

KAMADA KATHE KANNADA

KAMADA KATHE KANNADA IS A CHERISHED STORYTELLING TRADITION IN KARNATAKA THAT HAS CAPTIVATED AUDIENCES FOR GENERATIONS. ROOTED DEEPLY IN THE KANNADA CULTURE, KAMADA KATHE, WHICH TRANSLATES TO "STORY OF KAMADA," IS A FORM OF ORAL STORYTELLING THAT COMBINES MORAL LESSONS, HUMOR, FOLKLORE, AND CULTURAL NARRATIVES. THIS ART FORM NOT ONLY ENTERTAINS BUT ALSO PRESERVES THE RICH HERITAGE, HISTORY, AND SOCIAL VALUES OF THE KANNADA-SPEAKING PEOPLE. IN THIS ARTICLE, WE EXPLORE THE ORIGINS, SIGNIFICANCE, TYPES, AND MODERN ADAPTATIONS OF KAMADA KATHE IN KANNADA, OFFERING A COMPREHENSIVE UNDERSTANDING OF THIS TIMELESS TRADITION.

UNDERSTANDING KAMADA KATHE KANNADA

KAMADA KATHE KANNADA IS A TRADITIONAL STORYTELLING STYLE THAT HAS BEEN PASSED DOWN THROUGH GENERATIONS. IT IS CHARACTERIZED BY ITS ENGAGING NARRATION, EXPRESSIVE GESTURES, AND MORAL UNDERTONES. THE STORIES ARE USUALLY TOLD IN VILLAGES, TEMPLES, FESTIVALS, AND SOCIAL GATHERINGS, MAKING IT AN INTEGRAL PART OF COMMUNITY LIFE.

HISTORICAL BACKGROUND

THE ORIGINS OF KAMADA KATHE CAN BE TRACED BACK SEVERAL CENTURIES IN KARNATAKA. HISTORICALLY, STORYTELLERS, KNOWN AS "KATHA KALAKSHEPA" OR "KATHA WALAS," SERVED AS CUSTODIANS OF CULTURAL KNOWLEDGE. THEY USED STORIES TO EDUCATE, ENTERTAIN, AND INSTILL SOCIAL VALUES AMONG AUDIENCES WHO OFTEN BELONGED TO RURAL AND SEMI-URBAN COMMUNITIES.

THE TRADITION GAINED PROMINENCE DURING THE VIJAYANAGARA EMPIRE AND LATER UNDER VARIOUS REGIONAL DYNASTIES, WHERE STORYTELLING WAS A FAVORED ART FORM. THE STORIES OFTEN DREW FROM EPICS LIKE RAMAYANA, MAHABHARATA, AND LOCAL FOLKLORE, ADAPTED TO SUIT THE AUDIENCE'S CONTEXT.

SIGNIFICANCE OF KAMADA KATHE IN KANNADA CULTURE

KAMADA KATHE HOLDS A SPECIAL PLACE IN KANNADA CULTURE FOR SEVERAL REASONS:

- PRESERVATION OF HERITAGE: IT KEEPS ALIVE STORIES, LEGENDS, AND MORAL LESSONS SPECIFIC TO KARNATAKA.
- EDUCATIONAL VALUE: IT IMPARTS ETHICAL VALUES, SOCIAL NORMS, AND CULTURAL KNOWLEDGE.
- COMMUNITY BONDING: IT FOSTERS SOCIAL INTERACTION AND COMMUNAL HARMONY.
- ENTERTAINMENT: IT PROVIDES AMUSEMENT AND RELAXATION, ESPECIALLY IN RURAL SETTINGS.
- LANGUAGE DEVELOPMENT: IT PROMOTES THE KANNADA LANGUAGE THROUGH ORAL NARRATION AND STORYTELLING.

FEATURES OF KAMADA KATHE KANNADA

KAMADA KATHE IS DISTINGUISHED BY SEVERAL FEATURES THAT MAKE IT UNIQUE:

ORAL TRADITION

STORIES ARE NARRATED ORALLY, OFTEN ACCOMPANIED BY GESTURES, INTONATION, AND EXPRESSIONS THAT ENHANCE ENGAGEMENT.

