CHAPTER VII
CONTRIBUTION OF IMPORTANT LEADERS
GROWTH OF NATIONALISM

1. GANGADHARA RAO DESHPANDE:

Gangadhara Rao was born in a noble family of Inamdars of Hudali in the district of Belgaum. He had the privilege of being one of the most intimate friends of B. Tilak. Inspired by the patriotic example of Tilak he plunged into the political field very early in his life and became his stout follower. He was the chief exponent of Tilak's message in Karnataka though formerly he had an inclination towards Gokhale party. He was a leading practitioner at Belgaum Bar. He was an eloquent speaker in Marathi as well as in Kannada.

The partition of Bengal and Swadeshi movement provided a great measure of political awakening in Karnataka. The Swadeshi propaganda and the boycott of foreign goods were vigorously carried on. As a result, Swadeshi industries started in all the places. He attended the Congress Session at Surat in 1907. He was a principal organiser of the sixteenth Bombay Provincial Conference held at Belgaum in 1916. Tilak,
Gandhi and Dadasahib Karandikar were among the leaders who attended it.

Tilak set up the Maharashtra Branch of the Home Rule League soon after Mrs. Besant started her All India Home Rule League in Madras. In collaboration with Srinivas Rao Kaujalgii, Dattopant Belvi, Venkat Rao Alur and Gadigeyya Honnapurmath, Gangadha Rao opened a branch of the Home Rule League in Karnataka and became its president. He travelled throughout Karnataka in order to spread the Congress message—Swadeshi, Khadi, Village industries, Boycott of foreign goods and Non-cooperation. He established contacts with all prominent people in Karnataka including the nationalist workers in Mysore.

An utter neglect of Kannada was one of the peculiar features of the public life of Karnataka. That was due to the wielding of Marathi influence in the northern portion and partly due to the historical circumstances. Karnataka had come within the direct zone of Tilak's national activities.¹ There was a lot

¹ B.M. Datar, Shape of the United Karnataka; in Karnataka Darshana, R.S. Hukkerikar, Bombay, 1955, p. 502.
of fuss — even now it continues — as regards Belgaum being a Kannada or Marathi town. Then the quarrel was between Kannada and Marathi speaking people there as to which language should be used on the public platforms there. Time was even the public activities in Karnataka were carried on mostly in Marathi. The leaders of Karnataka started speaking in their mother tongue in the public meetings. A lot of opposition was made by the Maharastrians who put their claim to Belgaum as a Marathi town. But the elderly leaders of Karnataka like Gangadhar Rao, D.V. Belvi, Narayan Rao Joshi and others put their bold claim that Belgaum unflinchingly belongs to Karnataka. Herein they had the concurrence of N.C. Kelkar, a staunch advocate of Marathi.

The leaders however persisted and in the course of time, Kannada came to occupy its rightful place without creating any conflicts with the other languages, although these continued and still continue to occupy their own place in the public life of Karnataka.

1. Ibid.
Gangadha Rao was sentenced to six months under Sec. 124 of the Indian Penal Code, for his speech made at Dharwar in 1921. He was the President of Karnataka Pradesh Congress Committee for four years (1920-24). He was one of the general secretaries of the All India Congress Committee. Gangadha Rao Deshpande was a dynamic force in all the political and public activities of Karnataka in those days. Therefore he was called "Karnataka Kesari".

(Karnataka Lion)

2. Srinivas Rao Kaujalgi:

To use Gandhiji's picturesque phraseology, Srinivas Rao Kaujalgi and Gangadha Rao Deshpande were the two "Tall poppies of Karnataka". Srinivas Rao was born at Kaladgi in Bijapur District of the then Bombay presidency. He was the leader of the Bijapur Bar. He possessed an imposing personality and wonderful self-confidence. He had an indomitable courage.

as a leader in the political field. He commanded a vast influence both in the district and outside. He enjoyed the confidence of all the public workers of the time. "The name of Srinivas Rao Kaujalgi of Bijapur occurs first to me not merely because of his imposing figure and abounding self confidence as a leader in the political field, but because he was among the few who commanded both love and respect in an unreserved measure from public workers who came in contact with him."¹

He belonged to the school of Tilak. Fired with a burning zeal, he served Karnataka and through it the Indian nation. He attended the Congress Session at Surat in 1907. With the coming of the Non-cooperation movement he gave up his profession in 1920–21. He was sentenced to one year imprisonment. He took up the propaganda of Khadi with great devotion. He supported the work of Dr. N.S. Hardikar who had organised Hindustani Seva Dal. He joined the Swaraj Party.² He stood shoulder to shoulder with Gangadhara Rao in holding Belgaum session

1. Ibid.
2. Ibid.
of the Indian National Congress presided over by Mahatma Gandhi. Had he possessed milder temper and sweeter tongue, certainly, he would have been one of the All India Leaders.

