CHAPTER V

EARLY PHASE OF THE CONGRESS MOVEMENT IN KARNATAKA

The most important phenomenon in India is the growth of nationalism, which found expression in the birth of Indian National Congress, the Muslim League and other bodies of the kind.¹ There are various factors, which contributed to the growth of national consciousness, that was based on the unity of India as a whole and the right of her people to govern themselves. There was an intellectual background, as with all great national movements, to this national awakening. For example, in France, the material revolution of 1789 was preceded by a revolution in the realm of ideas. This was the work of the French philosophers of whom the most prominent were Montesquieu, Voltaire and Rousseau. Rousseau came forward with a plan of social re-construction. He wanted men to live

¹ N.S. Bose, The Indian Awakening and Bengal, Firma K.L. Mukhyopadhyay, Calcutta, 1960, pp. 182-83.
according to nature and proclaimed the equality and sovereignty of the people. The influence of his book, the "Social Contract" produced tremendous effect both in France and Europe. He exposed the vices of the existing social and political systems. Similarly, the educated Indians imbibed the ideas of modern nationalism and democracy by the study of English literature and European history. They became the political leaders of the nationalist movement in India. Their leadership was more systematic, progressive and powerful than that of the leaders of the Mutiny period. The period between 1870 and 1885 witnessed a steady growth of nationalist literature and press which reflected the growing political and economic discontent among the Indians. The discontent of the Indians reached the breaking point by 1883. The unpopular measures of Lord Lytton added fuel to this fire of discontent. It was also due to the failure of the Indians to get the passage of Ilbert bill which made them think seriously about organising a national association, wholly devoted to politics. The Indian Association was established at Calcutta in 1876. It

1. Ibid., pp. 152-53.
summoned a "National Conference" in 1883. Surendra Nath Banerjee impressed upon the audience to unite and organise themselves for the cause of nation. During the same year, Allan Octavian Hume, "Father of Indian National Congress" addressed an open letter to the graduates of Calcutta University. He exhorted them to organise an association for the mental, moral, social and political regeneration of the people of India. Dr. Pattabhi Sitaramaiah states:

The origin of the Congress is shrouded in mystery. The seed or origin is perceived in the conference held at Calcutta in December 1883 and Madras in 1884. But its origin is visible and traceable in the famous circular addressed by A.O. Hume.²

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Soon after, Hume and his Indian associates founded the Indian National Congress in 1885, which met in Bombay under the presidency of Mr. W.C. Bonnerjee, an eminent lawyer. Henceforth, the Congress met every year. It evoked enthusiasm and attracted a large number of leaders, from different parts of the country. "It may be briefly stated that the history of the Indian National Congress is the history of the national awakening in India."  

The history of Nationalist Movement in Karnataka in the second half of 19th century has to be studied against the background of the Congress origin and its growth. While India was becoming conscious of the humiliating conditions, to which, it had been subjected by the British rule, the condition of Karnataka was still more humiliating. The people of Karnataka found it extremely difficult to contribute their mite to India's struggle for freedom as all political and social movements found their origin

usually in cities or big towns or capitals of India wherein Indian intelligencia provided the necessary dynamism for the progress of the movements. Karnataka had not the fortune of having a prominent city or capital of its own to start a national movement, since it was being divided in various provinces. The districts of Dharwar, Belgaum, Bijapur and Karwar, were merged into the Bombay presidency and their people naturally came under the influence of the national activities of Maharashtra. Mysore and Kodagu which formed the southern parts of Karnataka were influenced by the activities in Madras. The districts of Gulbarga, Raichur and Bidar which formed the erstwhile Hyderabad state were in the grip of Muslim autocracy. Thus, the national movements followed different lines in the different parts of Karnataka. Still, the people of Karnataka did not remain quiet. They responded to the nation's clarion call and played their befitting role in the struggle for India's freedom.