USE OF LOCAL DIALECTS AND IDIOMS

THE STORIES INCORPORATE REGIONAL DIALECTS AND IDIOMATIC EXPRESSIONS, MAKING THEM RELATABLE TO LOCAL AUDIENCES.

INCORPORATION OF MUSIC AND SONGS

MANY KAMADA KATHE PERFORMANCES INCLUDE SINGING, RHYTHMIC CLAPS, AND MUSICAL INSTRUMENTS LIKE DRUMS AND CYMBALS.

INTERACTIVE NARRATION

AUDIENCE PARTICIPATION IS COMMON, WITH LISTENERS OFTEN ASKED QUESTIONS OR INVITED TO REPEAT PHRASES.

MORALITY AND SOCIAL LESSONS

MOST STORIES CONCLUDE WITH MORAL LESSONS, EMPHASIZING VIRTUES SUCH AS HONESTY, HUMILITY, AND KINDNESS.

TYPES OF KAMADA KATHE KANNADA

KAMADA KATHE ENCOMPASSES VARIOUS GENRES BASED ON THEMES, CHARACTERS, AND TARGET AUDIENCES. SOME PROMINENT TYPES INCLUDE:

MYTHOLOGICAL STORIES

STORIES FROM HINDU EPICS LIKE RAMAYANA, MAHABHARATA, AND PURANAS, EMPHASIZING VIRTUES AND DIVINE QUALITIES.

FOLKLORE AND FAIRY TALES

LOCAL LEGENDS, ANIMAL STORIES, AND FAIRY TALES THAT OFTEN INCLUDE MORAL LESSONS.

HISTORICAL NARRATIVES

STORIES BASED ON HISTORICAL FIGURES, KINGS, AND WARRIORS OF KARNATAKA, HIGHLIGHTING BRAVERY AND PATRIOTISM.

HUMOROUS AND SATIRICAL TALES

STORIES THAT USE HUMOR AND SATIRE TO COMMENT ON SOCIAL ISSUES AND HUMAN FOLLIES.

RELIGIOUS AND SPIRITUAL STORIES

NARRATIVES FOCUSING ON SAINTS, GODS, AND SPIRITUAL TEACHINGS RELEVANT TO KANNADA CULTURE.

PROMINENT STORYTELLERS AND PERFORMERS

THROUGHOUT HISTORY, MANY RENOWNED STORYTELLERS HAVE KEPT THE KAMADA KATHE TRADITION ALIVE:

- KARNATAKA'S TRADITIONAL ARTISTES: LOCAL PERFORMERS WHO TRAVEL VILLAGES, TEMPLES, AND FAIRS.
- MODERN STORYTELLERS: ARTISTS WHO INCORPORATE THEATER, PUPPETRY, OR MULTIMEDIA ELEMENTS.
- INFLUENTIAL PERSONALITIES: SOME WELL-KNOWN FIGURES HAVE AUTHORED BOOKS OR RECORDED STORIES TO REACH WIDER AUDIENCES.

MODERN ADAPTATIONS OF KAMADA KATHE KANNADA

WHILE KAMADA KATHE REMAINS A TRADITIONAL ART, IT HAS EVOLVED WITH CHANGING TIMES:

INCLUSION OF TECHNOLOGY

MANY STORYTELLERS NOW USE AUDIO RECORDINGS, VIDEOS, AND SOCIAL MEDIA PLATFORMS TO REACH YOUNGER AUDIENCES AND THOSE OUTSIDE RURAL AREAS.

EDUCATIONAL INTEGRATION

SCHOOLS AND CULTURAL ORGANIZATIONS INCORPORATE KAMADA KATHE INTO THEIR CURRICULA TO PROMOTE KANNADA LANGUAGE AND CULTURAL AWARENESS.

CONTEMPORARY PERFORMANCES

THEATRICAL ADAPTATIONS, STREET PLAYS, AND PUPPET SHOWS HAVE MODERNIZED STORYTELLING, MAKING IT MORE INTERACTIVE AND VISUALLY APPEALING.