3. ALUR VENKAT RAO:

Alur Venkat Rao was one of the pioneers who started the political, social and cultural movements in Karnataka. He dedicated his life for the unification of Karnataka. He had a robust faith in the indigenous movement. "In olden days, there was the patriotism for the mother tongue. In the now circumstances, country's tongue is more important than mother tongue. I don't quarrel with those who have not grasped this new idea ..... This is the reason in my opinion why Maharastra people living in Karnataka cannot adjust themselves to Karnataka .... The second reason is the idea that is contained in "Brahan-Maharastra". Some portion of it, is in my opinion, anti-national, and unless it is rooted out, there is no safety for Nationalism. It is sowing seeds of bad nationalism everywhere. The far-reaching effects of it are not yet foreseen by many. The third reason lies in the selfish
temperament of Maharastrians as a whole. The merits and defects of Peshwas are still there.

But I have a robust faith in an indigenous movement. No power on earth can take from us, what is ours ... you should oppose tooth and nail every attack in a dignified way ... I want that you should realise that without the growth of this Karnataka movement, no real work in Karnataka is possible. Some, why many are under the impression that they can do political work without caring for this Karnataka spirit ... In my opinion it is an illusion.¹ It was his conviction that without the growth of Karnataka no solid work could be achieved by Karnataka people on all India lines. He came under the spell of Tilak and also M. Jandhi later and entered public life early. Karnataka was in a slumber then; and he shook it up by his clarion call to achieve the age-old dream of united Karnataka.

When he joined the college, he found that

his professors had no soft corner for Kannada language; and that provoked him to action. From that time his love for Kannada became more and more ardent; and he associated himself with Karnataka Vidyavardhaka Sangha with a view to study Kannada literature, history and culture. To the Sangha's journal, "Vagbhushana" he contributed articles stressing the need for linguistic and cultural unity and the formation of a separate Karnataka. From 1905, he organised the institutions through which he started the movement for the unification of Karnataka. In 1917, a memorandum demanding the formation of the provinces on linguistic basis was submitted to Montague Commission.

This was the beginning of the activities for regeneration of Karnataka. Alur advocated that the unity of India could be achieved only through the creation of linguistic regions. It should not hamper the unity of India on the other hand promote the national unity.

The movement for a separate branch of the Home Rule League for Karnataka was started in 1916 under the leadership of Gangadhar Rao Deshpande. Alur Venkat Rao and Joshi Narayan Rao used to attend the sessions of the political conference. The idea of holding a separate political conference struck them at Nasik in 1917. The people coming from Maharashtra, Gujarat, delivered speeches in their regional languages at Poona. Alur spoke in Kannada. After a few days, Mahatma Gandhi convened a separate political conference at Gujarat. He upheld the idea of regional conference in regional languages. It lent a great source of strength to the movement in Karnataka.

Alur was a saint and politician. He devoted much of his time to religion and philosophy also. Whenever the subject of Karnataka Unification came, he got excited in his speech. His life's mission was to achieve the formation of linguistic provinces through which India could attain unity and strength. In 1917, Alur completed a book, entitled "Karnataka Gatavaibhava" in which he has narrated the past glory and heritage of Karnataka. The book, named "Andra movement" created
a revolutionary outlook in his career. He was much perturbed by the conflict of Kannada and Marathi languages. Even Kannada people were under the influence of Marathi. The court language was Marathi. The eminent layers of Belgaum and Dharwar spoke in Marathi. They cared little to answer any questions in Kannada. Alur, Kadapa and Gadigeyya Honnapurmath put an end to this tragic situation in the political conference by preventing the lectures to be delivered in Marathi in all the public meetings. So Alur made an earnest appeal to the Kannadigas to come closer for shaping the common destiny. "We are brothers all, separated for many years by cruel fate. So let us then come together for the good of all and the common destiny that awaits us."

