

RISING SPIRIT OF NATIONALISM – AN ANALYSIS

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Abstract:

The most powerful and dominant force in modern times is that of nationalism. Nationalism, which emerged in 19th century, became a more powerful factor in the 20th century and came to be taken for granted almost everywhere like water and air. In fact, the very basis of modern state is nationalism. Whatever may be its demerits, “Nationalism still enjoys greater support and acceptance all over the world than any religion”. People are ready to shed their blood and undergo any amount of sufferings for the cause of nationalism.

Nationalism implies a group feeling directed towards a set of values, which are considered unique and valuable. The people who feel that they have their common, unique social heritage, their art and literature generally develop the feeling of nationalism. In other words nationalism is a feeling of oneness arising from historical, political, religious, linguistic, racial, psychological and other factors in the nation. Therefore, nationalism is a spiritual and psychological feeling of unity having its root in the common past.

Nationalism adds to the material advancement of the people, by creating a healthy spirit of national rivalry. It fosters the spirit of nationality and it has developed the community spirit among the people. Nationalism enables the nation to have an independent existence. It develops and promotes patriotism. It calls for the best efforts of the people for progress and great sacrifices in the cause of the nation. By encouraging the nation in the world to out beat the others in economic and scientific developments, it adds to the progress of humanity in general. It checks the tide of imperialism. It strengthens democracy and helps to establish a strong, stable government. It inspires poets, writers, painters, musicians, historians, scientists, researchers, sportsmen and the like. Nationalism opposes slavery and foreign domination. Hence, it encourages the people to free themselves from the domination of foreign rule. It is under this spirit of nationalism that India attained its independence.

Keywords: Nationalism, still, enjoys, greater, support, acceptance , world.

Intoduction:

After the full-fledged war efforts by Hyder and Tipu, a number of armed revolts were organized else where in the parts of Karnataka, as in India. The first of them was from Bidnur, under the leadership of Dhondija Wagha (1800). The next in the series were the revolt of Shivalingaiiah Deshmukh in Bidar (1821); Sindagi (1824); the queen Channamma of Kittur (1824); Rayanna of Sangoli (1836); Badami (1841); Keladi (1830-31); Coorg (1834); Bedas of Halagali, Venkatappa Nayak of Surpur, Babasaheb Bhaskar Rao of Naragund and Bhima Rao of Mundargi in 1857. These native disgruntled elements to stem the tide of the British were stray and isolated and hence they were suppressed within no time. They failed to produce lasting impact on the minds of the people. But however, the anti-British spirit cherished by the people of Karnataka did not go in vain.

The sacrifice of the heroes in these armed revolts did contribute to the growth of nationalism, which was rising slowly and gradually, was emerging as a force in the form of an accumulative effect. The spirit of patriotism which was conspicuous by its absence during the 1857 uprisings, suddenly far faced after 1885 and during the last decade of the 19th century and in the early years of the first decade of 20th century. It was undoubtedly the out come of the cumulative forces and factors, both positive and negative. The present chapter is therefore, devoted to examine and analyses the positive and the negative factors which contributed to the rising spirit of nationalism and spread of Swadeshism among the people of India in general and Karnataka in particular.

FAVOURING FACTORS

1. Western Education

British colonial rulers followed modern methods - Educational, Political, Military, Economical and intellectual - to establish and continue their stronghold over India and for fuller economic exploitation of India's resources. A dose of modernization was an essential concomitant of the colonial scheme of administration and this modernization - distorted through it was generated some developments and one of these was the growth of Indian nationalism¹.

The British "Brought into India its system of education which had momentous and far reaching effects on the country. Along with the government, the Christian missionaries and some enlightened Indians helped the spread of education on western lines. In a short time, many Indians acquired mastery over the English language and acquainted themselves with the progressive and democratic movements of western nations"². The ideas of national freedom, human equality and democratic government injected into the educated youths through western curriculum had a profound effect on the newly educated Indian youths.