BOMBAY KARNATAKA:

The foundation of the Indian National Congress in 1885 at Bombay, provided an opportunity for the people of Bombay Karnataka to participate in the Indian
national movement.¹ They were keenly interested in the national activities of neighbouring Maharashtra. Many of them attended the meetings and conferences held either in Bombay or in Poona. Narayan Ganesh Chandavarkar joined the Congress from its inception.² He belonged to Chandawar in the North Kanara district of Bombay Karnataka. He was elected to the Lahore Congress in 1900. Afterwards, he was raised to the Bench of Bombay High Court.³ Shri. Bhate of Belgaum and some other Kannadigas seem to have attended the Congress sessions.⁴ It is said that some Muslimas from

² Ibid.
³ This information was made available in course of an interview with Shri. Narasing Narayan Bhise, Social Worker, Dharwar, on 10th August 1967.
Karnataka attended the third Congress session at Madras which was held under the presidency of Baddruddin Tyabji in December 1887.¹ The Kannadigas participated in large number in the Bombay Provincial Conference which held its session at Belgaum in 1895.² Shri Dinsha Vacha was elected President of the conference.³ But it is to be noted that the Marathi speaking politicians dominated the deliberations.

At the beginning of the 20th century the nationalist agitation began to acquire new consciousness and energy. The political agitation now developed on extremist lines. The extremist sections of Indian nationalism began to decry the ideology of moderates and their adoration of the West. The more militant among them were uncompromising in their hostility to the foreigner and condemned every thing connected with him. The hostility between the two was sharpened by various influences. Among the persons who gave birth to extremism in India, the formost place should

¹ Ibid, p. 38.
² Ibid.
³ Ibid.
be given to Shri. Bal Gangadhar Tilak (Poona), Bipin Chandra Pal (Calcutta) and Lala Lajpat Rai (Lahore).

Through the paper Kesari which Tilak edited, he spread far and wide his message of national emancipation from the alien rule. He intended to raise the status of India. He believed in the dictum "the end justifies the means." He considered all means fair for winning freedom for the country. He wanted the people to become strong and manly, courageous and fearless. He was proud of the ancient glories of India. He pleaded that the Indian future should be built on ancient heritage. The political agitation should spread among the masses. Swaraj or self-government should be the goal of national movement. "Home rule is my birth-right and I will have it", was the slogan he raised and it gave a new colour to the movement.

2. Ibid.
Karnataka responded to national call. Tilak had become the leader not only of Maharashtra but also of India. His paper "Kesari" had a profound influence on the intellectual classes of Karnataka, such as lawyers, teachers and doctors. "Kesari", Tilak's journal, was a dominating political influence amongst the awakened sections of Karnataka, who here as elsewhere, came from the intellectual classes — lawyers, doctors and teachers. ¹ This period witnessed the coming of the first batch of political leaders of Karnataka. Tilak was the sole inspiration for the political activities in Karnataka as in Maharashtra.

The great sons of Karnataka, such as Gangadhara Rao, Deshpande, Srinivas Rao Koujalgi, Datto Pant Belvi, Datto pant Majali, Karguppikar, J.G.Deshpande, Madhava Rao Kembhavi, Krishna Rao Mudwedkar, Madhava Rao Kabbur, Vishwanath Rao Joshi, Baba Tombe, Narising Narayan Bhise, Venkat Rao Huigol, Srinivas Rao Umachgi, Anant Rao Jalihal, Purushottamacharya Kailohur, Paramanna Hosmani, Kadappa Raghavendra Rao, Alur Venkat Rao, Gadigeyya Homapurmath, Senganagowda Patil of Abbigeri, were the foremost fighters from Karnataka in

in India's struggle of freedom.\(^1\) Karnataka's contribution to the political battle for freedom of the country is indeed very great. Karnataka derived its inspiration mostly from Tilak. As he himself said, Karnataka was the greatest stronghold in his rousing campaign for Swarajya. Karnataka leaders spared no sacrifice, stinted no efforts, lost no opportunity, to keep aloft the banner of freedom in the days of Tilak. The same glorious traditions were continued when Mahatma Gandhi assumed the leadership of the Congress (Aug. 1920). He paid tributes to the organisation, spirit of unity and sacrifice shown by Karnataka in the cause of freedom.

GAJANANA, SHIVAJI, AND DASARA CELEBRATIONS IN KARNATAKA:

The British favoured the Muslims against the Hindus, in Hindu-Muslim riots at Bombay in 1893. It was then customary that both the communities attended freely each other's religious celebrations like Moharram.