Tilak passed away in August 1920 when Swaraj movement was in full swing. Mahatma Gandhi announced the slogan of Non-cooperation movement at Calcutta. Alur boycotted the court and gave up his practice. Alur expressed the fear that our people were opposing the

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Karnataka Unification as there was communalism in Karnataka. He vehemently criticised this practice of under-ground communalism as a sign of degradation and demoralisation. Alur became the editor of several journals after the Shooting incident at Dharwar.¹ When the editors "Rajahamsa", "Vijaya" and "Karmaveera" were arrested, Alur managed to run those papers. Since the founding of Sahitya Parishad, he tried to achieve the unity of purpose between Mysore and other parts of Karnataka. He undertook the library movement sponsored by Karnataka Vidyavardhaka Sangha. Kirtanakesari Jaya Ramacharya of Koppal went from place to place to establish libraries.² The library parishad opined that if the libraries established, it facilitates to infuse the life of Karnatakakatwa. By the term, 'Karnatakakatwa' Alur meant the sum-total of all our feelings and duties towards Karnataka in particular and Bharata in general. His definition of Karnatakakatwa was different from the definition of provincialism. "From my experience of the public life in Karnataka and also from my experience in other fields, I have come to the conclusion that

1. Ibid, p. 140.
2. Ibid, p. 149.
no movement political or otherwise is possible unless there is this Karnatakatwa in us. By Karnatakatwa, I mean the sum total of all our feelings and duties towards Karnataka (like Hindutwa). So it is that from the political field, I turned to this less ambitious but more solid work. My Karnatakatwa is somewhat different from "provincialism".1

It was on account of an immense service rendered to Karnataka by Alur Venkat Rao, he was held in high respect by people of Karnataka who admired him as the High Priest of Karnataka Mata — Karnataka, Kula Purohit.

4. KRISHNA RAO MUDWEDKAR:

A galaxy of devoted public workers such as Krishna Rao Mudwedkar, Alur Venkata Rao, Kadapa Raghavendra Rao, Gadigeyya Honnapurmath and others played an important role in awakening the masses, in

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the first two decades of the 19th century. Krishna Rao Mudwedkar was one of the prominent early stalwarts of Karnataka. The audience that attended his meetings was deeply impressed and simply spell bound by his array of thoughts and resounding voice expressed in the most inspiring and fascinating manner. "Among the most picturesque figures of the older generation in Dharwar was Krishna Rao Mudwedkar whose stentorian voice and oratorical abilities in Kannada made him easily the most effective propagandist in the old days, before loudspeakers and microphone arrangements had come into common use." He roused the spirit of patriotism among Kannadigas by delivering countless public lectures on all causes.

The yearning for territorial and political unity of Karnataka was felt by Kannada youths to achieve unity in all respects throughout the different portions


of Karnataka. As a result of the combined efforts of all parts of Karnataka, Karnataka Sahitya Parishad was founded in 1913. Mudwed Krishna Rao attended the first session of Kannada Sahitya Parishad at Bangalore.¹ He delivered a grand-eloquent speech there advocating the territorial and political unity and the uniformity of Kannada language. "Most of the Speeches in the conference pleading for the encouragement of Kannada were delivered in English! At the end of the session when Krishna Rao Mudwedkar rose to express thanks to the reception committee on behalf of the representatives from Dharwar, he held forth in his sonorous grandiloquent style in Kannada. Shri. H.V. Nanjundayya, the first Vice-Chancellor of Mysore University, who was present, was so impressed that he hailed him as the Surendra Nath Banerji of Karnataka. When Mudwedkar started a long sentence with its tiers of phrases, one watched with suspense and admiration not unmixed with anxiety, its mounting architecture wondering how he would end it."²

1. Ibid, p. 512.
2. Ibid, pp. 511-12.
He had to his credit the experience of thirty years as a journalist. He was one of the earliest journalists to start the nationalistic papers such as Dhananjaya, Karnataka Vritta which reveal a new chapter in the history of the political awakening and regeneration of Karnataka. So he is considered as one of the pioneers of nationalist journalism in North-Karnataka. "Sri. Mudwedkar was as fluent and vigorous with his pen as with his tongue; and was a pioneer in the field of Kannada journalism in Dharwad with his "Karnataka Vritta" and "Dhananjaya". He responded to the call of Swadeshi and boycott sponsored by Tilak. He imbibed the principles of the nationalist movement of 1905-1906 in the school of Tilak. He spread everywhere the idealism of Swadeshi and boycott. He attended the meetings in several places. There was a remarkable rise of enthusiasm found everywhere to the call of Swadeshi.