DIGITAL CONTENT AND E-BOOKS

AUTHORS AND ARTISTS ARE PUBLISHING STORIES ONLINE AND CREATING DIGITAL CONTENT TO PRESERVE AND PROMOTE KAMADA KATHE KANNADA.

CHALLENGES FACED BY KAMADA KATHE KANNADA

DESPITE ITS CULTURAL SIGNIFICANCE, KAMADA KATHE FACES SEVERAL CHALLENGES:

- **DECLINE IN TRADITIONAL PRACTITIONERS:** YOUNGER GENERATIONS ARE LESS INTERESTED IN LEARNING STORYTELLING ARTS.
- **MODERN ENTERTAINMENT ALTERNATIVES:** COMPETITION FROM TELEVISION, MOVIES, AND DIGITAL MEDIA REDUCES AUDIENCE INTEREST.
- **URBANIZATION AND CHANGING LIFESTYLES:** RURAL COMMUNITIES ARE SHRINKING, AND SOCIAL GATHERINGS ARE LESS FREQUENT.
- **LANGUAGE AND CULTURAL EROSION:** GLOBALIZATION AND MIGRATION LEAD TO A DECLINE IN REGIONAL LANGUAGE USE.

PRESERVING AND PROMOTING KAMADA KATHE KANNADA

TO KEEP THIS RICH TRADITION ALIVE, VARIOUS INITIATIVES ARE BEING UNDERTAKEN:

GOVERNMENT AND NGO SUPPORT

ORGANIZING FESTIVALS, WORKSHOPS, AND AWARDS FOR STORYTELLERS.

EDUCATIONAL PROGRAMS

INCORPORATING KAMADA KATHE IN SCHOOL CURRICULA AND CULTURAL FESTIVALS.

MEDIA AND DIGITAL PLATFORMS

CREATING DOCUMENTARIES, YOUTUBE CHANNELS, AND PODCASTS DEDICATED TO STORYTELLING.

COMMUNITY ENGAGEMENT

ENCOURAGING LOCAL COMMUNITIES TO HOST STORYTELLING SESSIONS AND CULTURAL EVENTS.

CONCLUSION

KAMADA KATHE KANNADA IS MORE THAN JUST A STORYTELLING ART; IT IS A VITAL CULTURAL TREASURE THAT EMBODIES KARNATAKA'S HISTORY, MORALS, HUMOR, AND SOCIAL VALUES. ITS PRESERVATION IS ESSENTIAL FOR MAINTAINING LINGUISTIC AND CULTURAL DIVERSITY. AS SOCIETY ADVANCES, INTEGRATING TRADITIONAL KAMADA KATHE WITH MODERN MEDIA AND EDUCATIONAL INITIATIVES CAN ENSURE THAT THIS BEAUTIFUL ART FORM CONTINUES TO ENLIGHTEN AND ENTERTAIN FUTURE GENERATIONS. WHETHER THROUGH LIVE PERFORMANCES, DIGITAL CONTENT, OR COMMUNITY PROGRAMS, THE SPIRIT OF KAMADA KATHE CAN THRIVE AND KEEP KARNATAKA'S CULTURAL HERITAGE ALIVE AND VIBRANT.

FREQUENTLY ASKED QUESTIONS

WHAT IS THE SIGNIFICANCE OF KAMADA KATHE IN KANNADA LITERATURE?

KAMADA KATHE IS A RENOWNED COLLECTION OF MORAL STORIES IN KANNADA THAT EMPHASIZES VIRTUES LIKE HONESTY, KINDNESS, AND INTEGRITY, SERVING AS A MORAL COMPASS FOR READERS OF ALL AGES.

WHO ARE SOME FAMOUS AUTHORS OF KAMADA KATHE STORIES IN KANNADA?

MANY AUTHORS HAVE CONTRIBUTED TO KAMADA KATHE STORIES, WITH PROMINENT NAMES LIKE DR. S. R. RAMASWAMY AND K. SHIVARAM KARANATH KNOWN FOR THEIR TIMELESS STORYTELLING IN THIS GENRE.

HOW HAVE KAMADA KATHE STORIES INFLUENCED KANNADA CULTURE AND SOCIETY?