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1. This information was made available in course of an interview with Sri. Narasing Narayan Bhise, Social Worker, Dharwar, on 10-6-1967.
and Gomapat festivals. As a result, Tilak thought of celebrating Hindu festivals like Gajanana, Shivaji and Dasara festivals with a view to utilise the religious instincts and to instil in them the spirit of discipline and patriotism against the British. He inaugurated the celebrations at Poona. Soon Karnataka followed suit with great enthusiasm. He revived the memories of Shivaji and made the people think, "as Shivaji drove out the Muslims from this country, it was now the duty of the Indians to drive out the British, who had offended the feelings and aspirations of the people. A. O. Hume visited North Karnataka before he left for England in 1893, and he was given a tremendous ovation in Belgaum and Dharwar as the man who was chiefly instrumental in helping Indians to organise the National Congress. His presence among the people of Karnataka infused an intense spirit of nationalism in them."


(The Bombay Karnataka Conference was held under the presidency of Dadasaheb Khare in 1903. 1 Athawale Pandu Ranga Rao, Pathak Gurunath Rao, Gadigeyya Honnapurmath, Narayana Rao Karigudari and others, participated in it with unbounded enthusiasm and made it a grand success. 2

PARTITION OF BENGAL: ITS REVERBERATIONS IN KARNATAKA

One of the striking trends of the awakening in Karnataka was the growth of political consciousness leading to the beginning of the national movement for independence. Several factors were responsible for this development.

The impact of the Western rule was first felt in Bengal. 3 Lord Curzon pursued an imperialistic policy


2. Ibid.

which helped only flare up the national movement in intensity and led to the birth of revolutionary terrorism. To break the backbone of the National Movement he planned to play his ace card — Partition of Bengal into two separate provinces, one of them having predominantly Muslim majority. A separatist tendency had already developed among the Muslim Politicians. The partition of Bengal was a great challenge to the people of Bengal. The national leaders faced a great ordeal. It unleashed a mighty upsurge that swept the country; consequently a new age ushered in the history of Indian National Movement. The partition of Bengal marked the emergence of new political leaders and workers in Karnataka. A few ardent workers courted imprisonment on account of their connection with the revolutionary movement of Bengalis and the national leaders.

The Karnataka leaders were inspired by Tilak's goal of Swadeshi. The people then were greatly

1. Ibid, p. 190.
infatuated with the use of foreign goods. Alur Venkat Rao, Krishna Rao Mudwedkar, Gadigeeya Honnapurmata, Vitthal Rao Joshi, Lime, Datto pant Kale, Narasimbachar Punekar (Kavyanand), Mavaloppa Muttur (Kittur), Anant Rao Dabade, Trivikrama Rao Pitre, Anant Bapuj Joshi, Gopal Rao Deshpande started an effective campaign of boycotting the foreign goods and gave an impetus for the various articles of Swadeshi and expressing their sympathy for the Bengalis. ¹

akkari Balacharya, a staunch devotee of Karnataka and a born poet, Anant Rao Dabade and others instilled the patriotic sentiments of Swadeshi and nationalism in the minds of Kannadigas through their Kirtanas. ²

The national educational institutions were established at various places such as Hubli, Dharwar, Navalgund, Margund, Bagalkot, Agadi, Hanagal and others places. ³

Alur Venkat Rao started the Mutana Vidyalaya

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1. This information was made available in the course of an interview with Sri. Narasing Harayan Bhise, Social Worker, Dharwar, on 10th August 1967.


3. Ibid.
at Dharwar. With the efforts of Dundopant Sahasrabuddhe, another school was started at Navalgund. Kaka Kalelkar started the Ganesha Vidyalaya at Belgaum. Jaya Rao Margund established a school at Bagalkot.

Swadeshi industries arose in many places. The revolutionary sentiments of indignation as a result of the partition of Bengal led the Kannadigas to think and act. They shared the sentiments of Bengalis and thus established relation of Karnataka with the revolutionaries of Bengal and other parts of India. Among them, Babu Rao Naik, Abdul Gani (Galgali), Bheema Rao Venkatesh Bowoor (Dharwar), Dr. Bandur (Dharwar), and others were prominent. The Manik Tola Bomb incident in Bengal roused the people of Karnataka with enthusiasm. Dr. N.S. Hardikar inspired the students, through Arya Bal Sabha at Hubli.