Mudwed Krishna Rao was one of the organisers of the Karnataka Sabha in 1916 whose object was establishment of Karnataka Province in the Congress Organisation,

1. Ibid.
Karnataka Unification, and a separate University and development of a separate Harbour. Like Kadapa, he was one of the earliest propagandists of Karnataka unification movement. The Non-cooperation movement, launched by Mahatma Gandhi in 1921, spread throughout the country. Mudwed was among the early workers who carried the message of Gandhi into Mysore. A picketing movement was started by both Hindus and Mohammedans. A huge crowd had gathered on 1-7-1921, near the Police Station at Dharwar (in front of Toddy and Liquor shops). The Poujdar fired the rounds on the mob. Mudwedkar was involved in the Dharwar shooting case and was arrested, and later on was acquitted by the Special Committing Magistrate, Dharwar.

5. HARDEKAR MANJAPPA:

He was a great son of Karnataka and a greater servant of India. He was born in a poor and humble family in 1885 at Banavasi in the North Kanara District of the then Bombay Presidency. He stepped on the scene of public activities when he spoke in favour of Swadeshi at Gokarn in 1905.¹ Tilak's journal "Kesari" attracted

¹ S.C. Mandimath, (ed.), Hardekar Manjappemanavara Smaraka Grantha, (in Kannada), Editor, Bagalkot, 1951, p. 3.
Manjappa's attention to the journalistic venture. He had the gift of oratory and the art of writing. He started a weekly journal "Dhanurdhari" in 1906. It contained mostly the Kannada translations of the Marathi material in the journal "Kesari". He also published the speeches of the national leaders such as Tilak, Bipin Chandra Pal, Lala Lajpat Rai in his paper. Thus, he contributed much to the renaissance of the national awakening through his paper which heralded a new change in Kannada journalism.

He visited Arya Samaj at Bombay in 1911. He had a profound influence on his mind and requested Mrutyunjaya Swamiji of Dharwar to start an Association, on the basis of the Prayer Association of the Arya Samaj. It was thus founded in 1911 and a series of lectures were held once in every week under the auspices of the Association. He was outspoken in his religious views. He publicly criticised child marriage, urged the spread of primary education and stressed the prime

1. Kabbur Satkara Samiti, Dr. Kabbur Narayananarayaru, (Biography), (in Kannada), Dharwar, 1958, p. 4.
necessity of social reforms. He thus created religious and social awakening through his lectures.\(^1\) In 1914, Tilak was released from imprisonment. Manjappa went to greet him at Poona. He attended the national conference in Madras during this year. In 1915, he attended a meeting at Bangalore which was held under the presidency of Sir K.P. Pattanna Shetty. He founded the Veerasaiva Taruna Sangha at Davangere in 1917. He instilled the spirit of social consciousness.\(^2\) Gadigeeya Honnapurmath, a liberal thinker and a great orator of Dharwar presided over the association on the day of Basava Jayanti Celebration in 1917.\(^3\) It was a great success. He was attracted by Mrs. Besamt's Home Rule Movement in the same year.

The Indian National Congress recognised the principle of redistribution of the provinces on linguistic basis. As a result, a provincial Congress Committee was constituted for Karnataka. So there

\(^1\) Ibid, p. 27.
\(^2\) Ibid, p. 27.
\(^3\) Ibid, p. 32.
was a new life in the masses of Karnataka. This was a period when M. Gandhi had launched the Non-cooperation Movement. The propaganda of Khadi was the first item in Gandhiji's four fold constructive programme. Manjappa came under the spell of Gandhiji. He took a vow of Khadi on 1st August 1920. He gave up the use of mill-cloth, began to wear Khadi, and started the Khadi propaganda. The Veerasaiva community was opposed to the Khadi Propaganda in the early period as it thought that the activity was only of Brahmins. Manjappa was in the beginning looked upon as a Chela of Brahmins. "Thanks to the intervention of Hardekar Manjappa, it soon came to view it more sympathetically. The genius of Manjappa lay in interpreting the Khadi ideal in accordance with the tenants of Veerasaivism. He argued convincingly that spinning with one own's hand was an activity that was sanctioned by the Veerasaiva faith."

