CHAPTER - I
NATIONALISM INTRODUCTORY

Though nationalism would be taken to mean, in common parlance, a sentiment of patriotism for one's own country, it would include, in its comprehensive sense, love for one's own descent, religion, language, culture and aspirations. Man loves his family, tribe or class or his nation and finally mankind. But love of home and family is a concrete feeling whereas nationalism is a highly complex and abstract feeling. Nationalism is qualitatively different from the love of family. It is qualitatively akin to the love of humanity.

Nationality is a product of historical development of the society — blood or race being its basis. It has several attributes — common race, territory, religion, traditions, and culture. Gilchrist's idea of Nationalism is a "spiritual sentiment or principle arising among a number of people of the same race, resident on the same territory, sharing a common language, the same religion, similar history and traditions, common interests, with common political associations and common ideas of political unity." 1

In the words of Bertrand Russel, "what actually constitutes a nation is a sentiment and an instinct—a sentiment of similarity and an instinct of belonging to the same group or herd." 1 "Nationalism represents a sentiment of unity and solidarity among the members of a community which gives a distinct personality to the people living together in common surroundings, and having a common goal. It is the instinct of oneness which creates a community of interest and collective loyalty to their common symbols. It may have its origins in a common language, a common religion, a common past, common myths and legends and common aspirations; but it is sustained by a passion of patriotism." 2

In the words of Carlton Hayes, "Nationalism is a modern emotional fusion and exaggeration of two very old phenomena—Nationality and Patriotism." 3


2. Ibid.

3. Ibid.
Earnest Renan, a great French Philosopher lays more stress on plebiscite when he says:

It is not race, religion, language, state, civilisation or economic interest that make a nation. The existence of a nation resembles a plebiscite repeated every day.¹

Nationalism is a psychological and sociological fact. But Hans Kohn, in his "Nationalism and Liberty," says, "It is believed that the feeling of nationalism is more psychological and sentimental than real and concrete."²

Religion was a dominating force before the rise of nationalism in modern times. This was true of Christianity in the West. The dividing lines were not drawn according to nationalities, but according to the religious civilisations. The rise of nationalism and nationalities was accompanied by a transformation in the religious attitudes of the masses. National Churches have frequently aroused nationalism. Religion

¹ Ibid.
did play an important role in the defence mechanism of the weaker nationality as Catholicism did in Ireland. The influence of religion has often helped the growth of nationalism; but it has, several times hindered the same. Because religious differences divided the people and weakened the nationalities and the sense of nationalism.

Common territory was the most important outward factor in the formation of nationality. An enthusiastic manifestation to be free, gave birth to French Nationalism in 1789. Rousseau stressed the importance of customs and traditions also. Each nation undoubtedly has its own customs, traditions and institutions which bring people together and create a sense of oneness.

Man expresses his ideas in words. Language is, therefore, a vehicle of thought. Hence, it is only a common language that binds people together. So people of a particular language develop among themselves a sense of oneness which in its turn germinates the spirit of nationalism. This is true of several nationalities. But there are several nationalities which have no lingua franca of their own; however they have developed the spirit of nationalism because of other dominant factors such as common race and common
political aspirations. Though Switzerland has four different languages, it has developed nationalism because of other reasons. The same can be said of India also.

Common political instinct and common political aspirations in a people do create a sense of nationalism in them. Very often sense of common safety, security and defence in different communities do create a sense of unity and solidarity which result in rise of nationalism.

Renaissance brought about a series of startling developments - intellectual, social, scientific and political. They affected man's life at every point and freed him from the bondage of medieval ideas inasmuch as it created a spirit of independent enquiry, encouraged freedom of thought. The advent of Middle Class as a result of development of trade and industry broke the barriers of feudalism. All these changes were the outcome of a series of inventions. The invention of

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printing press helped the spread of knowledge. The
invention of gun-powder revolutionised the art of
warfare, minimised the importance of military and
of the nobles, and enhanced the authority of the Crown.
Along with the rise of Monarchies there grew a sense
of nationalism, though class interests and local
interests in every country clashed with the growth
of national feelings. The decline of feudalism which
was essentially a class institution brought about the
growth of self-respect among the people and gave rise
to the spirit of nationalism. This change favoured the
growth of common interests in different communities
which were divided before. The classes were merged
into nations and the local interests into national
interests. This sense of national unity gave birth to
the idea of national sovereignty as opposed to the
medieval idea of class supremacy. Hence common social,
economic and political aspirations are certainly very
potent factors in arousing national consciousness.