1. Ibid.
2. Ibid.
3. Ibid.
4. Ibid.
5. Ibid.
6. Ibid.
Karnataka delegates attended in large number, the Congress session at Surat in 1907. Srconivas Rao Koujalgi, Krishna Rao Mudwekar, Annacharya Hoskeri, Gangadara Rao Deshpande, Alur Venkat Rao who attended the Congress were staunch followers of Tilak. Trouble was brewing in the Congress itself as a result of a tussel between the Extremists and Moderates. It reached crises during this session. As soon as Tilak rose to speak, some one threw a chair at him. At once there was a great uproar in the whole assembly. Sreenivas Rao was beaten by a volunteer when he obstructed the people rushing towards Tilak. Hoskeri and Sreenivasa Rao had to remain under police custody for a few hours. Tilak was arrested in 1908. From that day onwards Karnataka was claimed as Tilak's province.

5. Ibid, p. 38.
of Tilak sent a thrill of excitement and indignation in the hearts of Kannadigas. Tilak was released in 1914. His release was a great signal for further activities.

HOME RULE MOVEMENT:

Mrs. Annie Besant started the Home Rule Movement and spread it throughout India. Alur Venkat Rao, Gangadhara Rao Deshpande, Vithal Rao Joshi, T.K. Pitro, Vishwanath Rao Joshi, Baba Tembe, Gadigoyya Honnapurmath made efforts to secure a branch to Karnataka. Their efforts were crowned with success, and a branch for Karnataka was given. Alur Venkat Rao translated the pamphlets of Home Rule League from Marathi into Kannada and Baba Tembe published them at Hubli. Gangadhara Rao Deshpande became its President. An effective propaganda was carried on in Kannada.

2. Ibid., pp. 38-39.
started freedom movement at Poona in 1916. In the same year, he undertook a whirl-wind tour of Karnataka.

KARNATAKA SABHA:

Karnataka Sabha was founded at Dharwar in 1916 with the object of carrying on vigorous political activities and linguistic agitation. The linguistic movements were not confined to the Northern India. The Southern provinces were trying their best to develop linguistic and cultural unity. Alur Venkat Rao, Krishna Rao Mudwedkar, Kadapa Raghavendra Rao, Gadigeyya Honnapurmath, Rama Rao Naragundkar; Narayan Rao Deshpande, Narayanachar Rajpurohit, Venkat Rao Mudwedkar exerted much to intensify the movement.

The Karnataka Sabha submitted a memorandum to the Home Rule Sabha. They pleaded that the Kannada speaking areas should be constituted as a separate political entity. The leaders of the Home Rule League at first


2. Ibid.
did not accept the proposals. After due consideration, they accepted them. It was realised that the Home Rule Movement would not spread in Karnataka, unless the proposals were accepted. Krishna Rao Mudwedkar, Alur Venkat Rao, Gadigeyya Honnapumath, Kadapa Raghnendra Rao preached the gospel of Karnataka Unification. Through their efforts the Montague Chelmsford Commission accepted the principles of linguistic provinces in 1918. The Nehru Committee appointed by the Congress, gave its full support for the unification of Karnataka in 1920.

The provincial conference of the Congress was held at Belgaum in 1916. The two camps of the Congress—Extremists and Moderates — were united by them.1 This was a time when England was at war with Turkey. The Muslim League made a pact with the Congress at Lucknow by which Hindus and Muslims evolved a joint scheme of action against the Government. The political leaders from all parts of the country attended the conference. The resolutions were passed relating to the use of

indigenous goods and maintenance of unity in the country. The 18th Bombay Provincial Conference was held on 1st May 1918 under the Presidency of Vallabhbhai Patel. Gandhi and Sarojini Naidu also attended the conference. Resolutions were passed relating to the military training to the Indians and their appointment to the higher military ranks without any racial discrimination. There were other resolutions on the withdrawal of Arms Act and the Press Act.

CONGRESS AND THE FORMATION OF LINGUISTIC PROVINCES:

Since 1920, the intense desire for unification was a dominating factor in all the activities of Karnataka. This movement had permeated among the different portions of Karnataka irrespective of political or religious planks. The Indian National Congress never ignored the formation of the provinces on linguistic basis. The Congress constitution provided for separate provinces for Sindh, Orissa and Andhra. Karnataka had to wait until 1920. By this

1. Ibid.
3. Ibid.
time, the Karnataka Unification Movement roused to intense activity. Karnataka Political Conference was held at Dharwar in 1920 under the presidency of Sir V.P. Madhava Rao, Ex-Divan of Mysore. Subba Rao Byahatti was the Chairman of the Reception Committee. Hundreds of delegates from all parts of Karnataka attended this conference. The main object of the conference was to unify all Kannada speaking territories under one administration. This Conference created a sense of political and cultural consciousness in all parts of Karnataka. All the public meetings terminated with slogans of "Bharat Mataki Jai" and Karnataka Mataki Jai". The same practice prevailed in all demonstrations and Prabhat Pherias.