KAMADA KATHE STORIES HAVE PLAYED A VITAL ROLE IN INSTILLING ETHICAL VALUES, PROMOTING SOCIAL HARMONY, AND PRESERVING KANNADA CULTURAL HERITAGE THROUGH ENGAGING MORAL TALES.

ARE THERE MODERN ADAPTATIONS OF KAMADA KATHE STORIES IN KANNADA MEDIA?

YES, MANY KAMADA KATHE STORIES HAVE BEEN ADAPTED INTO TELEVISION SERIALS, AUDIO DRAMAS, AND CHILDREN'S BOOKS, MAKING THEM ACCESSIBLE TO NEWER GENERATIONS.

WHERE CAN I FIND COLLECTIONS OF KAMADA KATHE STORIES IN KANNADA?

KAMADA KATHE STORIES ARE AVAILABLE IN BOOKSTORES, KANNADA LITERARY ANTHOLOGIES, ONLINE PLATFORMS, AND DIGITAL LIBRARIES DEDICATED TO KANNADA LITERATURE.

ADDITIONAL RESOURCES

KAMADA KATHE KANNADA IS A TIMELESS THEATRICAL FORM THAT HOLDS A SPECIAL PLACE IN THE CULTURAL FABRIC OF KARNATAKA. ROOTED DEEPLY IN KANNADA LITERATURE AND ORAL STORYTELLING TRADITIONS, KAMADA KATHE IS MORE THAN JUST A PERFORMANCE; IT IS A REFLECTION OF SOCIETAL VALUES, MORAL LESSONS, AND CULTURAL NUANCES THAT HAVE BEEN PASSED DOWN THROUGH GENERATIONS. THIS ART FORM COMBINES STORYTELLING, MUSIC, DANCE, AND EXPRESSIVE ACTING TO BRING STORIES TO LIFE, MAKING IT A CAPTIVATING EXPERIENCE FOR AUDIENCES OF ALL AGES. IN THIS COMPREHENSIVE GUIDE, WE DELVE INTO THE ORIGINS, SIGNIFICANCE, STRUCTURE, AND MODERN ADAPTATIONS OF KAMADA KATHE KANNADA, PROVIDING INSIGHTS INTO ITS ENDURING LEGACY.

WHAT IS KAMADA KATHE KANNADA?

KAMADA KATHE KANNADA TRANSLATES TO "STORYTELLING OF KAMADA" IN ENGLISH, WITH "KAMADA" MEANING A STORY OR TALE, AND "KATHE" DENOTING A STORY OR NARRATION. IT IS A TRADITIONAL FORM OF DRAMATIC STORYTELLING PREDOMINANTLY PERFORMED IN RURAL AND SEMI-URBAN AREAS OF KARNATAKA. THE STORIES OFTEN REVOLVE AROUND MORAL LESSONS, MYTHOLOGICAL TALES, HISTORICAL NARRATIVES, AND SOCIAL ISSUES, CRAFTED TO ENTERTAIN, EDUCATE, AND INSTILL CULTURAL VALUES.

KAMADA KATHE IS DISTINGUISHED BY ITS USE OF SIMPLE LANGUAGE, EXPRESSIVE ACTING, RHYTHMIC NARRATION, AND MINIMAL PROPS, MAKING IT ACCESSIBLE AND ENGAGING FOR DIVERSE AUDIENCES. THE STORYTELLER, KNOWN AS THE KAVYA OR VACHANA, EMPLOYS VOICE MODULATION, FACIAL EXPRESSIONS, AND GESTURES TO VIVIDLY PORTRAY CHARACTERS AND SCENES, TRANSFORMING A SIMPLE NARRATIVE INTO A LIVELY THEATRICAL EXPERIENCE.

HISTORICAL ORIGINS AND CULTURAL SIGNIFICANCE

ORIGINS OF KAMADA KATHE KANNADA

THE ROOTS OF KAMADA KATHE CAN BE TRACED BACK SEVERAL CENTURIES TO THE ORAL STORYTELLING TRADITIONS OF KARNATAKA. HISTORICALLY, IT EVOLVED AS A POPULAR FORM OF ENTERTAINMENT IN RURAL COMMUNITIES WHERE LITERACY LEVELS WERE LOW, BUT STORYTELLING WAS A VITAL MEANS OF PASSING DOWN HISTORY, MORALS, AND CULTURAL VALUES.