1. M.V. Krishna Rao, The Growth of Indian
Liberalism in the 19th Century,
The Mysore Printing & Publishing
House, Mysore, 1951, p. 32.
Indian nationalism was a product of different atmosphere. It was the outcome of a particular set of factors that were distinct from those of the West. As V.P.S. Nagarvani quotes Prof. Huxley in the following words:

India, constituted by Nature, in the words of Prof. Huxley, as a diamond on a pack of cards, having its north angle at Ladakh and the south at Cape Comorin, covering an era of about two million square miles, has been the home of a rich civilisation throughout her long history. Foreign critics have usually over-emphasised the diversities of her national life and considered her people as the inmates of some botanical garden. Most of them go to the extent of suggesting that there is nothing like an India, nothing like an Indian people or an Indian Nation. If cultural homogeneity, to the extent of ruling out linguistic, racial and religious differences, be the sole basis of nationhood, a nation in the perfect sense does not exist in India and possibly exists nowhere else. About Indian, it is, however, not difficult to claim, that it has been 'one', not merely in a geographical sense, but in other respects for thousands of
years. Religion has been the bedrock of India's unity ever since the early Rishis (Seers) composed their hymns in the beautiful plains of the Aryavarta. Beneath the apparent diversity in racial, religious and linguistic constitution of Indian society, there runs through a strain of fundamental unity, which gives it a peculiar individuality, of which it has ever been conscious.

Ho further says: "It is nevertheless, true that India could not evolve a nationalist consciousness according to the Western notions, in the period before the British rule. It was hardly possible in the self-sufficient feudal, medieval environment. Moreover, the ideal that flourished in the medieval era was one of Universality in religion and politics. The national idea is essentially a concept of modern times, the concept of a free political community exercising sovereign rights within a territorial unit which it claims as its home land. Nationalism implies a common

political consciousness or patriotism which the people of a country must share among themselves. It represents the consciousness of a society at an advanced stage of material development. It also implies an integrated political system, economy and exchange on a country-wide basis. India acquired this consciousness with the growth of her society on modern lines and with the unity of her political and economic life achieved as an indirect consequence of the foreign rule in the 19th century. Resentment against foreign domination sharpened this consciousness and gave birth to nationalist agitation.\(^1\)

Indian nationalism, in the words of Jayaprakash Narayan, "grow up as a reaction to aggressive British imperialism. But, unfortunately, it was not strong enough to weld together psychologically all the people of India into one nationality."\(^2\)

1. Ibid, pp. 1-2.

Nationalism had triumphed in Europe in the 19th century. The political, social, economic and other problems were the vanguard of the movement. "The wave of liberalism which passed through Europe in the first quarter of the 19th century affected India too."

The educated classes in India, too, desired such a change in the conditions under which they were living. India was suffering under the throes of foreign imperialism and hence the interests of the people could not be promoted. People suffered from frequent famines. Cottage industries were destroyed. Indians were not given opportunities to associate themselves with higher services. "Racial discrimination in appointment to office was condemned, and capacity and not race was made the criterion of eligibility for administrative offices." In addition to these, the British sowed the seeds of religious disharmony which was a legacy from the time of the great Indian Mutiny of 1857. The British opposed the Ilbert Bill. Indians began to think that no equality could be established by the ruling class. The measures of Lord Lytton further deepened


2. Ibid., pp. 29-30.
the discontent against the Government. The passive discontent of English-educated Indian soon found expression in the form of agitation.