Karnataka held radical views in all aspects of national movement. North Karnataka, in particular, more or less a prototype of Maharashtra was taking the lead from Tilak, who aroused the spirit of patriotism, which remained still alive until the advent of Mahatma Gandhi. With the assumption of the leadership by M. Gandhi,
Karnataka people became politically more active in tune with a fresh awakening in the country. Tilak's message had reached only the young intellectual class in Karnataka as in other parts of India. L.Tilak was held in high esteem. The people of Karnataka were convinced that Tilak would offer a more tough fight to the Foreign Rule than anybody else. But Gandhiji's message was extended to the masses too. Tilak's approach was more to the intellect whereas Gandhiji's was more to the heart.

NAGPUR CONGRESS:

There was a discontent among the congress people of Karnataka, since the congress had not complied with their demand for forming a separate Karnataka Provincial Congress Committee on linguistic basis. An ultimatum was given that the congress would have no future in Kannada area if no separate provincial congress committee was formed. Some of the congressmen who were very staunch for the unification went the length of threatening the congress that they would quit the congress if there was any delay in forming a separate

1. Ibid, p. 40.
The Indian National Congress held its session at Nagpur under the Presidentship of Hakim Azmalkhan, as the President-elect Deshabandhu C.R. Das could not attend it since he was undergoing an imprisonment at the time.¹ The congress had set up Provincial Congress Committee on linguistic basis for the convenience of its own organisation. The people of Karnataka felt it necessary that the Congress should recognise Karnataka also as an entity and a separate Congress province should be formed, before it became an administrative unit. For this purpose a delegation for which special train was being arranged from Gadag to Nagpur (Karnataka Special Train) consisting of 800 members from Karnataka, made a strong plea to the Nagpur Congress of 1920, and demanded the formation of Congress province on linguistic basis, with the Kannada speaking areas forming a separate province.² Leaders of the Indian National Congress acceded to this request. Gandhiji's message


of Non-violent, Non-cooperation movement adopted by the Congress had to reach all parts of India. All the leaders of Nagpur Congress accepted the principles of dividing the country into provinces on a linguistic basis to carry on the congress work. From 1921 onwards Karnataka secured a separate provincial status under the Congress organisation. The Kannada speaking areas of Bombay, Kodagu, Madras, Hyderabad were brought under the jurisdiction of Karnataka provincial congress committee, the headquarters of which was Gadag. Henceforth all the public activities were started on all-Karnataka basis. This was the first, concrete step towards the unification of Karnataka. The voice of Karnataka was heard in the Indian National Congress. The cultural and linguistic activities were started on All-Karnataka basis in a visible manner. Fresh enthusiasm was infused in the workers of Sahitya Parishad at Mysore and the sponsors of Vidyavardhaka Sangha in the North Karnataka. The feeling of oneness spread among all Kannadigas who responded to the call of Non-cooperation movement with immense enthusiasm.

1. Ibid.
Kannadigas felt that, when once their just claim had been accepted by the leaders, the day of political unification would be not too far. They took up the constructive programme of the Congress all over Karnataka such as national education, Khaddar propaganda, abolition of untouchability, anti-drink campaign and the encouragement of village industries. The national leaders, who visited Karnataka, expressed admiration for the response of Karnataka to the national call. Afterwards, the disturbances took place at Dharwar on the 1st July 1921, on account of the high-handedness of Dharwar Paujdar. This enraged the people of North Karnataka. Picketing of liquor shops was undertaken throughout Karnataka but it was very vigorous at Dharwar.\footnote{R.R. Diwakar, \textit{(ed.)} Congress Ranna Mahotsava, \textit{(in Kannada)} Loka Shikshana Trust, Hubli, 1947, pp. 41-42.} The Dharwar City Paujdar resorted to firing to disperse the crowd in front of the Toddy & Liquor shops \textit{(Market area)}. As a result, three killed and 29 persons were arrested.\footnote{Ibid.} But, this shooting
tragedy did not break the national spirit of the people.