Karnataka came under the sphere of western education around the middle of the 19th century. The first government vernacular school was opened in Bijapur as early as 1853. Another second grade Anglo-

Vernacular school was opened later in the year in the same town. In 1855-56, the number of schools rose to 9. After one decade, the number of schools had increased to 46³. Due to the pioneering efforts of Christian missionaries, the girl's school was started at Guledgud in Bijapur District. In 1869, the number of girl's schools rose to three and they were located in Bagalkot, Bijapur and Guledgud⁴. The government high school, Basel mission high school, training college, New English School (1882) and few other educational institutions were started in Dharwad⁵. As the year rolled by the rate of progress, the education was well maintained through erecting the government and missionary schools across every town of Karnataka was too numerous to elaborate the details. The youth educated in these schools were awakened to the national problems.

2. Role of Press

The emergence of modern press, both English and Vernacular, was another offshoot of British rule in India. Newspapers like, the Indian Mirror, the Bengali, the Amrita Bazaar Patrika, Bombay Chronicle, The Hindu Patriot, the Mahratta, Kesari, Andhra Prakashika, The Hindu, Indu Prakash, Kohinor etc., in English and different Indian languages exposed the message of nationalism to every nook and corner of the country. The newspapers like Kesari and Maratha were very popular in western India, especially in the parts of Bombay province and north Karnataka. "Kesari occupied a pioneering place and wide spread scope in whole Karnataka. Marathi was learned with the intension to read and understand the paper, Kesari".⁶ They carried the news of national happenings like the formation of the Indian National Congress, its annual sessions, its resolutions, presidential addresses and British reactions apart from popularizing them among the people, the ideas of representative government, liberty, democratic institutions, home rule and independence⁷.

The newspapers published in Karnataka exerted a profound impact on the minds of readers. Karnataka Vaibhav (1892), Chandrica (1896), Jnanaprakasha (1849), Induprakasha (1852), Karnataka patra (1883-1906), Dhanurdhari (1906-10), Aryadharmojjeevini (1905), Udaya Chandra (1907), Okkaliga Patrika (1907), Ananda Chandrika (1906), Kannada Kesari (1885), Kannada Samachar (1862), Karnataka Vritta (1890-1910), Chandrodaya (1877-1953), Deshabhimani (1848-1908), Dharwad Vritta (1890-1929), Belagavi Samachar (1860), Mangalore Samachar (1834-44), Mysore Gazette (1866), Rajahamsa (1871-1935), Lokamitra (1900-51), Vrittanta Chintamani (1884-1908), Vagbhushana (1876-1976) and some other daily, weekly, fortnightly, monthly, bi-monthly, quarterly, half-yearly and yearly newspapers, magazines and periodicals were published from various cities and towns of Karnataka in several languages viz., Kannada, English, Marathi, Sanskrit and so on by the eminent patriotic, enthusiastic, courageous and committed writers, publishers, columnists and editors, time to time in frequently.⁸ The list of papers, which were published in Karnataka, was innumerable. It may not be exaggeration to state that the 'press became the mirror of Indian nationalism.'

3. Intellectuals and National Awakening

British administrative and economic innovations gave rise to a new urban middle class in towns. The new class readily learnt English for it promoted employment and gave a sense of prestige. This class, prominent because of its education, new position and its close ties with the ruling class came to the forefront. Percival Spear writes, "The new middle class was a well-integrated all - India clan with varied background but common foreground of knowledge, ideas and values. It was a minority of Indian society, but a dynamic minority. It had a sense of unity of purpose and of hope".⁹ This middle class proved to be the new soul of modern India and in due course infused the whole of India with the spirit, whereas courageous and committed freedom fighters had entered the arena against the British. The intellectuals like the poets, the dramatists, the novelists, thinkers, Keerthanakaras, Vachanakaras were playing determining role from behind the curtain in arousing the spirit of nationalism. One of the earliest writers to picturesque the heroic past in the form of novels was Galaganth. In a language which the common man could easily understand, he opened out in his writings the historical and cultural treasures of our past and provided the inspiration needed for a national awakening.¹⁰

The theatrical performance also exerted profound national impact on the minds of the people. Amateur as well as professional drama companies touring from village to village and from town to town, were enacting dramas like Rana Pratap Singh, Prithviraj Chauhan, Jhansi Rani Laxmibai, Kittur Rani Chennamma, Sangolli Rayanna, Naragunda Muttige,¹¹ Satya Sankalpa¹² and Bedas of Halagali. All these dramas aroused the spirit of nationalism among the rural masses.