The Press played an important role in mobilising public opinion on the evils from which the people suffered. This was an event of revolutionary significance and awakened the growth of national consciousness in the minds of the Indian people. "The establishment of printing press in the early 19th century led to production of books in Indian languages and the birth of a press literature; and this was a new development in intellectual life, for Indian literature had almost entirely consisted of poetry and metrical compositions mainly religious or theological in character." The English language did great service as a common medium among the educated Indians of different provinces. It served as a medium of expression on social, political and scientific interests. The Railways helped to establish contacts, and exchange of ideas. "The introduction of railways, telegraphs and unified postage annihilated distances and promoted among the people a common understanding of the new

1. Ibid, p.32
condition of life brought into existence by British rule." It was the railways that helped Surendra Nath Bannerji, who led a whirlwind campaign over Northern and Western India against the reduction of age-limit for the Civil Service Examinations from twenty-one to nineteen. His campaign was a great success. He organised the Indian Association at Calcutta in 1876. It mostly consisted of the educated middle class to mobilise public opinion by direct appeals. It organised the national movement while demonstrating that, in spite of differences in religion and language, the Indians could combine very well on a common and united front. The passage of the Arms Act and Vernacular Press Act by Lord Lytton, evoked great opposition and it paved the way for moulding up the national life of India. History teaches us that reactionary rule often creates people's movements. The work of Indian religious reformers like Raja Ram Mohan Roy, Swami Dayanand Saraswati and Swami Vivekanand, gave a new message of hope to the people and made it conscious of

1. Ibid.
its strength and potentialities. In short, the British concept of their racial superiority, the anti-national policy and the consequent economic distress were some of the main causes for the development of Indian Nationalism.

It was not enough for the Indians to have their share in the higher services. They wanted to bring the entire administration under popular control. In 1883, Mr. A.O. Hume, who rightly described as 'Father of Indian National Congress', addressed an open letter to the graduates of Calcutta University to organise an association of Indians for their mental, moral, social and political regeneration. It is heartening to note that the British Statesmen like Hume, Wedernburn and Mrs. Annie Besant laid the foundation of the Indian National Congress. So with the official support and favour, the Indian leaders founded the Indian National Congress at Bombay in 1885, under the presidency of Mr. W.G. Bonnerjea, an eminent lawyer. Henceforth the Congress met almost every year, chiefly concerned itself with the endorsing of Government policy, but demanded for reforms and redress of certain grievances. At the very beginning the Government looked upon the Congress movement with favour and took part in its
deliberations. Later on, the Government officials changed their views, and gradually they kept aloof from the Congress movement, when the Congress started criticising the Government. Lord Dufferin, on the eve of his retirement, expressed his disapproval of the policy and methods of the Congress. The Government put all sorts of difficulties in the way of holding the sessions of the Congress. The hostility of the Government enhanced, in fact the prestige of the Congress. But the resolutions of the Congress evoked little response from the Government. It decided to bring pressure upon the Government by organising public opinion. Thus, the political agitation of the Congress led to the passing of the Act of 1892.

The most important phenomenon of resurgent India was the progress of nationalist movement during the first half of the 20th century. The movement received an impetus with Japan's victory over Russia in 1904-5, and the partition of Bengal by Lord Curzon in 1905. This most unpopular measure of Curzon spread

like wild fire, not only all over Bengal, but throughout India. Mr. Gokhale who presided over the Congress in 1905 correctly gauged the situation and said "the tremendous upheaval of popular feeling which has taken place in Bengal in consequence of the partition will constitute a land-mark in the history of our national progress... " A wave of true national consciousness has swept over the province... Bengal's heroic stand against the oppression of a harsh and uncontrolled bureaucracy has astonished and gratified all India, and her sufferings have not been endured in vain, when they have helped to draw closer all parts of the country in sympathy and aspiration."

The Bengalis openly defied the Government which had pursued a repressive policy. But the Government could not break the nationalist movement. Till 1906 the development of the Congress was synonymous with the development of nationalism. Then came the inevitable split in the Congress into Moderates and Extremists. This split is usually considered as responsible for the rise of extremism in India. Among the persons responsible for the birth of extremism in Lala Lajpat Rai of the Punjab, India, Bal Gangadhar Tilak of Maharashtra, Bipin Chandra Pal of Bengal stand foremost. They became famous as
Lal-Bal-Pal. Through the revolutionary paper 'Kesari', Tilak moulded public opinion and spread his message of national emancipation from the alien rule. Throughout the period, he was the central figure in Indian politics. The Government sought to please the moderates by granting the Morley Minto Reforms in 1909. But it did not come up to the expectation of the Indians. Their discontent continued. They renewed their demands when World War I broke out. The British Government wanted to introduce liberal reforms by granting constitutional changes. Lord Montague, Secretary of State for India made a momentous announcement in the House of Commons on 20th August 1917. The publication of Montague-Chelmsford Report created a split in the Congress. M. Gandhi launched the Non-Cooperation movement at Calcutta in 1920. The Indians boycotted the Legislatures, educational institutions, Law Courts, renounced the Government titles etc. The movement was acclaimed with enthusiasm and received the massive support from every quarter. A British writer has observed, Gandhiji "not only converted the nationalist