KELKAR AWARD:

The problem of the boundary dispute came to the forefront at the time of the formation of the Congress provinces. A dispute arose between Andhra and Karnataka so far as the district of Bellary was concerned. The All-India Congress Committee referred the matter to M.C. Kelkar Committee which submitted its report. On the basis of this report, Adwani, Alur and Raidurg Talukas of Bellary district were given to Andhra provincial congress in 1921. This sowed the seeds of discontent in Karnataka. The claim of the Andhras was not tenable from any point of view — neither linguistic, historical, cultural, commercial, industrial nor administrative. Hence the Kelkar Award was condemned by the Kannadigas.

The question of Belgaum was also a thorny problem. The Maharashtrians put a stiff opposition to merge Belgaum into Karnataka. Thanks to the timely efforts of D.V. Belvi and Gangadhar Rao Deshpande, the elderly leaders of Karnataka and the prominent politicians, they argued convincingly that Belgaum, unequivocally belonged to Karnataka.

The spirit of nationalism permeated the other parts of Karnataka including South Kanara and Bellary. Shrinivas Pai of Ammembal was a prominent personality among the people of South Kanara. He was assisted by men like Subbaraya Baliga in his efforts to spread the message of the Congress among the masses. He is ranked as one of the greatest organisers of the youth movement between 1904 and 1908. Due to the

2. Ibid.
3. Ibid.
constant efforts of Shrinivas Pai and Subbaraya Baliga the spread of Swadeshi and boycott of foreign goods took a rapid stride in this part.¹ Tanje Mongesh Rao, a Government servant in Bantwal secretly helped the movement.² But the work of national education did not come up to the expectation. The people of South Kanara held Tilak in high reverence; and his influence spread through Mrs. Annie Besant’s Theosophical Conference.³ Kolachalam Venkata Rao and Sabhapati Madjar also contributed their mite to the freedom movement in the district of Bellary.⁴ They had established contact with the Indian National Congress from the very beginning.⁵ They spread the movement of Swadeshi and Boycott in this place as any other part of Karnataka.⁶

² Ibid.
³ Ibid.
⁴ Ibid.
⁵ Ibid.
⁶ Ibid.
SATYAGRAHA MOVEMENT:

The movement incidentally started when M. Gandhi started Salt Satyagraha in the district of South Kanara. The movement spread like wild fire at Ankola within a week. The people from different places joined the movement. At this time Umesh Rao was practising law at Kasaragod in 1921. He also joined the movement. To break the salt laws, large meetings were held in the premises of garden at Mangalore under the presidentship of R.K. Prabhu, the Sub-Editor Bombay Chronicle. R.K. Prabhu and Umesh Rao were arrested. On the very next day Hartal was observed. The Salt Movement spread over all parts of the district. Karnad Sadashiva Rao, a veteran leader took the lead. Rama Rao Malya, Editor "Satyagraha", and Secretary, District Pracharaka Committee, and Kappali Manjunath Naikar joined the Movement. Both the persons were sentenced to imprisonment for six months in 1921. Fresh enthusiasm and vigour were seen in the youths who organised


2. Ibid.
Satyagraha associations in different parts of the district. On the 2nd of May the two rich persons of Kundapur Taluka, by name, Rangabali and Kadagi were arrested. Gandhiji was also arrested on 4th May 1921. The news of his arrest reached Mangalore and protest demonstrations and strikes took place at Udapi and Mangalore on 10th and 11th May 1921 respectively. On 11th June, a Committee consisting of rich persons, started procession on the main bazaar line. On the very next day, the school boys led processions passing through the main streets.

**SATYAGRAHA IN SIRSI:**

Karnataka Satyagraha Association launched two programmes. (1) Violation of Salt Act in Ankola (2) Forest Satyagraha in Sirsi. For these two movements, the district of Karwar was the nerve centre of political activities. Venkatesh Ramalai was the pioneer in the Forest Satyagraha movement at Sirsi. The main reason for Satyagraha was due to the vexatious

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troubles arising out of the restrictions, imposed by the Government in the Forest Act. Moreover, the Government had not done proper arrangements to protect men and animals from the dreadful danger of the wild beasts. The Licences for the protective weapons were issued only to property holders. The leaders of All India Congress such as Pandit Malviya, Sardar Vallabhbhai Patel, Dr. N.S.Hardikar and others were arrested at Bombay. About 2000 people participated in that Satyagraha. The meeting adopted an unanimous resolution to launch Satyagraha in the Talukas of Sirsi, Siddapur, Kumta, Ankola and other places till the Government redressed their grievances.