He published the books — *Veerasaiva Samaja Sudharane* and the lectures of Swami Ramananda Teerth (in four parts).

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1. Ibid, pp. 36-37
Sandhi dominated the Indian politics after 1920. Manjappa held Gandhiji in high esteem. He preached Gandhiji's Gospel of Satyagraha at Sirsi, Kunta, Honnavar, Gokarn, Ankola, Geresoppa and Siddapur in 1922. He received the blessings of Mrutyunjaya Swamiji of Dharwar for all his activities. He attended the Veerasaiva Sabha at Itgi in 1922. He organised the Veerasaiva Youths at Bagalkot under the presidency of Kamble. He published the fifth part of Swami Ramananda Teerth's lectures and Stree Neeti Sangraha. His most important work on nationalism was 'Bharateeyara Desha Bhakti' published in 1921. He established Satyagraha Samaj at Hubli on 18th September 1922. He wrote books and composed verses on Satyagraha. The centre of his activities shifted to Almatti on the bank of the river Krishna in 1927 where it continued for the next 20 years of his life. He started editing the journal "Sharana Sandesha" from this place till his death.

2. Ibid, pp. 43-44.
"His is the story of an indomitable spirit, the stirring story of a poor young man from the backwoods of coastal Karnataka who, by the sheer weight of his worth, grew into one of the greatest figures thrown up by the freedom struggle in Karnataka during the first half of this century." "His rich and varied public life covered the whole span of the most crucial phase of our national struggle for freedom, a span of forty years that began in 1906 and ended with his death in 1946."

"He was a vigorous critic of all fissiparous tendencies that tended to weaken national unity. Concretely he recognised nationalism as a historical fact. This meant that each nation was the product of an evolving, historical process, and this progress went on in accordance with its inner law, "The Rastriya Dharma". A nation worth the name must evolve its own language and its specific ethos. But this does not mean that a nation should shut its windows.

1. Ibid, pp. 43-44.
against the world. Far from it; but one should be selective in assimilating alien influences. Among the basic driving forces in India's national evolution, Manjappa considered two as the most important. The first was the dominance of the religious motif in her national life. The second was the tendency towards synthesis, towards a peaceful process of absorption of foreign and hostile elements. So far as the future of India was concerned, Manjappa suggested a democratic political pattern and even the secular state. His nationalism was neither monistic nor chauvinistic. On the one hand, it did not require the repression of group life within, but it merely required that group life and individual life should not be pursued as ideals at the cost of national integration. On the other hand, his nationalism was not aggressive. It did not imply a narrow-minded love of one's own nation. Manjappa had the vision of a world state, though he did not work out its details or examine its practical implications. Manjappa was well aware that the ideal of nationalism was not indigenous to India, and that the problem of sustaining this imported ideal had to be tackled with the greatest determination.\(^1\)

\(^1\) Ibid, p. 370.
6. KADAPA RAGHAVENDRA RAO:

The role of Kadapa is very significant in the history of the Unification Movement in Karnataka. He was a torch-bearer of Karnataka Unification. He collected signatures of one lakh Kannadigas and submit a memorandum to Mr. Montague, the Secretary of State for India, representing the deplorable condition of the Karnataka since it was under different administrative units. He was a budding lawyer of Dharwar. In response to the call of Gandhiji he gave up his practice and participated in the Non-cooperation Movement. He was a great campaigner. He addressed large masses of people on the Municipal Maidan at Dharwar and enlightened them with his fiery and eloquent speech on Karnataka Unification and Indian Nationalism. "He had been a flourishing legal practitioner with a flair for speaking in English, but the exigencies of the 1921 Movement made it necessary for him to address large audiences in Kannada — a thing he had never done

before. But he dared the experiment and soon got set on it and, be it said to his credit, put things across fairly effectively, thanks to his close acquaintance with the Bhagavad Gita, which was the source of most of his quotations and a great deal of his diction.¹

He made great efforts to prevent the inclusion of the district of Bellary in the jurisdiction of Andhra University. The people of Karnataka took inspiration from Kadapa. The Karnataka Sahitya Parishad convened a special meeting to appoint a committee, to rouse the national consciousness of the people. The committee condemned the act of injustice done by the Andhras. But the wishes of Kannada people were thrown to the winds and the district of Bellary was included in the jurisdiction of Andhra University under the dynamic leadership of Kadapa Raghavendra Rao. The people from all parts of Karnataka protested the measure.