movement into a revolutionary movement, but also made it popular. The year 1921 was a memorable land-mark in the history of India’s struggle for freedom. Thus from the inception of the Congress till 1947, the Congress carried on a relentless struggle to attain independence. It is claimed that Independence is largely the achievement of the Indian National Congress.

NATIONALISM IN KARNATAKA

"It is said by some thinkers and writers that India is not a nation, since it never had a common Government for the whole country from the Himalayas to Cape Comorin, it was divided up into a number of countries often at war among themselves; it remains even today a medley of people speaking different languages, having different types of culture and possessing varying social patterns."¹ Historically the entire country was divided into a number of principalities often at war among themselves.² The leading

kingdoms were Andhra, Maharashtra, Bengal, Kashmir, Sindh, Malwa, Kanauj and others. In modern terminology, the term 'nation' applies to the whole of India. If we review the traditional history of ancient India, many nations such as Anga, Vanga, Kalinga, Kashmir etc., are described as parts of the Indian Nation. The Aiholi inscription records the over-lordship of Pulkesin II over these great nations. Kadambas, Gangas, Chalukyas and Yadavas raised the banner of Karnataka in distant lands and later on suffered a set-back. Karnataka reached the height of its greatness and prosperity in the past in religion, art, language, literature, social customs and others which are a testimony to the existence of a vigorous nationality. In all these matters, Karnataka was abreast of other sub-nationalities existing in India before the downfall of Vijayanagara Empire. It enjoyed the privilege of occupying a unique position by preserving its own entity in the whole of India. The contribution of Karnataka to India's heritage is immense and in many respects unique. Karnataka attained greatness in the

1. R.R. Divakar, Ekatantra Karnataka (in Kannada), Samyukta Karnataka, Hubli, 1946, p. 5.
past in social organisation, religion, philosophical thought, literature, art and architecture, and greatly enriched the heritage of India.\(^1\)

"The history of Karnataka presents a glorious picture of the achievements of man in all fields of activity. In political institutions, administrative machinery, empire building, religious and spiritual activity, art and architecture, literature and other fine arts as well as in cultural integrity, Karnataka held a unique place of honour among the sub-nations of India and has made a solid contribution to the purity and greatness of Indian culture."\(^2\)

From the beginning of the 18th century Karnataka was subjected to the vexatious depredations of Marathas. After the death of Aurangzeb, the Moghul


Empire began to disintegrate. Many parts of the empire became independent. The Marathas and the Nizam asserted their independence. It was Haider Ali who stood up and opposed the Maratha expansion. He was engaged in constant wars throughout his life. Tipu, son of Haider Ali had an ambition to defeat the Nizam, the Marathas and to drive out the British from India with the help of the French. He made several attempts to defeat them. But ultimately he was defeated and killed in the battle of Srirangapatnam in 1799.

"Hyder and his son Tipu tried to save Karnataka from foreign domination; each in his own way tried to strike at the British power in India. They failed of course; but attempts to regain freedom continued in parts of Karnataka after the death of Tipu in 1799, and continued right up to the attainment of independence in 1947. Thousands sacrificed their lives in these attempts."  

The intention of the British was to spread their trade and commerce in India. They maintained an army to protect their factories and trading establishments. But, in the meantime, the native powers sought

the help of the Company Government, thus giving a footing to them in India. The British gradually developed their army and thereby began to acquire new territories. The acquisition of the territories depended on the circumstances of each case. They introduced a government machinery for administration of the newly acquired territories. Hence the formation of the presidencies was more a matter of exigencies rather than of any scientific basis.

