




## THE LIFE AND MARTYRDOM OF MENASINALA TIMMANAGOUDA DURING THE QUIT INDIA MOVEMENT

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### RESEARCH ARTICLE



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#### Abstract

This study examines the life and revolutionary contributions of Menasinala Timmanagouda (1911–1943), a prominent grassroots freedom fighter from the Haveri district of Karnataka. Heavily influenced by national leaders like Subhas Chandra Bose and regional activists, Timmanagouda transitioned from early participation in the Harikatti Jungle Satyagraha (1932) to leading a militant underground resistance during the 1942 Quit India Movement. The paper highlights his pivotal role in orchestrating systemic sabotage operations against British administrative infrastructure, demonstrating the profound impact of rural, decentralized insurgency in India's anti-colonial struggle. Ultimately martyred during the 1943 Kuppeluru tax-looting incident, his sacrifice transformed him into a celebrated figure in regional folklore. By tracing his journey from a village activist to a legendary martyr, this article underscores the critical, yet often marginalized, contributions of rural revolutionaries to India's pursuit of independence.

**Keywords:** *Menasinala Timmanagouda; Haveri District; Quit India Movement; Harikatti Jungle Satyagraha; Subhas Chandra Bose; Underground Resistance; Patriotic Sacrifice; Indian Guerrilla Activism; Kuppeluru*

#### Introduction

Menasinala Timmanagouda (1911–1943) was one of the most prominent grassroots revolutionaries from Haveri district, Karnataka, who made significant contributions to India's freedom struggle, particularly during the Quit India Movement of 1942. Emerging from humble beginnings in Menasinala village, his early education and exposure to local nationalist teachers inspired his lifelong commitment to India's independence. Influenced deeply by leaders like Subhas Chandra Bose and local activists including T.R. Nesvi, Veeranagouda Patil, and Mailar Mahadevappa, Timmanagouda combined ideological zeal with direct revolutionary action. His participation in the Harikatti Jungle Satyagraha (1932) marked the beginning of his active resistance against British rule, which led to his imprisonment at Yerawada Jail. Later, during the Quit India Movement, he organized and led a local revolutionary network that conducted sabotage operations across Haveri district, including the burning of government offices, looting of administrative funds, and defiance of British authority. Despite severe repression, including military deployment and bounties on his capture, Timmanagouda continued his underground struggle, symbolizing the rural dimension of India's anti-colonial resistance. His martyrdom during the Kuppeluru tax-looting incident in 1943 transformed him into a legendary figure in the regional folklore of Karnataka, immortalized in the popular ballad composed by Sammadd Saheb. Timmanagouda's story encapsulates the spirit of rural revolutionaries who, outside the limelight of major cities, contributed immensely to the national cause through courage, sacrifice, and unyielding patriotism.

#### Research Approach

Describe the overall research approach used qualitative, quantitative, or mixed methods. For a historical and social movement study, qualitative research, including archival study, oral histories, and content analysis, is most suitable. Justify why this approach fits the research objectives.

#### Limitations

- Possible gaps in archival records.
- Potential biases in oral testimonies.
- Challenges in verifying undocumented events.

#### Data Collection Methods

- Archival research of historical records, official orders, court cases, and newspapers.

- Oral interviews with surviving participants or descendants (e.g., Siddappa Navati, Shivanagouda Marigoudar) for eyewitness accounts.
- Literature review of secondary sources like publications on the Quit India Movement, biographies, and folk songs (like Sammadd Saheb's ballad).
- Collection and analysis of songs, proclamations, and pamphlets used in the movement.

Explain procedures for gaining access to archives, ensuring credibility of oral sources, and verifying facts through cross-checking multiple sources.

Menasinala Timmanagouda was celebrated through a popular *Balled* song composed by the district's noted folk singer, Sammadd Saheb, depicting his bravery. The song praises him as a rare and precious son, likening him to a pearl among hundreds, and recounts his steadfastness until his death in the struggle. Timmanagouda was born on October 8, 1911, in Menasinala village of Ranebennur taluk, the youngest of three sons of Hanumagouda and Neelamma. He was later adopted by Halappagouda Patil<sup>1</sup> Due to the absence of a local school, he studied up to the seventh grade in Tumminakatte.