SOME KEY POINTS ABOUT ITS ORIGINS INCLUDE:

- ANCIENT ROOTS IN FOLK TALES AND MYTHOLOGIES OF KARNATAKA.
- INFLUENCE OF YAKSHAGANA, A TRADITIONAL DANCE-DRAMA FORM, WHICH SHARES SIMILARITIES IN STORYTELLING AND PERFORMANCE STYLE.
- INTEGRATION WITH RELIGIOUS FESTIVALS AND TEMPLE RITUALS, WHERE STORYTELLING SERVED AS DEVOTIONAL AND DIDACTIC TOOLS.
- EVOLUTION THROUGH LOCAL DIALECTS AND DIALECTICAL VARIATIONS, ENRICHING THE FORM WITH REGIONAL FLAVOR.

CULTURAL SIGNIFICANCE

KAMADA KATHE KANNADA IS MORE THAN ENTERTAINMENT; IT IS A SOCIAL EDUCATIONAL TOOL THAT:

- PRESERVES KANNADA LANGUAGE AND DIALECTS.
- REINFORCES MORAL AND ETHICAL VALUES.
- PROMOTES COMMUNITY BONDING THROUGH SHARED CULTURAL EXPERIENCES.
- ACTS AS A MEDIUM FOR SOCIAL COMMENTARY AND AWARENESS.
- KEEPS TRADITIONAL MUSIC, DANCE, AND THEATRICAL ARTS ALIVE.

IN ESSENCE, KAMADA KATHE HAS PLAYED A VITAL ROLE IN SHAPING THE CULTURAL IDENTITY OF KARNATAKA'S RURAL COMMUNITIES.

STRUCTURE AND ELEMENTS OF KAMADA KATHE KANNADA

CORE COMPONENTS

A TYPICAL KAMADA KATHE PERFORMANCE INVOLVES SEVERAL INTERCONNECTED ELEMENTS:

1. STORY SELECTION: STORIES ARE OFTEN DERIVED FROM EPICS LIKE RAMAYANA, MAHABHARATA, OR LOCAL LEGENDS.
2. NARRATOR OR PERFORMER: THE KAVYA OR VACHANA WHO NARRATES THE STORY WITH EXPRESSIVE VOICE MODULATION.
3. MUSIC AND SOUND EFFECTS: USE OF TRADITIONAL INSTRUMENTS SUCH AS TAMBURA, MRIDANGA, AND CHENDE TO SET THE MOOD.
4. COSTUMES AND PROPS: MINIMAL BUT SYMBOLIC, OFTEN INCLUDING TRADITIONAL ATTIRE AND HANDCRAFTED ACCESSORIES.
5. PERFORMANCE STYLE: A BLEND OF STORYTELLING, ACTING, SINGING, AND SOMETIMES DANCE.

PERFORMANCE DYNAMICS

- INTRODUCTION: SETTING THE STAGE BY INTRODUCING THE STORY AND CHARACTERS.
- NARRATION: THE STORYTELLER NARRATES THE STORY, OFTEN IN RHYTHMIC PROSE OR VERSE.
- CHARACTER PORTRAYAL: THE PERFORMER ADOPTS DIFFERENT VOICES AND EXPRESSIONS FOR VARIOUS CHARACTERS.
- AUDIENCE INTERACTION: ENGAGING WITH THE AUDIENCE THROUGH QUESTIONS, HUMOR, OR MORAL REFLECTIONS.
- CONCLUSION: SUMMARIZING THE MORAL LESSON AND CLOSING WITH A DEVOTIONAL OR FESTIVE NOTE.