When efforts were made to overthrow the yoke of foreign rule in north India, Karnataka in South India, played a distinct role. Karnataka in 1657, and in the succeeding years was seething with discontent and was the scene of a number of conspiracies, insurrections and movements. Shorapur was a small principality in the present district of Gulbarga. This area was inhabited chiefly by Bedars who had settled in many villages right upto Halagali village in Mudhol Taluk in the present district of Bijapur. It came under the

British influence at the beginning of 19th century. Raja Venkatappa Naik started recruiting Arabs, Rohellas and others in his army. The Zamindars of Raichur region seem to have encouraged the Raja in his ambition of overthrowing the British. The rulers of the neighbouring principalities were eager to give him help. Bheema Rao of Mundargi, Babasaheb of Nargund wore in close correspondence with the Raja and gave an assurance of help, in the event of his revolt against the British. The Raja raised the standard of revolt but it was not successful. He was tried and sentenced to death. Meadows Taylor, in his autobiography, The Story of My Life, narrates the tragic end of his valiant Chief of Surpur.

1. V.D.Sawarkar, The Indian War of Independence, p. 505.


3. Tirumala Tataksharya Sharma, Karnatakadalli Swatantrya Sangrama (from 1800 to 1857) (in Kannada), Mysore Sansthanada Sarakara, Bangalore, 1957, pp. 75-76.
The earlier plan of the rulers of North Karnataka was to rise in revolt against the British power simultaneously in all the places, during the rainy season. But timely action by the British in putting down Venkatappa Naik seems to have foiled the plans of Bheema Rao of Mundargi and Raja of Nargund. Otherwise, the revolt would have been formidable in Raichur, Gulbarga and other northern parts of Karnataka. The story of the fight by the Raja of Nargund is somewhat different. It is mainly based on two factors namely passing of the Disarming Act and the application of Dalhousie's Doctrine of Lapse. The Raja of Nargund rose in revolt and killed Mr. Thomson. But his insurrection was put down by Col. Malcolm on 2nd June 1858.\(^1\) Like the Raja of Surpur, he was also tried and executed on 12-6-1858.\(^2\) Besides the Nargund, Mundargi, Halgali, and Jambotee revolts, there were several attempts to offer resistance in different parts of North Karnataka.

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Karnataka from 1857 to 1858. The Raja of Surpur was said to have been connected with the disturbances in many places during this period. Even before these fights, Channamma Rani of Kittur (a small principality in Belgaum District) displayed her patriotic zeal in maintaining the integrity of her kingdom. She fought valiantly against the British to preserve her independence. The year 1857, however, saw some of the chiefs in revolt against British regime. Earlier, in 1824 Channamma, Rani of Kittur in Belgaum district, incensed by the non-recognition of her adopted son, had raised the banner of revolt, and the memory of her martyrdom has to this day remained green in the mind of the Karnataka people. In 1858, the Raja of Nargund, also provoked to hostility by denial of permission to adopt a child of his choice, revolted against the British Government and Nargund was sacked and pillaged by the British Forces from Dharwar and its ruler died a martyr to the cause. Bhimrao of Mundargi suffered death and destruction in a similar attempt for freedom. The stories of these struggles, small in dimensions

though they were, have been a source of inspiration to the people, and even to-day plays depicting those events are received by audiences with rapture. These instances go to show that despite the dismemberment of Karnataka, the spirit of resistance to foreign domination was not quite extinct.\(^1\) All these efforts against the British did not succeed. But the British designs succeeded. In order to ease the tension that prevailed in India, a royal proclamation in the name of Queen Victoria, was issued. It promised the native kings and the Indian people, to encourage the Indians in the services and respect their religion. Arrangements were made to provide English education and Government posts to qualified Indians.

The peace that came to be established through all these means did not last long. A great disparity between the British officers and the Indians that was there was clearly felt. The Indians who received proficiency in English education, did not get the equivalent posts on par with the British officers. The Indians felt that the absolute and oppressive regime

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which prevailed in the Company administration was being continued. India's wealth began to flow to England in the form of the salaries of the highest British officers, trade, commerce, foreign exchange etc. The British won Hindustan by a stroke of diplomacy and the strength of the sword. The Britishers were able to rule India through a policy of Divide and Rule. There was no scope for the development of democratic values. The trials and tribulations experienced by the educated Indians as a result of foreign domination revolted their hearts and minds and determined them to possess the right of self rule and unity of India like the British in America. The idea of liberty gradually took a definite shape.