### **Early Inspiration**

During his schooling, his teacher Basanagouda Ballur spoke passionately about national and Dharwad district movements, as well as legendary freedom fighters such as Rani Chennamma of Kittur, Sangolli Rayanna, Babasaheb of Nargund, and the Jallianwala Bagh massacre. This sparked an early awareness in Timmanagouda about India's independence struggle. Later, he became acquainted with regional activists like T.R. Nesvi, Veeranagouda Patil, K.F. Patil, Veerabhadrapppa Nyamati, and Hemanna Angadi. Initially engaged in money-lending using silver, gold, and property deeds as collateral, he eventually abandoned business to devote himself fully to the national cause.<sup>2</sup>

### **Harikatti Jungle Satyagraha**

Near Nagavanda village in Hirekerur taluk, Harikatti Jungle was classified by the British as prohibited forest land. On January 18, 1932, a group of 250-300 activists, led by Hemappa V. Angadi, Timmanagouda of Menasinala, and Siddappa Navati, entered the forest, cleared three-fourths (3/4) of it, and defied British law. Arrested by police, they admitted to cutting the forest, and in Case No. 6/1932,<sup>3</sup> Timmanagouda was sentenced to two years in prison and a fine of ₹50, and sent to Yerawada Jail.

While in Yerawada, he learned Hindi from northern Indian activists and mastered spinning yarn with the charkha, knowledge he later applied in his region, influencing socio-economic changes. In prison, Timmanagouda engaged in spinning yarn on the charkha and learned the Hindi language from North Indian activists.<sup>4</sup> Upon his release from jail, he was given a grand welcome in homeland. Having absorbed Gandhi's principles of struggle alongside his constructive programs, the young Timmanagouda also came to understand the idea of social transformation. Back in his village, he not only enabled the Harijans to draw water from the community well but also opened the way for them to enter the temple. His pioneering efforts received widespread acclaim throughout the village.

### **Influence of Subhas Chandra Bose**

Timmanagouda attended a speech by Subhas Chandra Bose in Byadagi. Deeply moved, he dedicated himself entirely to the independence movement thereafter.

### **Quit India Resolution**

In July 1942, with Japanese forces approaching India,<sup>5</sup> the Congress Working Committee, on Mahatma Gandhi's advice, passed the "Quit India" resolution at Wardha on July 14, demanding British withdrawal within 24 days. As the British ignored this demand, Congress prepared for further decisive action. On August 7, 1942, in Mumbai's Gowalia Tank Maidan (now as August Revolution Maidan), a massive Congress rally was held. The next day, August 8, the All India Congress Committee issued its ultimatum to the British "Quit India" and Gandhi exhorted activists with the slogan "Do or Die." To quote: "Here is a mantra, a short one, that I give you. You may imprint it on your hearts and let every breath of yours give expression to it. The mantra is. 'Do or Die' we shall either free India or die in the attempt: we shall not live to see the perpetuation of our slavery."<sup>6</sup>

### **Government Repression**

Immediately, the government arrested Gandhi and all top Congress leaders, banned Congress committees as unlawful organizations, and prohibited public meetings and processions. Demonstrations were violently suppressed with baton charges or gunfire. With the arrest of national leaders, a leadership vacuum arose. Kishorilal Mashruwala, Gandhi's official representative, wrote in *'Harijan'* magazine urging people not to wait for leaders but to initiate non-violent actions wherever possible without harming people or property. Inspired by this call, leaders in Dharwad district (including Haveri) began organizing underground activities to evade police capture and plan new strategies for the movement.

On 9 August 1942, the District Congress Committee convened in Dharwad to discuss strategies for launching movements across all parts of the district. They planned organised activities such as public meetings, processions, and commemorative events. The principal actions identified were:<sup>7</sup>

1. Destruction of communication infrastructure.
2. Uprooting railway tracks to halt transportation.
3. Burning administrative records in all villages.

4. Setting fire to railway stations, village meeting halls, and government bungalows.
5. Disarming police and others who opposed them.
6. Raiding revenue collection centres.
7. Seizing mailbags.