POPULAR THEMES AND STORIES IN KAMADA KATHE KANNADA

KAMADA KATHE PERFORMANCES ENCOMPASS A WIDE RANGE OF THEMES, INCLUDING:

- MYTHOLOGICAL TALES: STORIES FROM RAMAYANA, MAHABHARATA, AND PURANAS.
- HISTORICAL LEGENDS: NARRATIVES OF REGIONAL HEROES AND KINGS.
- SOCIAL MORALITY: TALES EMPHASIZING HONESTY, LOYALTY, HUMILITY, AND RIGHTEOUSNESS.
- FOLK TALES: LOCAL LEGENDS AND ANIMAL STORIES WITH MORAL LESSONS.
- DEVOTIONAL STORIES: TALES OF SAINTS, GODS, AND DIVINE MIRACLES.

SOME FAMOUS STORIES INCLUDE:

- THE STORY OF HANUMAN'S DEVOTION.
- THE LIFE OF BASAVANNA AND HIS TEACHINGS.
- TALES OF VISHNU'S INCARNATIONS.
- LOCAL LEGENDS LIKE CHANNABASAVA'S MIRACLES.
- MORALS FROM AESOP'S FABLES ADAPTED INTO KANNADA.

MODERN ADAPTATIONS AND REVIVAL EFFORTS

WHILE KAMADA KATHE KANNADA RETAINS ITS TRADITIONAL CHARM, IT HAS FACED CHALLENGES DUE TO URBANIZATION, CHANGING ENTERTAINMENT PREFERENCES, AND THE RISE OF DIGITAL MEDIA. HOWEVER, RECENT EFFORTS AIM TO REVIVE AND ADAPT THIS ART FORM FOR CONTEMPORARY AUDIENCES:

- INCORPORATION OF MULTIMEDIA: USING PROJECTORS, MICROPHONES, AND RECORDED MUSIC TO ENHANCE PERFORMANCES.
- INTEGRATION WITH FESTIVALS AND SCHOOL PROGRAMS: PROMOTING AWARENESS AMONG YOUTH.
- THEATER FESTIVALS AND CULTURAL PROGRAMS: SHOWCASING KAMADA KATHE ON LARGER STAGES.
- EDUCATIONAL INITIATIVES: DOCUMENTING AND PUBLISHING SCRIPTS, TRAINING NEW PERFORMERS.
- FUSION WITH OTHER ART FORMS: COMBINING KAMADA KATHE WITH PUPPETRY, DANCE-DRAMA, OR STORYTELLING PODCASTS.

CHALLENGES FACED

- DECLINE IN RURAL PERFORMANCE VENUES.
- LOSS OF TRADITIONAL PERFORMERS DUE TO AGING.
- COMPETITION FROM MODERN ENTERTAINMENT MEDIUMS.
- LIMITED FUNDING AND INSTITUTIONAL SUPPORT.

OPPORTUNITIES FOR GROWTH

- DIGITAL STREAMING AND SOCIAL MEDIA PROMOTION.
- WORKSHOPS AND TRAINING PROGRAMS FOR YOUTH.
- COLLABORATIONS WITH SCHOOLS AND CULTURAL ORGANIZATIONS.
- CREATING AUDIO-VISUAL CONTENT FOR WIDER REACH.

HOW TO EXPERIENCE KAMADA KATHE KANNADA

IF YOU'RE INTERESTED IN WITNESSING OR PARTICIPATING IN KAMADA KATHE, HERE ARE SOME TIPS:

- ATTEND LOCAL FESTIVALS AND CULTURAL FAIRS IN KARNATAKA.
- VISIT TEMPLES AND COMMUNITY CENTERS HOSTING TRADITIONAL PERFORMANCES.
- PARTICIPATE IN WORKSHOPS OR TRAINING SESSIONS OFFERED BY CULTURAL ORGANIZATIONS.
- EXPLORE ONLINE PLATFORMS WHERE RECORDINGS AND LIVE PERFORMANCES ARE SHARED.
- SUPPORT LOCAL ARTISTS AND GROUPS DEDICATED TO PRESERVING THIS ART FORM.