During the British rule, Karnataka territories were divided in such a way that, the people speaking a common language i.e. Kannada, came under different Presidencies with a majority of people speaking different language.¹ For example, people of the four districts, such as Dharwar, Belgaum, Bijapur and Karwar

whose language was Kannada, were merged in Bombay presidency, wherein Marathi was the language of a large part of the region. The districts of South-Kenara were included in Madras presidency which was mainly inhabited by the Tamil-speaking people. The Nizam's dominion was to include the Kannada areas of Gulbarga, Bidar and Raichur. Kodagu was made an independent entity. Mysore came under the rule of the Wodeyar Dynasty. No area had been so unnaturally divided in India as that of Karnataka. But Karnataka whose territories once extended from Godavari to Kauveri,¹ was divided into 19 political divisions. As a result, no other parts of Karnataka except Mysore, developed as they were tagged on to different provinces with different languages. For some years after the failure of the Indian mutiny in 1857, the Kannadigas became conscious of the act of injustice perpetrated by the British. It is no wonder that the entire nation lost its vitality and potentiality. The condition of Karnataka became much more deplorable. The Kannada language, which served as a basic for the culture of

Karnataka, lost its importance under the impact of foreign language. At the beginning of the present century, the language consciousness which was more far-reaching in their effects manifested in various parts of India. The Oriyas, who had been dismembered, started their Oriya movement and held their Utkal Union Conference in 1903. The formation in 1912 of a separate province for the Biharis and the re-unification of Bengal as a result of vigorous agitation against the partition of Bengal provided greater impetus to this movement. In 1913, Andhras taking their cue from Orissa and Bihar, started the Andhra Movement. The Montague - Chelmsford Report recognised the formation of provinces on linguistic basis which was already engaging the attention of educated men throughout India and particularly in the provinces like Karnataka which had suffered due to dismemberment. The idea of re-unification of all the portions of Karnataka originated earlier in the North-Karnataka. This found expression in the establishment of Vidyavardhaka Sangha in 1890. It established its unbroken relations with the Kannadigas, living in different parts of Karnataka.

Alur Venkat Rao, Mudveedu Krishna Rao, Gadigeyya Homnapurmath, Kadapa Raghavendra Rao, campaigned for the
reunification of Karnataka.\textsuperscript{1} Since then the movement received great enthusiasm and support from all quarters. Various institutions, such as the Karnataka Sangha of Kolhapur and Sholapur, The Chamber of Commerce of Bagalkot, The Akhila Karnataka Seva Samiti of Bombay, The Mogaveera Vyavasthapa Mandali, The Unification Committee of Hubli, The Karnataka Pradesh Congress Committee of Hyderabad, Raichur and Bidar exerted themselves in one way or other to intensify the movement for the unification of Karnataka. The All India Congress never disregarded the movement for unification of the provinces on linguistic basis. It gave separate provincial representation for the Sindh, Orissa and Andhra. Karnataka had to wait till 1920. The Karnataka Political Conference, the first of its kind was held at Dharwar under the presidency of Shri. V.P. Madhava Rao, Ex-Diwan of Mysore. Its object was to unify all Kannada-Speaking territories under one administration. The role of Mysore in the history of the Unification Movement is significant. The founding of the Kannada Sahitya Parishad marks the first efforts to bring together

\textsuperscript{1} Alur Venkat Rao, \textit{Nanna Jeevana Smritigalu}, (in Kannada) Belagavi Ramachandra Rayaru, Dharwar, 1941, p. 134.
the people spread all over Karnataka. The last quarter of the 19th century saw activity in the Hyderabad Karnataka. With the dawn of 20th century, the desire of the people to preserve their Kannada language and culture began to manifest boldly. The congress organisation began to function in Kodagu with P. Kushalappa and P.J. Belliappa, active Congressmen, taking lead in the nationalist movement.

