keep away these bad omen, the villagers offer sacrifices to the goddess who in return ensure that their children do not die from any kind of disease. The goddess never fails her people except for individuals like the widow of Satamma and Dhirappa's nephew who is a drunkard. The narrator says "Then there is smallpox, and we vow that we shall walk the holy fire on the annual fair, and child after a child gets better and better – and but for that widow of Satamma's child and the drunkard Dhirappa's brother's son, tell me, who ever has been taken away by smallpox?"

The symbol of the harvest



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The Demon (Symbol)

The narrator tends to symbolize the dark forces that are making the people suffer uses the demon. For instance, rain fails to come due to the demon’s influence on people. However, the goddess is more powerful than the demon. When people confess their wrongdoings to the goddess, she forgives them and cries. When she cries, it rains and all people get happy. The demon is said to be defeated by the goddess who wants the sons and young women of the land to be secure and serve their purpose. The demon wants to eat the young sons and make young women his wives. However, this does not happen because the goddess protects her people.

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shall offer you our first rice and our first fruit, and we shall offer you saris and bodice cloth for every birth and marriage, we shall wake thinking of you, sleep and prostrating before you."

The symbol of the big house

The big house is symbolically used to demonstrate the emptiness in one's life and the jealousy of the surrounding community. The childless widow lives in a big house, which is the envy of many villagers. Living in a big house without a husband and children can be dissatisfying because one can only occupy one room and the rest will always remain empty. The narrator is trying to communicate that one can have everything others desire but in her heart, she feels empty. He writes:

"Why should a widow, a childless widow too, have a big house like that? And it is not her father that built it; it is my husband's ancestors who built it."



brother's son, tell me, who ever has been taken away by smallpox?"

The symbol of the harvest

The narrator uses the harvest as a symbol of the sacrifice given to the goddess by the people of the Kanthapura village to get blessings. The first harvest including the fruits and rice are preserved for the goddess. This kind of gesture to the gods is a resemblance of what happened in the old testament of the bible where the faithful offered their firstborn children and harvest to god as a sacrifice. The narrator says, "*O Kenchamma! Protect us always like this through famine and disease, death, and despair. O most high and bounteous! We shall offer you our first rice and our first fruit, and we shall offer you saris and bodice cloth for every birth and marriage, we shall wake thinking of you, sleep and prostrating before you.*"

The symbol of the big house