These were considered the most urgent tasks. The leaders of the 1942 movement issued a ten-point programme for all participants:<sup>8</sup>

1. Do not purchase government bonds.
2. Refrain from transactions with British banks.
3. Buy only indigenous goods.
4. Do not trust government currency notes.
5. Face all situations courageously without fear.
6. Avoid associating with those who aid the enemy.
7. Do not assist the enemies of the nation.
8. Boycott films and travel as little as possible.
9. Move to safe villages.
10. Do not sell grain to the government regardless of high prices, as it would be useful during emergencies.

This proclamation was translated into Kannada and widely circulated so that both common citizens and activists could follow the rules prescribed by the movement's leadership.

### **Haveri District Movement**

Following the arrest of national leaders, police in Haveri district detained leading local activists. Consequently, a group of second-tier leaders took up the responsibility of guiding and sustaining the movement. Notable among them were:<sup>9</sup> Hosamani Siddappa, Mailara Mahadevappa, K.F. Patil, T.R. Nesvi, Menasinala Timmanagowdra, Kariappa Sanguru, Veeranagowda Patil, Hallikeri Guddleppa, Paramanna Hosamani, and Goneppa Kamatada. Under their leadership, the Quit India movement was advanced vigorously in places such as Shiggaon, Haveri, Ranebennur, Hirekerur, Byadgi, Hansabhavi, Hanagal, Tumminakatti, Hosaritti, Devaragudda, Agadi, Akkialur, and Guttal.

The first significant impact of the Quit India movement in the district touched T.R. Nesvi. While the All India Congress Committee meeting was taking place in Bombay on 8 August 1942, he was in Hansabhavi, awaiting news of resolutions that might influence future actions. Newspapers arrived in Hansabhavi on 9 August only by midday, making immediate awareness of decisions impossible.<sup>10</sup> Nesvi worried that if leaders had called for an intense agitation, the delay in receiving the news could allow the police to arrest them before action was taken.

As Nesvi conversed with Somanagowda Huttanagowda Patil in Hamsabhavi Street of Kalloni about developments in Bombay, the police arrived. When told to board their jeep, Nesvi refused, stating he had committed no crime. As crowds began to gather, Nesci agreed to come only on two conditions: first, that the police write in their report that they had carried him physically into the jeep, and second, that he be given half an hour to see his mother and children. The police consented, and Nesvi returned home.<sup>11</sup> Later, thousands of people bid him farewell with slogans as the police took him to Dharwad.

Before Nesvi's departure, leaders such as Hallikeri Guddleppa and N. S. Hardikar, along with approximately 20 activists, were arrested. This pre-emptive action demonstrated how the authorities sought to suppress the movement in Haveri district by detaining its leaders even before the agitation began, underscoring the influence and significance these local leaders wielded in the region.

Timmanagouda considered the call of "British, Quit India" a sacred command. In response, he formed his own team at a time when most national leaders had been arrested by the government. He declared to his comrades that they now bore the responsibility of continuing the leaders' work. Gathering at Tumminakatti, they marched while shouting the slogan "British, Quit India." When the police arrived to arrest them, Timmanagouda managed to escape. He entrusted household responsibilities to his mother, and on that same night, convened townspeople. A businessman dealing in lending and borrowing, he tore up all promissory notes worth around ₹40,000 in the presence of the villagers, stating: "No one need pay back the money I loaned. Also, take back any gold and silver ornaments you had pledged to me." In an interview, fellow activist Siddappa Navati recalled that Timmanagouda abandoned his commercial career entirely to dedicate himself to the movement.

### **Formation of His Own Team**

Timmanagouda led a group whose members operated mainly in Khandibaguru (near Masur), Menasinala, and Sunakalabidari, producing improvised bombs. Among those trained in bomb-making was Sanguru Kariyappa.<sup>12</sup> The bombs made by Timmanagouda's group and those made by other revolutionary groups in Haveri were produced at different locations. After the martyrdom of Mahadevappa Mailar, when bomb makers in the Haveri area were arrested, Kariyappa's name did not surface.

Kariyappa lost one of his hands when a bomb exploded while he was drying them and packing them into bags at a field belonging to Basamma Koosuguru in Sunakalabidari.<sup>13</sup> This incident confirmed that different groups operated independently. It is noteworthy that despite such bomb-making activities, there were no incidents in the district involving civilian or official

casualties due to bombs. Nevertheless, the events connected to Timmanagouda Menasinahal and Kariyappa Sanguru remains significant.