Western Scholars like Mackenzie, Wurth, Fleet, Wilks, Kittel, Zeiglier, Stokes and Rice studied the rich literature and the historical heritage of Karnataka, and contributed to the cause of literary and historical scholarship. Mr. R.Kittel, a great scholar of Kannada compiled a monumental Kannada-English Dictionary. He brought out a book on Kannada grammer too. Mr. W. Reeve prepared a Kannada-English and an English-Kannada Dictionary. "Karnatak too had its share of good fortune in that she had many scholarly missionaries who devoted much of their valuable time to the development of the Kannada literature. The Reverend John Hands of the London Missionary Society arrived in Bellary in 1809 and within a year he compiled a Kannada grammer and began to translate the Gospel of Saint Luke in Kannada. In 1828 Hands returned to England to recoupe
his health and during his three years stay there, he got a new fount of Kannada type cast under his personal direction and brought it to Bellary and improved the Mission press there (Wide "The Bible in India" by J.S.M. Hooper, 1938). The earliest Kannada English Dictionary was compiled by the Rev. Mr. Reeves and then by Kittel (1893) who has given us a voluminous and monumental work which still remains a standard lexicon. Zeiglier compiled the English-Kannada Dictionary and various books on botanical subjects. Wurth's "Poetical Anthology" is often prescribed as a text-book for higher examinations in Kannada. Kittel editions of Kannada poetry and grammar (Chandasara and Shabdamanidarpana) are still standard reference books for students of Kannada literature. The Rev. E.P. Rice's "Kanarese literature", another valuable contribution, is also a standard reference work. Several volumes of archaeological survey of Mysore and Coorg by Edward Rice are useful to those who wish to study the inscriptions in Kannada. Thus, the contribution of Western pioneer scholars to Kannada language and literature was remarkable. As a consequence, Kannadigas

opened their eyes and felt proud of their glorious past. This helped the growth of Kannada consciousness.

The area of four Kannada districts in the Bombay Presidency had been given a misleading name 'The Southern Mahratta Territory'. This was due to the ignorance of British administrators. The Marathi influence further brought down the importance of Kannada in North Karnataka. The court language was Marathi. Even the devotional Kirtanas were in Marathi.

Mr. Russel, Director of Education writes in his reports as follows:

The Deputy Inspectors and English Masters in this Division are none of them Kannarese, and there are very few Kannarese men even among the vernacular school-masters in the Districts. The Kannarese language has never been taught or cultivated in this Division as the Gujarati, or Marathi in theirs. So, "The indifference of the Kannarese people in general to schools, in which the books and teachers are mostly Marathi can hardly be wondered at."

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Thanks to the painstaking efforts of Mr. Russel and a staunch Kannada enthusiast Mr. Channabasappa, who started the Kannada Schools in this region, words fail to estimate the value of the contribution made by these two persons, to the cause of Kannada Language and regeneration of Karnataka. Moreover their seal for the regeneration of Kannada, would be long remembered in the history of the Linguistic Nationalism in Karnataka.\textsuperscript{1} The need for territorial and political unity in the achievement of language uniformity was felt in all the parts of Karnataka. A literary conference was held at Dharwar in 1906, to achieve the object of unity among Kannadigas. The new idea of unity among Kannadigas led to the establishment of Karnataka Sahitya Parishat and the holding of its adjunct, Kannada Sahitya Sammelana at Bangalore in 1915. The work done by the Lingayat Mutts in Karnataka was remarkable. The study of Kannada was continuously carried out by the Lingayat Priests. Even now we can see such schools in the Lingayat Mutts.

\textsuperscript{1} Basappa, Shintri, \textit{Lingayya Deputy Channa-
Venkata Rango Katti, in one of his reports writes that the study of Kannada was confined to a few Lingayat Priests. They have worked for the revival of indigenous learning, eradication of the many evils that crept into Hindu Society. The Christian Missionaries also took up the work of spreading education in South Kanara, although their motto was the spread of Christianity. The influence of Brahma Samaj, Prarthana Samaj, Theosophists and Arya Samaj was profound, and they attacked the evils of Hindu Society. They believed that the social amelioration was inseparable from the political freedom. Thus the religious institutions have contributed in no small measure to religious and cultural awakening in Karnataka.