Hardekar Manjappa was another great figure whose speeches and writings profoundly influenced the people of Karnataka. His life was dedicated to the national cause; tremendously earnest and transparently sincere, he appealed to the people in their language, which could touch their hearts, to place the interests of the country before all other considerations.¹³

Likewise, the intellectuals touched the hearts of the common masses and put them in the saga of freedom fight through perception the various facets of the state and the country with appropriate and effective communications, viz., theatre, books, papers, folk, ballads, speeches and writings, poems, pamphlets, protestations and so on. There was indeed, an enormous output of details, which has been treated in greater depth in another chapter.

4. Politico - Cultural Organisations

Western domination on India generated certain forces - some as a result of its impact and some as a reaction to it, which ultimately challenged western imperialism. Raja Ram Mohan Roy was the pioneer of political movement in India. The task of organizing political associations was, however left to the associates of Ram Mohan Roy. The first such association called, "*Bangabhasha Prakasika Sabha*" was formed in 1836. In 1838, the "*Zamindary Association*" more popularly known as the landholders' society

was founded. It was co-operated with the British India Society, founded by Mr. Adams in London in 1839.¹⁴

Likewise, on the lines of British India Association of Calcutta, the Bombay Association (1852) and Bombay Presidency Association (1885) were founded. The '*Poona Sarvajanic Sabha*' was established in 1867. In the same way the Madras Native Association Mahajana Sabha (1884), were formed in Madras Presidency.¹⁵

The various political organizations in different parts of India and the ferment of ideas had prepared the ground and the foundation of the Indian National Congress in 1885 was only a visible embodiment of that national awakening. There were 72 representatives, who hailed from the various far flanged parts of India to the first All India National Congress session held at Bombay in 1885, under the presidency of Shri Umesh Chandra Banerjee. There were three representatives attended that session from Karnataka. They were Bhavu Saheb Bhate of Belgaum, Kolachalam Venkatrao of Bellary and Narayanrao Chandavarkar of Mangalore respectively. It brought the intellectual educated middle class of Karnataka closely in contact with all India fame congress leaders like Ranade, Gopal Krishna Gokhale, Surendranath Banarjee, Feroze Shah Mehta, Bal Gangadhar Tilak, Bipin Chandra Pal, Lala Lajpat Rai, Aurobind Ghosh and others.¹⁶

Tilak started the paper Kesari in Marathi in 1881. It played a predominant role in mass awakening in Maharashtra and in the Bombay - Karnataka province. Pune become the seething cauldron of political activities and centre of higher education. The forefront leaders of Karnataka like, Gangadhar Rao Deshpande, Kaujalgi Srinivasrao, Jayarao Deshpande, Alur Venkatrao and others came to Pune for their higher education, where they came in contact with Shivaji club, Aikyavardhini Sabha and other organizations with the result in 1897 at Badami, in Bijapur district, they celebrated Shivaji festival, was very splendid in manner.¹⁷

The Bombay state political conference (Mumbai Pranteeya Rajakeeya Sammelana) was conferred year by year in various places of Maharashtra. Some of its conferences were held in Belgaum (1895), Dharwad (1904) and in other cities of Bombay-Karnataka.¹⁸ It developed the neo-nationalist feeling of Tilak on the minds of leaders of Karnataka.

Similarly, the Vyayamasalas were started in many places with the intention to furnish the healthy and muscle powered youths in the nation building activities. These Vyayamasalas became the centres of politico-cultural activities, some of these having a good collection of books in its own vachanalayas. Youths of these Salas celebrated the festivals of Sri Ganesh, Shivaji Maharaj, Jayanthis and Punyatithis of national leaders, Nadahabba, Mahanavami, Holi, Deepawali, Urs of Muslim peers with great sense of pride towards the feelings of nationalism.¹⁹

In the 19th century educated Indians began to examine afresh their religious beliefs and customs and their social practices in the light of new knowledge of western sciences and philosophy which they have acquired. The result was various religious and social reform movements in Hindu religion like the Brahmo Samaj, the Prarthana Samaj, the Arya Samaj, the Ramakrishna mission, the Theosophical society and others were aroused. In the religious sphere the reform movements combated the religious superstitions, attacked on idolatry polytheism and hereditary priesthood. In the social sphere these movements attacked the caste system, untouchability and other social and legal inequalities.²⁰ These socio-religious societies carried a long movement along with the saga of freedom struggle in the nation, whosoever came under their influence rapidly developed a sense of self respect and spirit of patriotism. In Karnataka, they played a vital role to awaken the common mass, that's why it can be studied in particular in the following chapters.