### **Key Revolutionaries in Timmanagouda's Team<sup>14</sup>**

The important activists under Timmanagouda's leadership included: Shivanna Nesvi, Tirukappa Huiyappanavar, Veerappa Hanchina Mane, Shrirayachotappa Channappa Haveri, Venkappa Doddni, Lakshman Vaddarahalli, Venkappa Shetranadi, Channabasappa Vasnada, Malleshappa Bannakar, Jayadev Chikkeri, Desai Soodambi, Shivappa Talawar, Ganganagouda Patil of Tadakanahalli, Balappanavar Master, Shripati Antaravalli, Veerabhadrapa Nyamati of Masur, Shivanagouda Marigoudar, Holiyappa Byali, Veeranna Ballur, Bhimanna Olekara, Puttaraddi Ballur, Siddappa Navati, and other young members committed to carrying out acts of sabotage, according to accounts from local activists.

### **Major Revolutionary Actions**

Since Veerabhadrapa Nyamati was adept at distributing bulletins, that responsibility was assigned to him. Tumminatti Ramachandrapa stood alongside him in this task. Under the leadership of Mailar Mahadevappa, Sangur Kariyappa, and Menasinala Timmana Gowda, postal loot operations were carried out between Harihara and Harapanahalli in August 1942. The revolutionary activities connected to these leaders are described in detail in Chapter Four of the 'Quit India Movement' documentation.

### **District Magistrate's Order<sup>15</sup>**

Concerned that Timmana Gowda's group was conducting underground operations and evading police capture, the District Magistrate issued a severe order: a reward of ₹2,000 would be given to anyone who captured him (dead or alive). Additionally, an order was passed seizing Gowda's 80-acre plot of land along with its agricultural produce, declaring them as government property. Upon learning of this, Gowda gathered the villagers and declared, *"Before my 80 acres of crops become property of the government, you must take all the produce yourselves. The government should not get even a single grain."*<sup>16</sup> This ensured that local residents obtained his harvest.

### **Deployment of Military Force<sup>17</sup>**

In an effort to suppress Timmanagouda's underground network and secure his capture, the government dispatched an Australian military unit to the region. This force arrested and tortured anyone they managed to apprehend in Tumminatti and Menasinala, yet no one revealed the group's whereabouts. The arrogance and brutality of both the military and police deepened rural resentment against the colonial government and increased support for Gowda's team. Gowda's mother and brother were arrested and imprisoned for several days. In response, Gowda intensified his underground activities setting fire to police quarters in Tumminatti, the Honalli police station, the Kadur public office, and Ratihalli tourist lodge.

### **Disguises and Evasion**

After capturing five rifles from the Rattihalli police station, the police received intelligence that Gowda was hiding at the house of a weaver in Nagavanda. When officers raided the home, he disguised himself in a woman's sari and was baking bread, fooling the authorities. In the daytime, he travelled to and from his village dressed in a Burqa (Purdah) like a Muslim woman. On another occasion, when chased by police, he ran as far as Fatehpur and took shelter in a theatre rehearsal hall, continuing in female disguise while practicing dramatic performances. His theatrical skills made him impossible to apprehend at that time.

### **Actions of the Menasinala Timmanagouda Team<sup>18</sup>**

- In Kadur, the team stole revenue collection funds stored at the local public office under police guard, and then set fire to the building before fleeing.
- At dawn, they entered the Rattihalli police station, threatened officers with knives, seized five rifles, and escaped.
- Disguised as a woman inside a Nagavanda house, Gowda fooled the police while cooking bread.
- They burned government offices at Masur and Medur.
- Public offices in Kaginele, Tadas, and Hommaradi were set ablaze, destroying official records.
- They intercepted and burned mail from Belagutti to Nyamati.
- At Guddamadapur forest office, they seized four rifles and then burned the premises.
- They stopped the Ranebennur to Tumminatti postal bus near Badasangapura, looted the mail, and escaped.
- Fires were set to the Honalli police station and the Davangere railway special premises.