RESIGNATION OF THE PATELS:

On the 13th of August about fortytwo village head-men (Patele) of Sirsi Taluka tendered resignations. The procession in honour of the village head-men started on the main road with the singing of National Anthem. The procession reached the Taluka Office of Sirsi and a protest meeting was held in the premises of the temple "Marikamba". On behalf of the village head-men, Timmaiah Anant Hegade spoke on the occasion. On 15th
August, the Muslims convened a meeting to express their sympathy to the Satyagrahis and pledged to boycott the foreign goods. Venkata Ramaiah, nick-named as Vallabhbhai of Sirsi, was a man of penetrating intellect and wonderful organising capacity. He was arrested on 20th August. A violation of Law-Day was observed on 25th August. The police did not obstruct the people from observing the celebration except the arrest of one volunteer by name Shyam Bhat Bisalkoppa at Yakkundi. At the time of his arrest, his valient daughter asked the police to arrest her along with her father. But the police refused to do so and they were at a loss to understand what to do.

**MYSORE KARNATAKA:**

Very few Native States had the fortune of good and benevolent rule. Of them Mysore ranked the first: Hence Gandhiji's appreciation of Mysore as "Rama Raj" when he visited Mysore was quite appropriate.¹

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1. This information was made available in course of an interview with Shri. Narasing Narayan Bhise, Social Worker, Dharwar, on 10th August 1967.
The national consciousness had sprouted in the State of Mysore even before the birth of Indian National Congress in 1885.\(^1\) Transfer of Sovereignty of Mysore to an enlightened and benevolent prince like Krishna Raja Wodeyar IV and the appointment of Rangacharlu as Dewan of the State brought about a complete change in the administrative set-up of the State in the last quarter of the 19th century.\(^2\) Diwan Rangacharlu acted as a liaison between the king and his subjects. He persuaded the king to set up a Representative Assembly and a Legislative Council, to assist the king in the discharge of administration. As the dictum goes, the welfare of the king lies in the welfare of the subjects. H.H.Maharaja of Mysore agreed to it. Thus People's Representative Assembly came to be established on the auspicious day of Dasara in 1881. A legislation was passed to the effect that the affairs of the State should be discussed in the Assembly. Unfortunately

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2. Ibid.
C. Hangaoharlu passed away after having served the State loyally for a brief period of about twenty-two months. Even when he was on his death-bed he had the deep concern for the promotion of welfare of the people.

Though the Assembly faced several critical situations, it did survive because of the broad outlook of the Maharaja. It was, in essence, a resemblance of the British Parliament. The Assembly (1881) was a precursor to the Indian National Congress (1885). It is Mysore's proud privilege and unique honour of being the first and foremost in the whole of India in raising aloft the banner of Democracy and Nationalism even before the birth of the Indian National Congress whose sphere of activities was, in the beginning, confined to mere submission of memoranda and leading deputations.

Influence of the National Movements in other parts of Karnataka especially the events connected with Tilak had their spell on the people of Mysore Karnataka. M. Venkata Krishnaiah was the foremost among those who expanded the national activities of Mysore.\footnote{Ibid.}
agitation against the partition of Bengal spread everywhere. The people of Maharashtra had become much politically conscious and led demonstrations against the British imperialism. The incident roused the national sentiments of Mysore which took to Swadeshi and boycott of foreign goods. It gave to the people an idea of the problems that the country was facing and showed the way how best they could be solved. The political leaders in Mysore were convinced that it was only after the people in Indian India achieved political progress on parallel lines with those in British India that Indian freedom could be won.

The British sought to check the national movement in Mysore through the Resident. But the people of Mysore, especially the educated class were national minded and agitated for unity and political advancement of India and demanded more and more powers to their Representative Assembly. The idea of the British Government to separate from Mysore the two districts of Bangalore and Kolar gave a rude shock to the feelings and sentiments of Mysoreans who resented it; His Highness the Maharaja did not favour it. Hence that idea was given up and the two districts remained intact.
The first Great World War created a powerful awakening in the country. It had its effects in the Mysore State too. The people were also desirous of securing independence. Hosakoppa Krishna Rao and Krishna Shastrī wrote a book on political reforms (Rajakeeya Sudharanegalu) in Kannada on democratic lines which gave an impetus to the movement. The book enlightened the political awakening in the people. A public meeting was held on November 1922 at Hoskop. Later on, similar meetings were held at Shimoga, Harīhar, Tumkur and other places. Satyagraha was another potent weapon used by Gandhiji for the political ends. Several youths from Mysore participated in them. The Mysoreans never lagged behind in the unification of Karnataka Movement also. On the other hand it was the Mysoreans that sponsored as far back as 1905 the unification of all the Kannada areas under the aegis of the Maharaja of Mysore.