5. Sense of Great Pride for History and Heritage

Historical researches in ancient Indian history conducted mostly by European scholars like Max Muller, Monier Williams, Roth, Sasson etc., opened new vistas of India's rich cultural heritage. In particular, the excavations conducted by archaeologists like Marshall and Cunningham created a new picture of India's past glory and greatness no less impressive than that of any ancient civilizations of Greece and Rome. The scholars praised the Vedas and Upanishads for their literary merit and excellent analysis of the human mind.²¹ The knowledge about the glorious history and heritage of Karnataka, played no less significant role in developing the sense of great pride for national culture. The devoted foreign scholars like L. C. Mackenzie, B. L. Rice, J. F. Fleet, R. F. Kittle, Bruce Foote, Meadows Taylor and others unveil the past glory of Karnataka through deep searching in epigraphy, numismatics, folk, stone age cultures, literary forms, Grammar, dictionary and so on.

The poets like Ranna, Ponna, Pampa, Nagachandra, Durgashimha, Narahari, Krishna Devaraya, Amoghavarsha, Chavundaraya, Gangambika, Kumraravyasa, Kumara Valmiki, Harihara, Raghavanka, Haridasas and Veerashaiva sharanas were stood as the embodiments of the cultural glory of Karnataka.

The published books like "History of Kannada Districts" by Fleet, "A Forgotten Empire" of Robert Sewell, "Karnataka Gata Vaibhava" of Alur Venkatrao and the institutions like the "Karnataka Bhashojjeevini Sabha" (Mysore 1886), "Karnataka Vidhyavardhaka Sangha" (Dharwad 1890) a branch of the Brahmo Samaj (Mangalore 1870) the Theosophical Society (Bangalore 1886 and Dharwad 1902)²² furnished enough background to the public awakening.²³ The historical monuments like Badami, Aihole, Pattadakal of Chalukyas, Belur, Somanathpur and Halebedu of Hoysalas of Dorasamudra, Hampi, Lepakshi and Kalahasti of Vijayanagar, Sravanabelagola, Srirangapattana, Bijapur, Mysore, Sannati and some other places of historical importance also aroused the sense of great pride for their cultural heritage, which in turn aroused the spirit of nationalism.

6. Impact of National Leaders

In the Deccan and Western India, Pune become the centre of political and educational activities. The students of north Karnataka got their higher education almost in Pune, where they came in contact with the national leaders, and their participation in the politics with the enthusiastic attitude and self interest, the national leaders like M. G. Ranade, Dinshaw Wacha, Badruddin Tyabji, Agarkar, Tilak, Mehta, Gokhale, Hume, Bipin Chandra Pal, Lala Lajpat Rai and some other pre-dominants extended their scope of activities to northern Karnataka.

In 1893 Sir, A. O. Hume one among the founders of Indian National Congress, was visited Belgaum and Dharwad, gave a push to steadiest political activities.²⁴ The conference of Mumbai Provincial Political Parishat was held at Dharwad in 1903, presided by Daji Abaji Khare, was an intimate friend to Tilak. Athwale Pandurangaray was president of welcome committee Balagangadhar Tilak, Ferozshah Mehta, Dinsha Wacha, Gopal Krishna Gokhale were also attended the parishat.²⁵

Undoubtedly the impact of Tilak and his Kesari (1881) was mainly responsible for mobilizing men into action turning their attention towards the cause of freedom by the people of Karnataka. Lokamanya Tilak's epigrammatic slogan that "*Swaraj is my birth right and I shall have it*" had a great impact on the minds of the spirited youths of Karnataka.