Kadapa combined in himself moral grandeur

and intellectual abilities. "He had a combination of intellectual abilities, moral fervour, a grasp of the fundamentals of Gandhi's new technique, and physical energy, a rare combination, that would have carried him very far indeed. But it was not to be." He was one of the founders of Karnataka Sabha with an object of achieving unity of all the portions of Karnataka. This Sabha later became the Karnataka Bhikarna Sabha. Kadapa and Alur were among the earliest to take up the question of reviving the ancient Karnataka which had enriched the stream of India's culture. He believed that the fight for freedom would be strengthened and sanctified if there was the consciousness of kinship among the people of Karnataka. Kadapa and Alur went to Belgaum and stressed the importance of holding the Karnataka political conference. Kadapa toured all over Karnataka and roused the people to enthusiasm for the Karnataka unity. As a token of affection the Municipal Maidan which witnessed so often rallies organised by him, was named after him as Kadapa Maidan. His life was cut

1. Ibid, p. 513.
short. Unfortunately Karnataka lost one of her patriotic sons in the prime hour of the need. But his name will remain as house-hold word particularly in the history of the Unification of Karnataka.

7. GADIGEYYA HONNAPURMATH:

His sphere of activities was confined to North Karnataka in general and Dharwar District in particular. He was a staunch Kannada patriot and an ardent devotee of Tilak. He was a liberal thinker and a great orator. He distinguished himself as a prominent lawyer of Dharwar. By about 1850, three journals such as "Chandrodaya", "Chhaye" and "Dharwad Vratta", which heralded a new era of Karnataka journalism, were published from Dharwar. These papers are believed to be the earliest in Karnataka. Chandrodaya was edited by Huschayya Honnapurmath for a short period. The publication of this paper was suspended and later revived by his son Gadigeyya Honnapurmath who became its editor. This was a nationalist paper printed in Kannada. His main object was to infuse the spirit of political awakening. He also upheld the principles of social justice, religious awakening and economic advancement. He wrote about thirty books on
different aspects in Kannada many of which were prescribed as text-books in the schools and colleges. He also undertook the work of translating English dramas and law books into Kannada. He had the unique privilege of serving the prominent institutions such as Karnataka Vidyavardhaka Sangha, Dharwar Municipality, Taluka Local Board, School Board, Co-operative Banks and several Social and Cultural institutions. He was one of the organisers of the Sanitary Committees in Dharwar District of which Collector was the Chairman. He rendered yeomen service to the uplift of the downtrodden. He was an ardent devotee of the Congress. He made strenuous efforts to convene the sessions of Indian National Congress of 1924 at Dharwar. Unfortunately he could not get success. So it was held at Belgaum, under the Presidentship of M. Gandhi. He plunged into the political field in his early years. He gave up the mill-made cloth and began to wear Khadi. He infused the sense of political consciousness and kept the people alive to the achievement of Karnataka solidarity. He was one of the founders of Karnataka

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

2. Ibid.
3. Ibid.
4. Ibid.
Sobha was a political organisation, founded on the first floor of his building. Kadapa and Alur became its Secretaries. Its object was to achieve the unification of Karnataka and a separate Congress Circle. The starting of Karnataka Sabha was the dawn of a new era in political and cultural history of the Modern Karnataka. He was one of the early members of the Veerasaiva Maha Sabha, founded by Kumar Swamiji of Hanagal in 1904. He was a source of inspiration to the Swamiji in all his activities. He was invited to preside over Sahitya Sammelana to be held in Kodagu. But he was unable to accept on account of his illness to which he succumbed. Thus Gadigeyya Honnapurmath lived for and worked for Kannada literature, social welfare, Karnataka Unification and Indian Nationalism. In recognition of his service in different fields of public life, Karnataka people regarded him as "Old Tiger of Karnataka".