KODAGU KARNATAKA:

There were no agitations in Kodagu for political reforms till 1910. The political movement took shape

in Kodagu quite late on account of the following reasons:

(i) There was no encouragement for the development of agriculture.

(ii) The national sentiments of the people were being checked.

(iii) The farmers were subject to heavy taxes.

(iv) The Government refused to accord permission to construct a bridge across Kauvery, passing through the centre of Kodagu.

(v) The system of weights and measures were not properly regulated. The Association of Agriculturists founded by B. Ganapati in 1903 did not thrive for sometime. It was renamed as the Land Holders' Association in 1906. The political movement in Kodagu originated therein.
Two eminent persons by name Madayya, retired Executive Councillor of Mysore and M.Muthanna, retired Conservator of Forest, Mysore, infused new spirit in the Association in 1912. The main object of this Association was to bring to the notice of the Government the grievances of the people for being redressed. Within a short time, this association became a popular organisation in the State. The membership of the association also increased to a great extent. It should be noted that the starting of the Codagu Landholders' Association itself originated the political movement in Codagu. This Association was started by the enthusiasm of the two eminent personalities in 1912. One was Sri. C. Madayya (Godanda) and the other was Sri. M. Muthanna (Maniapanda). The former was a retired first Executive Councillor of Mysore and the latter was a retired Conservator of Forests, Mysore. That Association was greatly supported by the hard work of Sri. B. Ganapathy (Biddanda) and by the enthusiastic co-operation of Sri. N. Subbannayya (Nidtha), Sri. C. N. Venkappayya (Cukkemane) and Sri.

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B. Sripathi Rao (Shagamandala). The last mentioned three gentlemen had belonged to the first batch of members of the State Legislative Council. The object of this Association was to bring the grievances of the people to the notice of the Government and get them redressed. During the teens of this century this Association was very popular throughout the State. A number of men were enlisted as its Members and that gave awakening to the people.¹ Some efforts were made to merge Kodagu in Madras Presidency. Those who opposed the merging of Kodagu established an association known as "Kodava Sabha". As a result of the strenuous efforts of some members of the Kodava Sabha, the idea of merging Kodagu was dropped out. In order to awaken the national sentiments of the Kodagu people, a Weekly Journal, entitled "Kodagu" was started in 1921. P. I. Bellappa, who had just come out of the portals of the college, was its editor. Another paper by name "Loka Pavana" under the editorship of

B.A. Belliappa was started. Those two papers opened the eyes of the people in politics.

A political conference was held at Madikeri in September 1918. A resolution was moved, and it stated, "that this conference of the people of Kodagu is of opinion that the institution of an Advisory Council, such as has been proposed for this country, wholly fails to satisfy the legitimate aspirations of the people, conferring as it does, no power on them to participate in the administration of their country, and as it does not lead to the progressive Realisation of the Responsible Government. The 1919 India Act also did not prove fair to Kodagu." Sir William Barton, the Chief Commissioner favoured the move and the Kodagu Legislative Council was set up. The national movement in Kodagu under the leadership of P. Kushalappa and P.I.Belliappa, who congressites as well as members of the legislative council grew from strength to strength; and the unification movement gained support of the people gradually.

1. Ibid, p. 102.
2. Ibid.
3. Ibid.
Both men and women took active part in the Congress movement at Kodagu and courted imprisonment for several times. The number of Congress men and Satyagrahis increased. P.I. Belliappa, H.R. Krishnayya, K.C. Kurumbayya, Abdul Gaffar Khan took an active part in the movement. Hartals and strikes were observed peacefully. Ladies such as Mrs. B. Muddavva, Mrs. P. Seetha Belliappa, Mrs. M. Bhojamma also joined the movement and courted arrest. Thus the movement paved the way for political progress and unification of Karnataka.

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2. Ibid.

3. Ibid.