His philosophy was need of the hour and applicable to this part of Kannadigas to safe-guard their self respect and religion.²⁶ Tilak organised the Hindus to celebrate the festivals such as Ganapati, Shivaji and Dasara to review the martial spirit of the Hindus.

7. Impact of Contemporary International Influences

Contemporary strong currents of national ideas which pervaded the whole of Europe and South America did stimulate Indian nationalism. A number of national states came into existence in South America on the ruins of Spanish and Portuguese empires. In Europe, the national liberation movements of Greece and Italy in general and of Ireland in particular, deeply stirred the emotions of Indians. Educated Indians touring Europe greatly impressed by their nationalist movements. We find Surendranath Banerji delivering lectures on Joseph Mazzini and the "Young Italy" movement organized by him. Lajpat Ray very often referred to the campaigns of Garibaldi and the activities of Carbonaris in his speeches and writings.²⁷

The humiliating treatment meted out to Indians in British Colonies especially in South Africa created anti British feelings. Further, nationalist movements in Egypt, Persia, Turkey and Russia gave Indians new rays of hopes and new aspirations. Indian nationalists gained more confidence and drew inspiration from Abyssinian's repulsion of the Italian army (1896) and Japan's thumping victory over Russia (1905). If Japan could become a great power on its own, what but for the British grip was holding India's back. The spell of European invincibility was broken.²⁸ In Karnataka, a public meeting was held

in a theatre at Belgaum in 1905 to congratulate Japan over its victory in the Russo-Japanese war, and Vishnupant Nattu was presiding over the meeting. Such the way Karnataka responded with the international happenings in sharply.²⁹

Indians imbibed with avidity the high thoughts and aspirations of western poets, philosophers and political thinkers and saw to their dismay how these same people as rulers, thought it fair and proper to drain India of its wealth and resources and to keep them in political subjection in order to prevent them from offering an effective opposition.³⁰ The liberal and radical thought of European writers like Milton, Shelley, Bentham, Mill, Spenser, Rousseau and Voltaire inspired the Indian intelligentsia with the ideas of liberty, nationality and self-government and made clear to them the anachronism of British rule in India.³¹

With the influence of western ideas and literature most of the leaders from Karnataka attracted by the Radical politics led by Tilak, Govindarao Yalgi and Hanumanthrao Deshpande the angry young men inspired by the Anuseelan Samiti of Barindra Ghosh. They started a Mazzini club in 1906 at Belgaum. It was a revolutionary terrorist organization. Thus, the internal influences did lend strength to the developing nationalism in India.

8. Political Unity of India

Imperial Britain conquered the whole of India from the Himalayas to Cape Comorin and from Assam to Khyber Pass. They created a larger state than that of the Mauryas or the great Mughals. While Indian provinces were under direct British rule. The British sword imposed political unity in India. Common subjection, common institutions, uniform laws began to shape India's unity. Despite imperial efforts to sow communal, regional and linguistic dissensions, pan-Indianism grew. The establishment of political unity fostered the spirit of one Mindedness.³²

9. Rapid Development of Means of Transport and Communication

The necessities of administrative convenience, considerations of military defence and urge for economic penetration and commercial exploitation were the drives behind the planned development of modern means of transport. A network of roads linked one province with another and the metropolitan centres with mofussil areas.

For more than anything else the development of railways has unified the country. Apart from many advantages, the railways have facilitated the growth of nationalism. As early as 1865 Edwin Arnold wrote "Railways may do for India what dynasties have never done – what the genius of Akbar the magnificent could not effect by government not the cruelty of Tipu Saheb by violence, they have made India a nation."³³

The development of modern postal system and introduction of electric telegraph in the 1850's helped to unify the country. The electric telegraph brought about a revolution in the speedy transmission of messages.

In Karnataka the railway lines were laid with the intension to connect the coastal ports to make convenient to their transportation of goods and mineral resources. The proposal to develop Karwar as an all-season port and to connect the port with railway to Hubli was given up in 1872. When decision to develop Marmagoa port and connected this port with the Hubli-Pune line from Londa was taken, with the laying of the railway lines in Dharwad and Belgaum districts in 1887.³⁴ Thus, the modern means of communications enabled people living in different parts of India to maintain regular contacts with one another and thus promoted the cause of nationalism.