### **Further Government Action against Timmanagouda**

As Timmanagouda's group continued destroying government property and evading capture, the Dharwad District Magistrate issued a new order: a reward of ₹10,000 for anyone who could catch Gowda, instructions to shoot him on sight, and seizure of his 80-acre land along with its crops.<sup>19</sup> Upon hearing this, Gowda convened the villagers that very night, telling them to harvest his produce before the government could claim it, and urging them to assist the revolutionaries whenever needed. He then left the village immediately. According to team member Shivanagouda Marigouda, this incident remains a vivid memory of Gowda's leadership and defiance.

### **The Kuppeluru Tax Looting incident**

Occurred when Timmanagowda and his associates attempted to seize the money collected from farmers that were stored in the Chavadi at Kuppeluru. On the night of February 10, 1943, at around 10 p.m.<sup>20</sup> the group broke into the Chavadi intending to loot the tax collection. While trying to break open the lock of the room where the revenue money was kept, a confrontation ensued with the police. During the scuffle, a bomb carried in Timmanagowda's side bag accidentally exploded, causing severe injuries to his left hand and leg. His associates arranged medical treatment for him at a private hospital, and later he was moved to the Davangere hospital when his condition did not improve. Despite these efforts, he succumbed to his injuries. Timmanagowda, in accordance with his wish to become one with the soil of his birthplace, was to be taken to Menasinahal village. To fulfill this desire, his associates secretly moved him to a location near Kusagatti on the western bank of the river. After 1 a.m., the activists carried Timmanagowda on their shoulders and began crossing the Tungabhadra River. At around 3 a.m., while still midstream; they noticed that the life force had departed from his body, causing panic among them.

Using a cart, they transported his body to Menasinahal village by approximately 4:30 a.m., laid him upon a platform, covered him with a cloth, and quietly disappeared to avoid detection. However, the police, already suspicious and in pursuit, apprehended the same cart and brought Timmanagowda Patil's body to the Ranebennur police station. His wife was summoned to confirm the identity. A formal inquest was conducted, and government authorities arranged for his cremation at the burial ground behind the Ranebennur court. The entire region and indeed the nation mourned this valiant fighter. Born into a wealthy family, Timmanagowda could have lived a life of comfort, yet he dedicated himself to the cause of the nation and attained martyrdom. His struggle remains an enduring source of inspiration for the entire taluk and land. His name has been immortalized as a symbol of courage, bravery, sacrifice, and patriotic devotion.

### **Conclusion**

Menasinala Timmanagowda stands as one of the most remarkable yet under recognized heroes of the Indian freedom struggle from the Haveri district. His life exemplifies courage, sacrifice, and unyielding patriotism. From humble beginnings in Menasinala village to his rise as a revolutionary leader, Timmanagowda's journey reflects the transformation of an ordinary citizen into an extraordinary national fighter driven by the ideals of independence and justice. Inspired by teachers, local leaders, and powerful national figures such as Subhas Chandra Bose, he transitioned from a small businessman to a fearless revolutionary who risked and ultimately gave his life for his country. His participation in key movements such as the Harikatti Jungle Satyagraha and the Quit India Movement highlights his commitment to direct action against British rule. Through his leadership, he mobilized local youth into underground networks, organized sabotage operations, and inspired widespread resistance throughout Haveri, Ranebennur, and neighbouring taluks. Despite severe repression, imprisonment, torture of family members, and confiscation of property, Timmanagowda never wavered in his mission. His symbolic act of tearing up loan documents worth ₹40,000 and freeing debtors further reflected his deep-rooted belief in social equality and collective empowerment.

Even in the face of escalating danger, he continued to operate with skill and daring often in disguise to evade arrest and sustain revolutionary activities. The Kuppeluru incident, where he sustained fatal injuries during a raid on the British tax collection centre, underscored his unwavering resolve to strike at the symbols of colonial authority until his last breath. In essence, Menasinala Timmanagowda's legacy is not merely one of defiance but of inspiration. His deeds illuminated the patriotic spirit that ran through rural Karnataka, showing that the quest for freedom was not confined to urban centres or well-known leaders but was embraced by countless individuals from small villages who equally contributed to India's liberation. His martyrdom in February 1943 immortalized him as a "pearl among thousands," as the local ballad by Sammadd Saheb declared, and his story remains a powerful reminder of courage, unity, and the transformative power of patriotic conviction.

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### **End Notes & References**

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