CONCLUSION

KAMADA KATHE KANNADA IS AN INVALUABLE CULTURAL TREASURE THAT ENCAPSULATES THE RICH ORAL TRADITIONS, MORAL VALUES, AND ARTISTIC EXPRESSIONS OF KARNATAKA. ITS STORYTELLING PROWESS NOT ONLY ENTERTAINS BUT ALSO EDUCATES, UNITES, AND PRESERVES THE KANNADA LANGUAGE AND HERITAGE. AS MODERN SOCIETY NAVIGATES NEW FORMS OF ENTERTAINMENT AND COMMUNICATION, THE REVIVAL AND ADAPTATION OF KAMADA KATHE PRESENT AN OPPORTUNITY TO KEEP THIS ANCIENT ART FORM ALIVE FOR FUTURE GENERATIONS. EMBRACING ITS CULTURAL SIGNIFICANCE AND SUPPORTING LOCAL PERFORMERS CAN ENSURE THAT THE LEGACY OF KAMADA KATHE CONTINUES TO THRIVE IN THE DIGITAL AGE.

Kamada Kathe Kannada

kamada kathe kannada: AKASHVANI All India Radio (AIR), New Delhi , 1974-02-03
Akashvani (English) is a programme journal of ALL INDIA RADIO, it was formerly known as The Indian Listener. It used to serve the listener as a bradshaw of broadcasting ,and give listener the useful information in an interesting manner about programmes, who writes them, take part in them and produce them along with photographs of performing artists. It also contains the information of major changes in the policy and service of the organisation. The Indian Listener (fortnightly programme journal of AIR in English) published by The Indian State Broadcasting Service, Bombay, started on 22 December, 1935 and was the successor to the Indian Radio Times in English, which was published beginning in July 16 of 1927. From 22 August ,1937 onwards, it used to published by All India Radio, New Delhi. From 1950,it was turned into a weekly journal. Later, The Indian listener became Akashvani (English) w.e.f. January 5, 1958. It was made fortnightly journal again w.e.f July 1,1983. NAME OF THE JOURNAL: AKASHVANI LANGUAGE OF THE JOURNAL: English DATE, MONTH & YEAR OF PUBLICATION: 3 FEBRUARY, 1974 PERIODICITY OF THE JOURNAL: Weekly NUMBER OF PAGES: 42 VOLUME NUMBER: Vol. XXXIX. No. 05 BROADCAST PROGRAMME SCHEDULE PUBLISHED (PAGE NOS): 11-40 ARTICLE: 1.Mental Diseases: Causes and Cure 2. My Past time-Ikebana 3. An International Monetary System AUTHOR: 1. N.P.Mishra 2. Lakshmi Mohana

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kamada kathe kannada: Museums of the World Marco Schulze, 2005 Anybody wanting to know if there are any museums in Lapland will strike it lucky with this work! They will be told that the Sa mi Museum and Northern Lapland Nature Centre was founded in Inari in 1961, which departments it houses as well as the name of its director - simply ask him or her any further questions directly, either by post, phone, fax or e-mail. The museums are coded by 22 categories identifying focus and type of each institution. The thematic scope ranges from 'Agricultural Museum' to 'Science and Tech Museum'. In addition, venues such as 'Historical Site', 'Open Air Museum' and 'University Museum' are differentiated from each other. Museums of the World has been completely revised and updated. With some 1,300 museums entered for the first time, the current edition of the handbook lists over 41,600 museums in 199 countries. Museums are listed hierarchically by country and place, and within places, alphabetically by name. Should a museum have recently changed its name, the previous name will still be given, along with a reference to the current one. Owing to the ever increasing number of entries, Museums of the World is now published in two volumes. An chapter provides 474 museum associations in 118 countries. Searches are greatly facilitated by three indexes: the alphabetical index lists the names of all museums in the original language - and in English, too, if a translation is available. The index of names records artists whose works are shown predominantly in a specific museum and/or refers to memorabilia of famous individuals from all walks of public life. Looking for 'Laurel, Stan', the user is given one entry (Laurel and Hardy Museum in Ulverston, UK), while 'Johann Wolfgang von Goethe' is not restricted to Frankfurt and Weimar but may be found in no fewer than 18 museums in Germany, France and Italy. Last but not least, the subject index classifies museums according to 214 subject groups (containing numerous further cross references), structured alphabetically by country and museum name. A standard work for museums, the art trade, centres of cultural studies, libraries and anybody searching for a specific museum for private, academic or business reasons.

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