10. Establishment of Peace

After the chaotic conditions of 18th century, the British rulers established peace and orderly government in India. British scholars take pride in the fact that Pax Britannica brought prolonged peace and order for the first time in India.

The British also established a highly centralized administrative system in India. Highly trained professionals, Indian Civil Service, managed the district administration in all parts of India. A unified judicial set-up codified civil and criminal laws rigours enforced through the length and the breadth of the country imparted a new dimension of political unity to the hitherto cultural unity that had existed in India for centuries. In the words of Edwyn Bevan, "The British Raj was like a steel frame which held the injured body of India together till the gradual process of internal growth had joined the dislocated bones, knit up the torn fibres and enabled the patient to regain inner coherence and unity".³⁵

REACTIONARY FACTORS

1. Conversion to Christianity

This realization of the real aim of the foreign rulers was reinforced when the people saw carried on by the missionaries not only in Karnataka, but all over India. Indeed as the conquest of the different parts of India proceeded, missionary work followed in its wake and the socially detested and downtrodden among the people were the first to be induced to embrace Christianity with the offer of socially equitable treatment and appointment in government service. It was the Portuguese who first adopted conversion as a political necessity and the British followed their example but while the Portuguese mode of proselytize and conversion was crude, vulgar and open the English method was designing subtle and shrewd.³⁶

A churchman, the Rev Mr. Kennedy wrote about this work of conversion "Whatever misfortunes come on us, as long as our empire in India continues, so long let us not forget that our chief work is the

propagation of Christianity in the land until Hindustan from Cape Comorin to the Himalayas embraces the religion of Christ and until it condemns the Hindu and Muslim religions, our efforts must continue persistently."³⁷ The ranks of the native army were a convenient ground for the propagation of Christianity. The converted officials of the army began preaching distributing tracts and translations among the Hindus and the Mohammedans officers and soldiers. By and large the proselytizing colonels tempted the sepoy to Christianity with bribe and offered promotions and other rewards to converts. They unblushingly used their influence of officers in this unholy affair. The sepoy protested and their officers promised to make every sepoy, who for sake his religion, a Havaldar, every Havaldar a Subedar, Major and so on. Great discontent was the consequent,³⁸ with these disguised intentions of the British, made Indians to develop an apprehension and suspicion about them. People had developed the feeling that the intentions of the Christian missionaries were not to impart education and render service to the society but to convert people to Christianity by means of brain washing in the schools and means of temptation to the poor. When these ideas were highlighted by the nationalist leaders through their speeches and writings the emotion of the uneducated masses were whipped to arouse the spirit of nationalism in their hearts.

2. Degeneration of Cultural Values

There was a feeling among the common people that the British rule in India had destroyed the traditional values, social customs and traditions, dress and food habits of the Indian people. The orthodox Hindus did not like the imposition of the western culture and criticizing the western cultural values which were undermining the values of the Indian culture

3. Enforced Revenue Demands

The revenue settlement that was started in the part of Bombay Karnataka in 1848-49 and ended in 1873-74 displeased the land owners and peasants as the dues were regularly collected.³⁹ The abolition of many Inams by the Inam Commission of 1852 had turned the expropriated landlords anti-British. The ending of states like Kittur, Chinchani, Tasgaon, Kaswad and Nippani, enraged many subjects of those princess and their retinue.⁴⁰ People gathered a huge assembly to protest the new revenue bill introduced by the government in 1901, on the day of 17th July.⁴¹

Certain land reforms like the introduction of the Ryotwari System had ruined the feudal elements in India in general and in Karnataka in particular. The majority of the people who had lost their Zamindari lands under such, land reforms were the Brahmins. Therefore, it was obvious that they were in the forefront of the national movement and prepared the psychology of the masses for such an epic struggle.⁴²

The Salt regulations took away the means of livelihood from many saltpan workers on the Konkan coast and deprived the poor, a handful of salt they could collect free. The centres of salt production at