The Press, in Karnataka, made an appreciable contribution to the development of nationalist movement. In the old Mysore area, the Mysore Vrittanta Bodhini, an Anglo Kannada Paper of 1859, the Quasim-ul-Akbar (1863), the Urdu paper, the Karnataka Prakasika (1865), the Deshabhimani of Mysore (1894), the Vrittanta Chintamani and the Madegannadi (1900) were some of the nationalist papers which contributed to the growth of the freedom movement inspite of the restrictions imposed on them during the later years according to the Mysore
Press Act of 1908. They continued to serve the people of the state and the nation, as a watch-dog of their rights and liberties. The Madras area consisting of the districts of Bellary and South Kanara had its own share of the nationalistic papers, such as Vijayadhawaja (1880) published in Bellary; Swadeshabhimani (1907) in Mangalore and Satyagrahi (1920) in Udpi. The North Karnataka area comprising the districts of Dharwar, Belgaum, Bijapur and Karwar, could also boast of a good number of nationalist papers, heralding nationalist journalism such as Gadigeyya Honnapurmath's 'Chandrodaya', Mudveed Krishna Rao's 'Karnataka Vritta' published in Dharwar; Karnataka Vaibhava published in Bijapur, 'Veerakesari' and 'Karmaveera' in Hubli. They were dedicated to the cause of nationalism. Since Hyderabad Karnataka area comprising Gulbarga, Raichur and Bidar districts was under the feudalistic system of administration, it is rather difficult to find out the authentic evidence for the existence of local journals and newspapers of such nature but they were being circulated in this area from outside. "Thus the press was in a none-too-happy position. It is also well-known that there was a considerable inflow of nationalist papers in Kannada from the outside into the Hyderabad Karnataka area, and this must have met the local need
for a nationalistic Kannada Press. Thus the nationalist press reflected the growing discontent among the people in Karnataka, as in the rest of India.

The English education did useful service to the Indians by enabling them to exchange their views of social, political and scientific interest. The educated Indian intellectuals organised the nationalist movement in India. They also became familiar with the idea of democracy in Europe and their nationalist struggles for freedom. They also read about the American, Italian, German, and Irish War of Independence and imbibed the knowledge of democratic thought. "All the great events which had influenced European thought within the last hundred years, told on the formation of the intellect of India through the medium of English language. The Independence of America, the French Revolution, the War of Italian Independence, the teachings of history, the vigour and freedom of literature and English thought, the great effort of the French intellect of the Eighteenth Century, positivism,

and utilitarianism likewise shaped and influenced the mind of India.\textsuperscript{1} The English education also provided the necessary leadership to the new intelligentsia, who imbibed the idea of modern nationalism and democracy and exercised a great ideological influence on the people. They began to transmit the modern scientific knowledge in the language known to their people. A number of great works of literary, political, economic and social importance came to be translated into the vernacular languages.

Karnataka also produced many talented writers who produced the most outstanding patriotic writings in Kannada. Hardekar Manjappa occupies a unique position in rousing the patriotic feelings of the people through his writings. He wrote and published 'Rastra Jeevana Granthamale' sketch on the life and teachings of Mahatma Gandhi. He spread the gospel of nationalism by popularising the Satyagraha technique of Mahatma Gandhi. His most important work on nationalism is "Bharatiyara Deshabhakti" which was

\textsuperscript{1} M.V. Krishna Rao, \textit{The Growth of Indian Liberalism in the 19th Century}, The Mysore Printing & Publishing House, Mysore, 1951, p. 34.
published in 1921.¹ Panje Mangesh Rao came under the influence of "Vande Mataram" in 1908, wrote a patriotic poem "Tookadikyana Kakyadeke Kulitiko Geloya." The eminent novelists like B. Venkatacharya and Galaganath wrote novels spreading the message of freedom. Among the Kirtanakara, who contributed to the folk literature were Sakkari Balacharya, Mudvedkar and others.² Among the dramatists, who contributed to the popular dramas, were Nalawadi Srikantha Shastri, Kandagal Hanumant Rao, Garuda Sadashiva Rao and others. Thus Karnataka produced outstanding men of political stature and social thinkers and inspired the Karnataka people with patriotic fervour.