Kumata, Bhatkal, Sirsi and Belur were closed by a Government order of 1878 and only Sanikatta continued as a centre of salt manufacture. This threw out of job many salt pan workers, the Agers.⁴³ Naturally, the dissatisfied mass of this area accumulatively merged with the “*Kannada Vanaduhkha Nivarini Sabha*” to protest against the British rule in 1886 at Sirsi.⁴⁴

4. The Punitive Forest Laws

The order defining the boundaries of state owned forests in 1868 and the Forest Act of 1878 brought misery and sufferings to the poor and the rich alike. The staffs of the forest department behaved in a high-handed way and people were seething with discontent against these oppressive and punitive measures of the Forest Department officials. They could neither get fodder or leaves or firewood, which they would legitimately secure from the forests. If there was a fire incident in a forest, the forest officials will pounce upon a household where there had been a death. At times, even Lingayats will be harassed despite the fact that they buried their dead and never cremated.⁴⁵ The people across the Western Ghats, especially in Karwar and Mangalore, manifested itself in the convening of the *Kannada Vanaduhkha Nivarini Sabha* in 1886 and again in December 1887 at Sirsi to opposed the unpopular Forest Acts.

The proposal to develop Karwar as an all season port and to connect the port with railway to Hubli was given up in 1872 when decision to develop Marma Goa port and connect this port with the Hubli-Pune line from Londa was taken with the laying of the railway lines in the Dharwad and Belgaum districts in 1887, the trade of the ports in the districts of Canarese also suffered as the flow of goods from Dharwad, Belgaum, Goa, Maharashtra to the ports like Kumta, Karwar stopped. The merchant class was highly disappointed and arose anti-British feelings by this action.⁴⁶

5. Natural Calamities – an Unsympathetic Measures

The extremist leaders in the congress succeeded in whipping the emotions of the people against the British government’s negligence during droughts the famines and epidemics. The famine of 1876-78 period embittered people’s feelings against government in the Bombay province.⁴⁷

Conclusion

In the Deccan, in 1896-97 famine conditions led to looting of grain shops and demand for revenue remissions under the Famine Code – a demand which the government rejected. The Poona Sarvajnika Sabha, which had been recently captured by Tilak, sent agents out into the countryside between October 1896 and April 1897 to popularize the legal rights of raiyats in a famine situation. The government was seriously alarmed and talked of nationalists taking over the methods of Irish agitators. Actually, Tilak’s

movement was largely confined to the holdings of meetings and circulation of pamphlets though some short-lived no-revenue combinations were started in the districts of Maharashtra state.⁴⁸

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19. The 11th century Kannada inscriptions tell us the Nandas ruled Kuntal. "Singirajapurana" (1500 A.D.) refers to Pattadakallu with words "Nandakkulombattu Peeligegaldu". This makes it certain that Nandas ruled in Karnataka.
20. The same fact has been referred to in Harivamsha of jina sena and Bruhat Kata Kosha of Harisena. Also the Chandragiri hills at Shravanabelogola with its Shantinatha, Parshvanatha, Chandragupta 'Basadi' (Jain temples) and the cave of Bhadrabahu support the claim that the Chandragupta and Bhadrabahu spent their last days in Shravanbelogola.
21. The legend is that he predicted the 12 years famine that the country had to go through and disgusted by this Chandragupta Maurya abdicated the throne in favour of his son and came down to Shravanbelagola with many ascetics.
22. 'Sallekhanavrata' means that, the slow starvation, a Jain ritual which through a Jain monk to attain moksha.
23. Taranath points out that Bindusara killed the kings and ministers of twelve provinces. They must be Coimbatore, Kamara, the southern peninsula, Madurai, Tinnavelli district, the parts of Mysore and Coorg. The 12th century inscription of Shikaripur tells us that Kuntala (The area between the river Bhima and Vedavati) was a province of the Mauryan Empire.

24. The Shatavahana ruler who is also called Shalivahana was began this. He started a calendar in his name in 78 A.D. at Pratishtana or Paitana is greatly confused with Saka year of 78 A.D., said to have started by the Kushana King Kanishka. Now a day's Hindu system of calendar adopted, however in the name of Shalivahana Shaka 78 A.D. It is 78 years behind to that of Christian year.
25. Tata Megraw Hills 'Indian History' P.237